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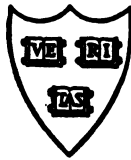




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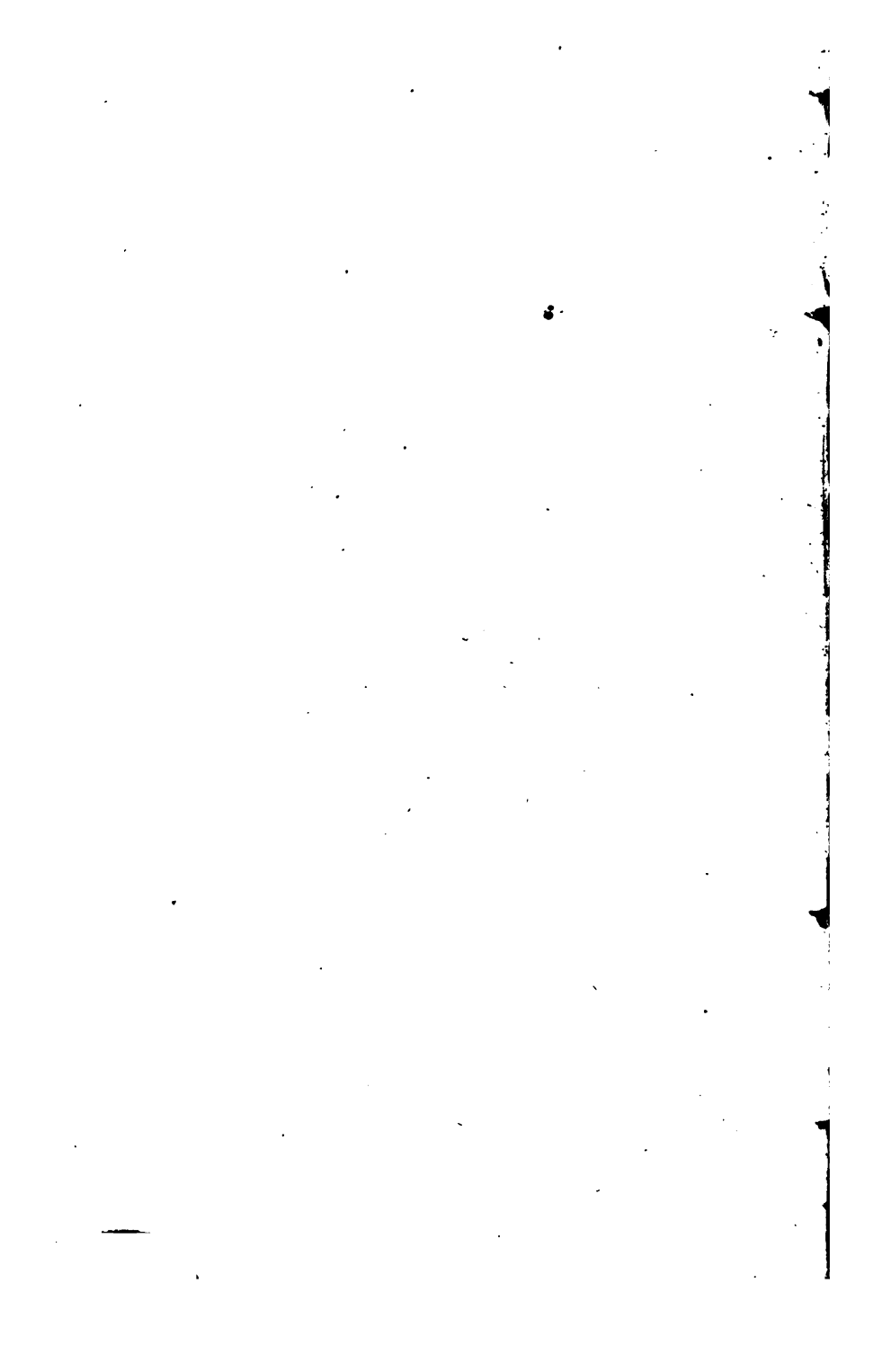
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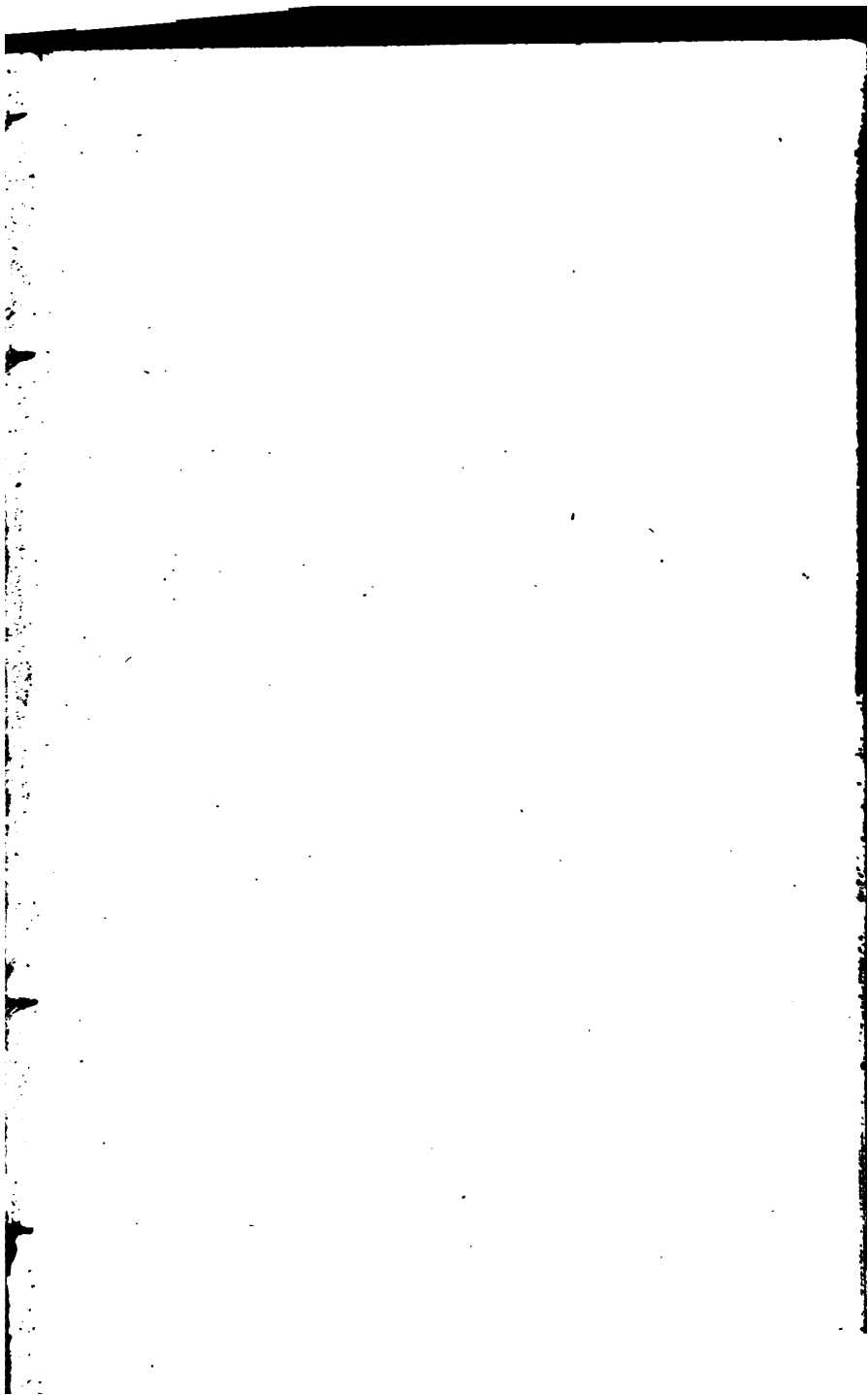


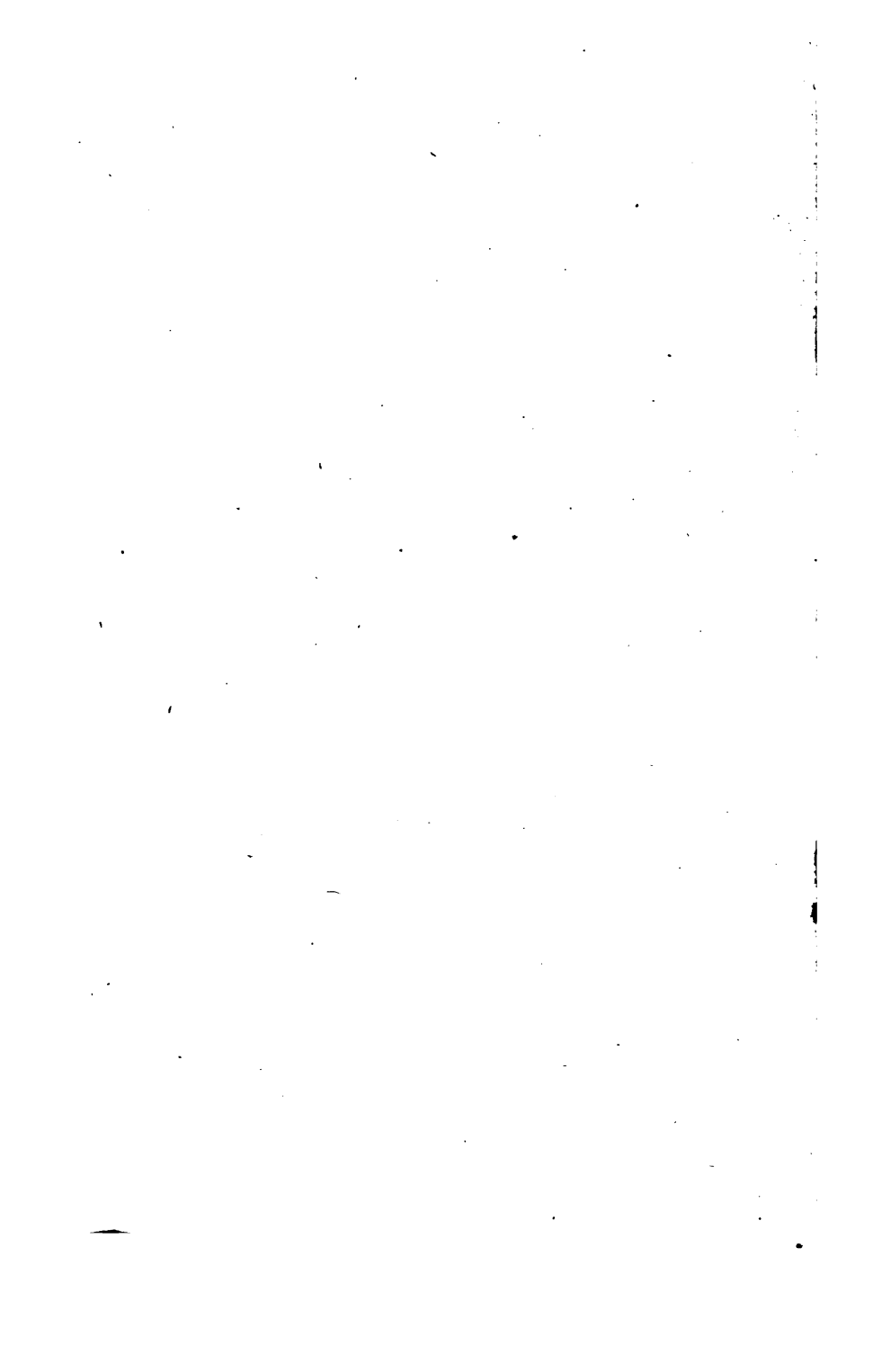
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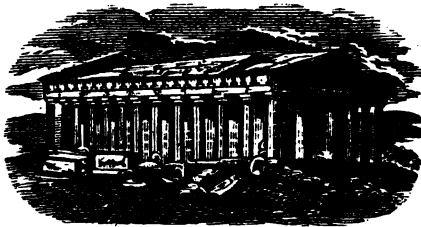


A
GRAMMAR
OF THE
GREEK LANGUAGE.

PART FIRST.

A PRACTICAL GRAMMAR OF THE ATTIC AND COMMON DIALECTS,
WITH THE ELEMENTS OF GENERAL GRAMMAR.

By ALPHEUS CROSBY,
PROFESSOR OF THE GREEK LANGUAGE AND LITERATURE IN
DARTMOUTH COLLEGE.



TO GHERION,

Μέμνησθ' Ἀθηνῶν Ἑλλάδος τε.
Æschylus.

BOSTON:
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"The LANGUAGE OF THE GREEKS was truly like themselves, it was conformable to their transcendent and universal Genius. * * * * THE GREEK TONGUE, *from its propriety and universality, is made for all that is great, and all that is beautiful, in every Subject, and under every Form of writing.*" — Harris's *Hermes*, Bk. III. Ch. 5.

"Greek, — the shrine of the genius of the old world; as universal as our race, as individual as ourselves; of infinite flexibility, of indefatigable strength, with the complication and the distinctness of nature herself; to which nothing was vulgar, from which nothing was excluded; speaking to the ear like Italian, speaking to the mind like English; with words like pictures, with words like the gossamer film of the summer; at once the variety and picturesqueness of Homer, the gloom and the intensity of *Æschylus*; not compressed to the closest by *Thucydides*, not fathomed to the bottom by *Plato*, not sounding with all its thunders, nor lit up with all its ardors even under the Promethean touch of *Demosthenes*!" — Coleridge's *Study of the Greek Classic Poets*, Gen. Introd.

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P R E F A C E .

THE volume which is here offered to the public is designed to contain, 1. the Elements of General Grammar, 2. the Rules of Greek Grammar, so far as they apply to the Attic and Common Dialects, and 3. a Series of Tables illustrative of Greek Inflection.

The importance of the study of General Grammar as an introduction to the Philosophy of the Mind, and an essential part of it, is too universally acknowledged to require any argument in its favor. And there is scarcely less unanimity in the belief, that the principles of General Grammar are best studied, at first, in connexion with a particular language, and that no language, either ancient or modern, illustrates them so well as the Greek. An additional motive for incorporating these principles in the present work, has been the wish to provide a manual for the study of the Greek, which should demand no previous acquaintance with the grammar, either of the Latin or of any other language. Without agitating the question, what language should be first made the subject of formal study, there are so many who are disposed to give the precedence to the Greek, that, at least, facilities ought to be furnished for such a course. At the same time, from a regard to those who may prefer a different method, the

volume has been so arranged, that those parts of it which treat of General Grammar may, at pleasure, be either studied in connexion with the rest, or studied separately, or omitted altogether.

In the explanation of grammatical terms, which is often a work of peculiar difficulty from the abstruseness of the subject, constant recourse has been had for assistance, both to etymology and to comparison. Upon the first introduction of each term, the Latin or Greek word, from which it is more or less immediately derived, is usually given in a parenthesis, and the definition is often so expressed as to show, not only the meaning of the term, but why the term has been employed. I have likewise endeavoured, so far as convenient, to avoid isolated definitions, and to explain the terms in groups, in order that, being seen side by side, they might assist in defining each other, and their various relations and distinctions be the more readily perceived, and the more easily remembered.

This volume treats of the Greek language, simply as it appears in its standard form, the Attic and Common Dialects, which have the same claim to be styled, *par excellence*, "the Greek," that the language which we employ, and which is only one of several dialects that prevail or have prevailed in England, has to be denominated "the English." Who would think, in an elementary English grammar, of introducing promiscuously the forms and constructions that have been used successively from the age of Edward the Third to that of Queen Victoria, and of drawing illustrations indifferently from the Homeric of Chaucer, the Doric of Allan Ramsay, and the Attic of Addison? And can a similar course be pursued in an elementary grammar of the Greek language, without danger of a confused blending, in the student's mind, of the

vocabulary and idioms of different periods and communities? In the preparation of the present volume, it has been adopted as a general principle, to reject every thing which did not bear the impress of the Attic mint. In a few instances, however, a foreign or a counterfeit coin has been introduced for comparison with the currency of Athens, or may, perhaps, have dropped in unobserved. It is proposed, should encouragement be given, to add another volume, which shall exhibit, with similar distinctness, the peculiar forms and constructions of the other dialects. It is hoped, that in this way something may be done towards supplying a great desideratum in our list of Greek school-books; viz. a grammar which shall be portable and simple enough to be put into the hands of the beginner, and which shall yet be sufficiently copious to accompany him through his whole course. The volume from which the elements of a language are first learned, becomes to the student a species of mnemonic tables, and cannot be changed in the course of his study, without a material derangement of those associations upon which memory essentially depends. The familiar remark, "It must be remembered that, if the grammar be the first book put into the learner's hands, it should also be the last to leave them," though applying most happily to grammatical study in general, was made by its accomplished author in reference to the practical grammar used by the student.

I have termed the following a "Practical Grammar," because it has been my aim, not to present a theory of the Greek language, or to discuss recondite points of criticism; but to exhibit, in the plainest and most practical manner, the forms and constructions which occur in the Greek classic writers. That it may be practical in the best sense, I have sought to address the judgment, no

less than the perception and the memory. Proofs, illustrations, and explanations have been given as far as the limits of the work permitted, unclassified lists have been avoided, and special effort has been made to rescue as much as possible from that general limbo of anomaly, to which so many forms and constructions have been usually consigned in an undistinguished mass. In cases, however, in which different explanations are admissible, I have usually been obliged, from the limits of my work, to adduce but one of the number, and to omit my reasons for giving that the preference. To assist both the understanding and the memory, the work has been arranged with a scrupulous regard to system; and, that this arrangement might be the more obvious, the old English division into books, chapters, &c., has been retained, while the German division into sections has been likewise employed for ease in reference. The paradigms, that they might be the more easily consulted and compared, and that they might also be printed separately without interfering with local associations, have been systematically arranged in distinct chapters, instead of being scattered through the work. The teacher will, of course, have no difficulty in selecting for his pupils the definitions, rules, and paradigms, which should be first learned, and in determining the order in which they should gradually make themselves familiar with the whole contents of the grammar.

From the various methods of pronouncing the Greek, I have selected the two which recommend themselves the most strongly to the American student, viz. the English method, which has been handed down to us by tradition from our fathers, and the Modern-Greek method. The latter has been extracted from the excellent grammar of

Mr. Sophocles, to whose keen eye and critical acumen I have been likewise greatly indebted in the publication of the present volume. For the direction of those who may pronounce according to the English method, a long penult is marked, whenever its quantity is not determined by general rules, or by the connexion in which it is found. Marks are likewise placed over long vowels not in the penult, and over short vowels, whenever it is wished to direct attention to their quantity.

The subject of euphonic laws and changes has received a larger share of attention, than is usual in works of this kind, but not larger than I felt myself compelled to bestow, in treating of a language,

“Whose law was heavenly beauty, and whose breath
Enrapturing music.”

The student will allow me to commend to his special notice two principles of extensive use in the explanation of Greek forms; viz. the precession of vowels (§§ 28–30, 52, 53, 57–59, 186, 213, 217, 218, 223, 352, 365, β , 384), and the correspondence between the consonants ν and σ , and the vowels α and ϵ (§§ 64, 81–83, 88, 199, 206, 210, 214, 238, 239, 326, 340, 342, 417).

In treating of Greek etymology, I have wished to avoid every thing like arbitrary formation; and, instead of deducing one form from another by empirical processes, which might often be quite as well reversed, I have endeavoured, by rigid analysis, to resolve all the forms into their elements. The old method of forming the tenses of the Greek verb one from another, is liable to objection, not only on account of its complexity and multiplication of arbitrary rules, but yet more on account of the great number of imaginary forms which it requires the

student to suppose, and which often occupy a place in his memory, to the exclusion of the real forms of the language. To cite but a single case, the second aorist passive, according to this method, is formed from the second aorist active, although it is a general rule of the language, that verbs which have the one tense want the other (§ 375). Nor is the method which makes the theme the foundation of all the other forms, free from objection, either in declension or in conjugation. This method not only requires the assistance of many imaginary nominatives and presents, but it often inverts the order of nature, by deriving the simpler form from the more complicated, and commits a species of grammatical anachronism, by making the later form the origin of the earlier. See §§ 194, 379. In the following grammar, all the forms are immediately referred to the root, and the analysis of the actual, as obtained from classic usage, takes the place both of the metempsychosis of the obsolete, and of the metamorphosis of the ideal. The regular formation of the tenses is exhibited in the table (§ 278), which may be thus read; "The — tense is formed from the root by affixing —," or, "by prefixing — and affixing —." In the application of this table, the forms of the root must be distinguished, if it has more than a single form (§ 374).

Special prefaces will be added for the Tables and the Syntax.

I cannot conclude this preface, without the expression of my most sincere thanks to the friends who have so kindly aided me in the preparation and publication of the following work.

Hanover, N. H., Aug. 10th, 1841.

CONTENTS.

GENERAL INTRODUCTION,	Page. 3
---------------------------------	------------

BOOK I. ORTHOGRAPHY.

	Page.		Page.
CH. 1. LETTERS,	6	IV. Numeral Power,	9
Table of the Alphabet,	7	V. Pronunciation,	9
Remarks upon the Alphabet,	8	CH. 2. BREATHINGS,	11
I. Forms,	8	CH. 3. ACCENTS,	12
II. Roman Letters,	8	CH. 4. MARKS OF PUNCTUATION, AND OTHER CHARACTERS, 13	
III. Name,	8		

BOOK II. ORTHOEPY.

INTRODUCTION,	15	CH. 4. EUPHONIC CHANGES OF CONSONANTS.	
Vowels,	16	A. In the Formation of Words, 39	
Precession of Vowels,	17	B. In the Connexion of Words, 43	
Consonants,	19	C. Special Rules,	44
Breathings,	21	CH. 5. FIGURES OF DICTION,	45
Table of Vocal Elements,	21	CH. 6. QUANTITY,	46
Syllables,	22	I. Quantity of Vowels,	47
Euphonic Changes,	23	II. Quantity of Syllables,	47
Vocal Distinctions,	25	III. Change of Quantity,	48
CH. 1. VOWELS,	27	CH. 7. ACCENT.	
I. Simple Vowels,	27	I. Introductory Statement and Explanations,	49
II. Diphthongs,	29	II. General Rules,	51
Table of Vocal Power,	31	III. Accentual Changes,	52
CH. 2. CONSONANTS,	32	A. Grave Accent,	54
CH. 3. EUPHONIC CHANGES OF VOWELS,	34	B. Anastrophe,	54
I. Contraction,	34	C. Proclitics,	54
II. Crasis,	37	D. Enclitics,	55
III. Apostrophe,	38		

BOOK III. ETYMOLOGY.

INTRODUCTION,	57	Adjectives,	62
Subject and Predicate,	57	Adverbs,	63
Nouns and Pronouns,	58	Prepositions,	65
Verbs,	60	Conjunctions,	66

	Page.		Page.
Interjections,	66	CH. 7. COMPARISON,	126
Table of the Significant Elements of Language,	67	I. Of Adjectives,	126
Inflection,	69	A. In <i>εργος, ταρος</i> ,	126
General Table of Greek Inflection,	72	B. In <i>ισος, ιστος</i> ,	128
CH. 1. GENERAL PRINCIPLES AND RULES OF DECLENSION,	73	C. Irregular,	129
A. Gender,	73	II. Of Adverbs,	130
B. Number,	74	CH. 8. GENERAL PRINCIPLES OF CONJUGATION,	131
C. Case,	75	A. Voice,	131
D. Terminations,	76	B. Tense,	132
E. Euphonic Changes,	78	C. Mode,	134
F. Accent,	79	D. Number and Person,	135
CH. 2. TABLES OF DECLENSION,	79	CH. 9. TABLES OF CONJUGATION,	135
CH. 3. DECLENSION OF NOUNS,		CH. 10. PREFIXES OF THE VERB,	177
I. First Declension,	92	I. Augment,	177
II. Second Declension,	94	II. Reduplication,	179
III. Third Declension,	95	III. Prefixes of Compound Verbs,	181
A. Mutes,	98	CH. 11. TERMINATIONS OF THE VERB,	
B. Liquids,	99	I. Classification and Analysis,	182
C. Double Consonants,	101	A. Tense-Signs,	183
D. Pures,	102	B. Connecting Vowels,	184
E. Quantity and Accent,	105	C. Flexible Endings,	188
IV. Irregular Nouns,	106	II. Union of the Terminations with the Root,	192
A. Variety of Declension,	107	A. Regular Open Terminations,	192
B. Defect of Declension,	110	B. Regular Close Terminations,	193
V. Rules of Gender,	111	C. Verbs in <i>μν</i> ,	198
CH. 4. DECLENSION OF ADJECTIVES AND PARTICIPLES,	112	D. Complete Tenses,	202
A. Formation of the Neuter,	113	CH. 12. ROOT OF THE VERB,	205
B. Formation of the Feminine,	114	A. Euphonic Changes,	209
C. Irregular Adjectives,	116	B. Emphatic Changes,	210
CH. 5. NUMERALS,		C. Anomalous Changes,	227
I. Adjectives,	118	CH. 13. QUANTITY AND ACCENT OF THE VERB,	
II. Adverbs,	119	A. Quantity,	229
III. Substantives,	119	B. Accent,	230
Table of Numerals,	120		
CH. 6. PRONOUNS AND ARTICLE,	122		
A. Remarks upon the Substantive Pronouns,	124		
B. Remarks upon the Adjective Pronouns and Article,	125		

BOOK IV. SYNTAX.

[The contents of Syntax will be given in a separate table.]

PREFACE TO THE TABLES.

THE following tables have been prepared as part of a Greek Grammar. They are published separately in two forms; in duodecimo, for the convenience and economy of beginners in learning the Greek paradigms, and in large quarto, for the convenience of more advanced students in consulting and comparing them. To avoid confusion, and the disturbance of those local associations which are so important in learning the grammar of a language, every duodecimo page of the tables, whether in the duodecimo or in the quarto edition, presents, with a single exception, precisely the same appearance as in the larger work to which it belongs. Even the numbers denoting the book, chapter, section, and page, are throughout the same; and, indeed, in the duodecimo edition of the tables, every opening, with a single exception, is simply an opening in the grammar.

The principles upon which these tables have been constructed, are the following;

I. *To avoid needless repetition.* There is a certain ellipsis in grammatical tables, as well as in discourse, which relieves not only the material instruments of the mind, but the mind itself, and which assists alike the understanding and the memory. When the student has learned that, in the neuter gender, the nominative, accusative, and vocative are *always* the same, why, in each neuter paradigm that he studies, must his eye and mind be taxed with the examination of nine forms instead of three? why, in his daily exercises in declension, must his tongue triple its labor, and more than triple the weariness of the teacher's ear? To relieve, so far as possible, both instructor and pupil of that mechanical drudgery, which wastes, with-

out profit, the time, strength, and spirit, which should be devoted to higher effort, these tables have been constructed with the following ellipses, which the student will supply at once from general rules.

1. In the paradigms of *DECLENSION*, the *vocative singular* is omitted whenever it has the same form with the nominative, and the following cases are omitted throughout;

a. The *vocative plural*, because it is always the same with the nominative.

β. The *dative dual*, because it is always the same with the genitive.

γ. The *accusative* and *vocative dual*, because they are always the same with the nominative.

δ. The *neuter accusative* and *vocative*, in all the numbers, because they are always the same with the nominative.

2. In the paradigms of *ADJECTIVES*, and of words similarly inflected, the columns of the *masculine* and *neuter* genders are united in the *genitive* and *dative* of all the numbers, and in the *nominative dual*; because in these cases the two genders never differ.

3. In the paradigms of *CONJUGATION*, the *first person dual* is omitted throughout, as having the same form with the first person plural, and the *third person dual* is omitted, whenever it has the same form with the second person dual, that is, in the primary tenses of the indicative, and in the subjunctive. The form in *μεθευ*, though perhaps too hastily pronounced by Elmsley an invention of the Alexandrine grammarians, is yet, at most, only an exceedingly rare variety of the first person dual. The teacher who meets with it in his recitation room, may pretty safely call his class, as the crier called the Roman people upon the celebration of the Secular games, "to gaze upon that which they had never seen before, and would never see again." In the secondary tenses of the indicative, and in the optative, this form does not occur at all; and, in the remaining tenses, there have been found only five examples, two of which are quoted by Athenæus from a *word-hunter* (*λεξιμαχὸς*), whose affectation he is ridiculing, while the three classical examples are all poetic, occurring, one in Homer (*Il. ψ', 485*), and the other two in Sophocles (*El. 950* and *Phil. 1079*). And yet, in the single paradigm of *τίθημι*, as I learned it in my boyhood, this "needless *Alexandrine*,"

"Which, like a wounded snake, drags its slow length along,"

occurs no fewer than twenty-six times, that is, almost nine times as often as in the whole range of the Greek classics.

4. The compound forms of the PERFECT PASSIVE SUBJUNCTIVE and OPTATIVE are omitted, as belonging rather to Syntax than to inflection.

II. To give the forms just as they appear upon the Greek page, that is, without abbreviation and without hyphens. A dissected and abbreviated mode of printing the paradigms exposes the young student to mistake, and familiarizes the eye, and of course the mind, with fragments, instead of complete forms. If these fragments were separated upon analytical principles, the evil would be less; but they are usually cut off just where convenience in printing may direct, so that they contain, sometimes a part of the termination, sometimes the whole termination, and sometimes the termination with a part of the root. Hyphens are useful in the analysis of forms, but a table of paradigms seems not to be the most appropriate place for them. In the following tables, the terminations are given by themselves, and the paradigms are so arranged in columns, that the eye of the student will usually separate, at a glance, the root from the termination.

III. To represent the language according to its actual use, and not according to the theories or fancies of the Alexandrine and Byzantine grammarians. Hence, for example,

1. The purely imaginary *first perfect active imperative* has been discarded.

2. For the imaginary *imperative* forms ἴσταθι, τίθειτι, δίδουθι, δίκουθι, have been substituted the actual forms ἴστη, τίθει, δίδου, δίκου.

3. Together with analogical but rare forms, have been given the usual forms, which in many grammars are noticed only as exceptions or dialectic peculiarities. Thus, βουλεύωσαν and βουλεύοντων, βουλεύσαις and βουλεύσαι, ἰβεβουλεύκισαν and ἰβεβουλεύκισαν (§ 284); βουλεύεσθωσαν and βουλεύεσθων, βουλεύειησαν and βουλεύειν (§ 285); ἐτίθειν and ἐτίθειν (§ 300); ἦε and ἦεθα, ἔνιται and ἔσται (§ 305).

4. The *second future active* and *middle*, which, except as a euphonic form of the first future, is purely imaginary, has been wholly rejected.

IV. To distinguish between regular and irregular usage. What student, from the common paradigms, does not receive the impression, sometimes never corrected, that the *second perfect* and *pluperfect*, the *second aorist* and *future*, and the *third future* belong as regularly to the Greek verb, as the first tenses bearing the same name; when,

in point of fact, the Attic dialect, even including poetic usage, presents only about fifty verbs which have the second perfect and pluperfect; eighty-five, which have the second aorist active; fifty, which have the second aorist and future passive; and forty, which have the second aorist middle? The gleanings of all the other dialects will not double these numbers. Carmichael, who has given us most fully the statistics of the Greek verb, and whose labors deserve all praise, has gathered, from all the dialects, a list of only eighty-eight verbs which have the second perfect, one hundred and forty-five which have the second aorist active, eighty-four which have the second aorist passive, and fifty-eight which have the second aorist middle. And, of his catalogue of nearly eight hundred verbs, embracing the most common verbs of the language, only fifty-five have the third future, and, in the Attic dialect, only twenty-eight.

To some there may appear to be an impiety in attacking the venerable shade of *τύπτω* · but alas! it is little more than a shade, and, with all my early and long cherished attachment to it, I am forced, after examination, to exclaim, in the language of Electra,

Ἄντι φιλάσσης

Μορφή, σπαδί, τι καὶ σκιάν ἀνοφιλῆ,

and to ask why, in an age characterized by its devotion to truth, a false representation of an irregular verb should be still set forth as the paradigm of regular conjugation, and made the Procrustes' bed, to which all other verbs must be stretched or pruned. The actual future of *τύπτω* is not *τύψω*, but *τυπτήσω*, the perfect passive is both *τίτυμμαι* and *τιτύσσημαι*, the second aorist *ἴτυπον* is a rare poetic form, the first and second perfect and pluperfect active are not found in classic Greek, if, indeed, found at all, and the second future active and middle are the mere figments of grammatical fancy. And yet all the regular verbs in the language must be gravely pronounced defective, because they do not conform to this imaginary model.

In the following tables, the example of the learned Kühner has been followed, in selecting *βουλεύω* as the paradigm of regular conjugation. This verb is strictly regular, it glides smoothly over the tongue, is not liable to be mispronounced, and presents, to the eye, the prefixes, root, and terminations, with entire distinctness throughout. This is followed by shorter paradigms, in part merely synoptical, which exhibit the different classes of verbs, with their varieties of formation. It is scarcely necessary to remark, that, in the table of translation (§ 283), the form of the verb must be adapted to the number and person of the pronoun; thus, *I am planning, thou art*

planning, &c. ; or that, in the translation of the middle voice, the forms of "*plan*" are to be changed into the corresponding forms of "*deliberate*"; and, in that of the passive voice, into the corresponding forms of "*be planned*."

V. *To arrange the whole in the most convenient manner for study and reference.* The inflection of each word is exhibited upon a single page, or, if this is not possible, except in the case of *βουλιών*, at a single opening. Words which the student may wish to compare, are presented, as far as possible, at the same opening. Thus a single opening exhibits all the nouns of the first and second declension, another, the declension of the numerals, article, and pronouns, another, the verbs *ἴημι*, *εἶμι*, and *ἴμμι*, &c. In the quarto edition, a single opening presents all the tables of declension ; another, the whole regular conjugation of the verb, including its terminations, paradigm, and translation ; a third, all the verbs in *μι*, &c.

With respect to the manner in which these tables should be used, so much depends upon the age and attainments of the student, that no directions could be given which might not require to be greatly modified in particular cases. I would, however, recommend,

1. That the paradigms should not be learned *en masse*, but gradually, in connexion with the study of the principles and rules of the grammar, and with other exercises.

2. That some of the paradigms should rather be used for reference, than formally committed to memory. It will be seen at once, that some of them have been inserted merely for the sake of exhibiting differences of accent, or individual peculiarities.

3. That in adjectives and words similarly inflected, each gender should be repeated by itself. The association of forms which is fixed in learning the nouns, will not then be broken up in passing to the adjectives. The order in which the genders are repeated, seems to be indifferent. In the tables, the neuter is placed next to the masculine, because it is of the same declension, and has, in part, the same forms.

4. That in the first learning, and common repetition of the paradigms, the dual should be omitted. It is little more than a mere variety of the plural, of comparatively rare occurrence, and, from its regular simplicity of structure, may always be supplied with perfect ease from the tables of terminations, or from general rules. That it may be omitted or repeated at pleasure, it is placed last in the following tables. If any should object to this arrangement, as interfering with old associations, let them remember, that the book is de

signed for those whose only grammatical associations connect the plural immediately with the singular. I have no desire to change the habits of those who have already learned the Greek paradigms, but to discover, if possible, the best method for those who are yet to learn them.

5. That, in learning and consulting the paradigms, the student should constantly compare them with each other, with the tables of terminations, and with the rules of the grammar.

6. That the humble volume should not be dismissed from service, till the paradigms are impressed upon the tablets of the memory as legibly as upon the printed page, — till they have become so familiar to the student, that whenever he has occasion to repeat them, “the words,” in the expressive language of Milton, “like so many nimble and airy servitors, shall trip about him at command, and in well-ordered files, as he would wish, fall aptly into their own places.”

Hanover, N. H., Aug. 10th, 1841.

CONTENTS OF THE TABLES.

INTRODUCTORY TABLES.

	Page.		Page.
ALPHABET,	7	CONSONANTS,	32
VOWELS,	27	GREEK INFLECTION,	72

TABLES OF DECLENSION.

I. TERMINATIONS OF THE THREE DECLENSIONS, 80

II. PARADIGMS OF NOUNS.

FIRST DECLENSION.		B. Liquid,	
A. Masculine, ταμίας, προφήτης, Ἄσπριδης, βορίας,	80	δαίμων, ποιμήν, ρίς, θῆρ, ῥήτωρ, χίρ,	83
B. Feminine, εἰκία, θύρα, γλῶσ- σα, τιμή, μνάα,	81	Synecopated, πατήρ, ἀνήρ, κύνυ, ἀρνός,	83
SECOND DECLENSION.		C. Double Consonant,	
A. Masculine and Feminine, δῆ- μος, λόγος, ἑδοίς, νόος, ναός,	81	λίον, ἑδοός, γίγας, φάλαγξ, ἀναξ, πνύξ,	83
B. Neuter, σῦκον, ἰμάτιον, ἰστίον, ἀνάγειον,	81	D. Pure.	
THIRD DECLENSION.		a. Masculine and Feminine,	
A. Mute.		θαύς, ἥρως, κίς, οἰς, ἰχθύς, πῆχυς, ἰσπίς, πόλις, τρι- ῆης, βούς, γεαύς, ναύς,	84
1. Labial, γύψ, Ἄραψ,	82	αἰδός, ἠχώ, Πιραιεύς, Σω- κράτης, Ἡρακλῆς,	85
2. Palatal, κόραξ, αἴξ, θριξ, γυή,	82	β. Neuter, τειχος, ἄστν, γί- ρας,	85
3. Lingual.		MISCELLANEOUS EXAMPLES.	
a. Masculine and Feminine, παῖς, πούς, κλις, ἄρνις,	82	υἰός, Οἰδίπους, Ζεύς, Γλοῦς, γόνυ, ἕδωρ, μέλι, γάλα,	85
β. Neuter, σῶμα, φῶς, ἦ- παρ, κίρας,	82		

III. PARADIGMS OF ADJECTIVES.

OF TWO TERMINATIONS.		A. Second and First Declensions,	
A. Second Declension, ἄδικος, ἀγέρας,	86	φίλιος, σοφός,	87
B. Third Declension, ἀβήνη, εὐ- χαρις, δίτους, σαφής, μί- ζων,	86	Contracted, χρύσιος, διαπλόος,	87
OF THREE TERMINATIONS.		B. Third and First Declensions,	
		παῖς, χαρις, μίλας, ἑδός,	88
		C. The Three Declensions, μί- γας, πολύς,	88

IV. PARADIGMS OF PARTICIPLES.

1. Present Active, ἄγων,	89	4. Aorist Passive, φανίς,	89
2. Present Active Contracted, λυτῶν,	89	5. Perfect Active, εἰδώς,	89
3. Aorist Active, ἄρας,	89	6. From Verbs in μι, διδούς,	89

V. NUMERALS.

	Page.		Page.
1. <i>εἰς, ἀδίδις,</i>	90	3. <i>τριῖς,</i>	90
2. <i>δύο, ἑμφω,</i>	90	4. <i>τέσσαρες,</i>	90

VI. THE ARTICLE AND ITS COMPOUNDS.

<i>ὁ, ἡ,</i>	90	<i>οὗτος,</i>	90
--------------	----	---------------	----

VII. PRONOUNS.

Personal, <i>ἐγώ, σύ, αὐτός,</i>	90	Definite, <i>δύνα,</i>	91
Emphatic, <i>αὐτός,</i>	90	Interrogative, <i>τίς,</i>	91
Reflexive, <i>ἑαυτοῦ, ἑαυτοῦ, ἑαυ-</i>	91	Relative, <i>ὅς,</i>	91
<i>τοῦ,</i>	91	Relative Indefinite, <i>ὅστις,</i>	91
Reciprocal, <i>ἀλλήλων,</i>	91	Indefinite, <i>τις,</i>	91

TABLE OF NUMERALS.

I. ADJECTIVES		4. Multiple,	121
1. Cardinal,	120	5. Proportional,	121
2. Ordinal,	120	II. ADVERBS,	121
3. Temporal,	121	III. SUBSTANTIVES,	121

TABLES OF CONJUGATION.

I. FORMATION OF THE TENSES,	136	XII. D. PURE VERBS.	
II. FLEXIBLE ENDINGS,	136	I. Contract,	
III. TERMINATIONS OF VERBS		1. <i>τιμάω,</i>	158
IN <i>μι,</i>	137	2. <i>φιλάω,</i>	160
IV. REGULAR TERMINATIONS OF		3. <i>δηλόω,</i>	162
THE ACTIVE VOICE,	138	II. Verbs in <i>μι,</i>	
V. REGULAR TERMINATIONS OF		1. <i>ἵστημι,</i>	164
THE MIDDLE AND PASSIVE		2. <i>πρίσθαι,</i>	165
VOICES,	140	3. <i>τίθημι,</i>	166
VI. ACTIVE VOICE OF <i>βουλεύω</i>		4. <i>δίδωμι,</i>	168
TRANSLATED,	142	5. <i>δαίνομαι,</i>	170
VII. ACTIVE VOICE OF <i>βουλεύω,</i>	144	6. <i>φημί,</i>	171
VIII. MIDDLE AND PASSIVE VOICES		7. <i>ἴημι,</i>	172
OF <i>βουλεύω,</i>	146	8. <i>εἶμι, 9. εἶμαι,</i>	173
IX. A. MUTE VERBS.		III. Second Aorists,	
I. Labial, 1. <i>γράφω,</i>	149	1. <i>ἔβην,</i>	174
2. <i>λείπω,</i>	150	2. <i>ἔσθρακα,</i>	174
II. Palatal, <i>πράσσω,</i>	151	3. <i>ἔγνων,</i>	174
III. Lingual, 1. <i>αἰῶω,</i>	152	4. <i>ἔδην,</i>	174
2. <i>κομίζω,</i>	153	XIII. E. PRETERITIVE VERBS,	
X. B. LIQUID VERBS,		1. <i>οἶδα</i>	175
1. <i>ἀγγίλλω,</i>	154	2. <i>δίδωκα</i> and <i>δίδια,</i>	175
2. <i>φαίνω,</i>	156	3. <i>ἤμαι,</i>	175
XI. C. DOUBLE CONSONANT VERBS,		4. <i>πάθημαι,</i>	176
1. <i>αὔξω</i> or <i>αὐξάνω,</i>	157	5. <i>πνίμαι,</i>	176
2. <i>πνικαμαι, ἰλήλυμαι,</i>	157		

PREFACE TO THE SYNTAX.

THE following pages are the result of an attempt to compose a treatise upon Greek and General Syntax, sufficiently simple and elementary for the beginner, and at the same time scientific and complete enough for the more advanced student. They contain, therefore,

I. *A developement of the principles of General Syntax.* Without a knowledge of these principles, Syntax is little more than a collection of arbitrary and unconnected rules, and the noble work of parsing is degraded to the mere exercise of a mechanical ingenuity in their application. The analysis of sentences in accordance with these principles is an exercise which cannot be too strongly recommended to the student of language. Let him take a compound sentence, and first ascertain its general character and import. Let him then resolve it into its clauses, observing their mode of connexion and mutual relations, and determining the special office of each clause. Then let him take these clauses, and resolve them, as simple sentences, into their primary and secondary parts, ascertaining the significance and office of each part; and let him throughout strive to apprehend and appreciate that vital force, that energy of thought and passion, that binds together and animates the whole. The study of grammar becomes then, what it is in its true nature, the study of mind; and the noble structure of language is no longer contemplated, like the house mentioned by Hierocles, merely in its single bricks.

II. *An investigation of the ideas which lie at the foundation of the special constructions of Greek Syntax.* Particular attention has been given, as their importance and difficulty demand, to the distinctions of the cases, tenses, and modes, and to the offices of the article and pronouns.

CONTENTS OF THE SYNTAX.

	Page		Page
INTRODUCTION,	283	III. Of Extent,	321
I. Syntax of Words,	234	iv. Adverbial,	322
A. Determination of Form,	239	F. Vocative,	322
B. Arrangement,	240	CH. 2. THE ADJECTIVE,	323
C. Use of Exponents,	241	I. Agreement,	323
II. Syntax of Sentences,	242	II. Use of Degrees,	331
A. Determination of Form,	246	III. Combination of Numerals,	335
B. Arrangement,	246	CH. 3. THE ARTICLE,	336
C. Use of Exponents,	248	I. As an Article,	337
III. Figures of Syntax,	251	II. As a Pronoun,	349
A. Ellipsis,	251	CH. 4. THE PRONOUN,	351
B. Pleonasm,	255	I. Agreement,	351
C. Enallage,	255	II. Special Observations,	355
D. Hyperbaton,	258	A. Personal, Possessive, and	
CH. 1. THE SUBSTANTIVE,	259	Reflexive,	356
I. Agreement,	259	B. <i>Abstris</i>,	359
II. Use of Numbers,	261	C. Demonstrative,	361
III. Use of Cases,	261	D. Indefinite,	363
A. Nominative,	265	E. Relative,	365
B. Genitive,	266	F. Complementary,	375
i. Of Departure,	266	G. Interrogative,	377
1. Separation,	267	H. <i>Ἄλλος</i>,	378
2. Distinction,	268	CH. 5. THE VERB,	379
ii. Of Cause,	271	I. Agreement,	379
i. 1. Origin,	271	II. Use of Voices,	384
2. Material,	272	A. Active,	385
3. Supply,	273	B. Middle,	386
4. Partitive,	274	C. Passive,	389
ii. 1. Motive, &c.	283	III. Use of Tenses,	391
2. Price, Value, &c.,	285	A. Indefinite and Definite,	394
3. Sensible and Mental Object,	286	B. Indefinite and Complete,	398
4. Time and Place,	288	C. Future,	400
iii. Active,	289	IV. Use of Modes,	402
iv. Constituent,	291	A. Intellective,	403
1. Property,	292	As used in sentences,	
2. Relation,	292	i. Desiderative,	407
C. Dative Objective,	298	ii. Final,	409
i. Of Approach,	299	III. Conditional,	411
1. Nearness,	299	iv. Relative,	414
2. Likeness,	301	v. Complementary,	415
ii. Of Influence,	301	B. Volitive,	417
D. Dative Residual,	308	C. Incorporated,	418
i. Instrumental and Modal,	309	i. Infinitive,	422
ii. Temporal and Local,	311	ii. Participle,	429
E. Accusative,	312	iii. Verbal in <i>ris</i>,	436
i. Of Direct Object and		CH. 6. THE PARTICLE,	437
Effect,	313	A. The Adverb,	437
Double Accusative,	318	B. The Preposition,	438
ii. Of Specification,	320	C. The Conjunction,	440
		D. Concluding Remarks,	442

PART FIRST.

A
PRACTICAL GRAMMAR
OF THE
ATTIC AND COMMON DIALECTS,
WITH THE
ELEMENTS OF GENERAL GRAMMAR.

Ὡς μεγίστης Παλλάδος καλούμεναι
Πασῶν Ἀθῆναι τιμιωτάτη πόλις.

Sophocles, Œd. Col.

“ Behold

Where on the Ægean shore a city stands
Built nobly, pure the air, and light the soil;
Athens, the eye of Greece, mother of arts
And eloquence, native to famous wits
Or hospitable, in her sweet recess,
City or suburban, studious walks and shades.
See there the olive grove of Academe,
Plato's retirement, where the Attic bird
Trills her thick-warbled notes the summer long;
There flowery hill Hymettus with the sound
Of bees' industrious murmur oft invites
To studious musing; there Ilissus rolls
His whispering stream; within the walls, then view
The schools of ancient sages; his who bred
Great Alexander to subdue the world,
Lyceum there, and painted Stoa next;
There shalt thou hear and learn the secret power
Of harmony, in tones and numbers hit
By voice or hand, and various-measured verse,
Æolian charms and Dorian lyric odes,
And his who gave them breath, but higher sung,
Blind Melesigenes, thence Homer called,
Whose poem Phœbus challenged for his own.
Thence what the lofty grave tragedians taught
In Chorus or Iambic, teachers best
Of moral prudence, with delight received,
In brief sententious precepts, while they treat
Of fate, and chance, and change in human life;
High actions and high passions best describing.
Thence to the famous orators repair,
Those ancient, whose resistless eloquence
Wielded at will that fierce demagogue,
Shook the arsenal, and fulminated over Greece,
To Macedon, and Artaxerxes' throne:
To sage philosophy next lend thine ear,
From heaven descended to the low-roofed house
Of Socrates; see there his tenement,
Whom well inspired the oracle pronounced
Wisest of men.”

GENERAL INTRODUCTION.

§ 1. MAN is a social being, formed for the expression of his thoughts and feelings. He expresses them in various ways, but chiefly by means of *words*. These words constitute what is called LANGUAGE, a term derived from "lingua," the Latin name of the *tongue*, the busiest organ of speech.

Different words are employed by different nations to denote the same thing. Thus the animal which we name "horse," is named by the French "cheval," by the Germans "ross," &c. Hence arise many distinct languages, which are usually named from the nations that employ them, or the countries where they prevail; as, for example, the Hebrew, Arabic, Latin, English, and Italian languages. The meaning of the term *language* is sometimes so extended, as to include all the signs of thought and feeling; thus we speak of the *language* of the *eye*, the *language* of *flowers*, &c.

§ 2. The GREEK LANGUAGE is the language spoken in Greece, and by Greek colonies in other countries. Its most general division is into the *Ancient* and the *Modern* Greek. The former, commonly called simply "the Greek," was spoken in Greece during the period of its highest glory; the latter is spoken there at the present day.

§ 3. Varieties of the same language are termed **DIALECTS** (from the Greek *διάλεκτος*, *speech*). That variety of the Greek language which was spoken in Athens, the capital of Attica, was called the **ATTIC DIALECT**; that which was spoken in Ionia, the *Ionic*; in the Doric states, the *Doric*; in the Æolic states, the *Æolic*.

§ 4. The language of Athens, from the intellectual superiority of this city over the rest of Greece, was gradually adopted by the educated classes in all the states, and became the universal language of prose composition. As its use extended, it naturally lost some of its peculiarities, and received many additions; and, thus diffused and modified, it took the appellation of the **COMMON DIALECT OF LANGUAGE**.

The Attic and Common dialects, therefore, do not differ in any essential feature, and may properly be regarded, the one as the earlier and pure, the other as the later and impure, form of the same dialect. In this dialect, either in its earlier or later form, we find written nearly the whole that remains to us of Greek literature. It may claim therefore to be regarded, notwithstanding a few splendid compositions in the other dialects, as the national language of Greece; and its acquisition should form the commencement and the basis of Greek study.

§ 5. The science of language is termed **PHILOLOGY** (from *φιλολογία*, *love of language*). It consists of several parts, as *Grammar*, *Lexicography*, *Interpretation*, and the *History of Language*.

GRAMMAR (*γραμματική*, *science of letters*,) treats of the laws according to which words are form-

ed, and connected in discourse. If it treats of these laws with respect to language in general, it is called GENERAL GRAMMAR; if with respect to a particular language, it receives a corresponding designation; as *Greek Grammar*, *Latin Grammar*, &c.

§ 6. That part of grammar which treats of the *formation of words* is called ETYMOLOGY (*ἔτυμολογία*, *doctrine of derivation*); that which treats of their *connexion in discourse*, SYNTAX (*σύνταξις*, *arrangement*). Introductory to these, are ORTHOGRAPHY (*ὀρθογραφία*, *correct writing*), which treats of the *characters* with which words are *written*, and ORTHOEPY (*ὀρθοέπεια*, *correct speaking*), which treats of the *sounds* with which words are *spoken*.

A thought expressed in words forms a *sentence*, (from the Latin *sententia*, *thought*). We may say, therefore, that I. ORTHOGRAPHY treats of *characters*; II. ORTHOEPY, of *sounds*; III. ETYMOLOGY, of *words*; and IV. SYNTAX, of *sentences*: or, in other words, that ORTHOGRAPHY regards language as addressed to the *eye*; ORTHOEPY, to the *ear*; ETYMOLOGY, to the *simple apprehension*; and SYNTAX, to the *judgment*.

BOOK I.

ORTHOGRAPHY.

Ἐξίῳρον ἀνθρώποις.

Γραμμάτων τι ενδίδου

Æschylus, Prom. Vinc.

“A small drop of ink,
Falling like dew upon a thought, produces
That which makes thousands, perhaps millions, think.”

§ 7. THE Greek language is written with *twenty-four letters, two breathings, three accents, four marks of punctuation*, and a few other characters.

CHAPTER I.

THE LETTERS.

§ 8. The characters which denote the *elementary sounds* of a language are called **LETTERS** (Lat. *littera*), and, taken together, form what is termed its **ALPHABET** (from *Ἄλφα* and *Βῆτα*, the first two Greek letters). The following table presents the order of the Greek letters, their large and small forms, their corresponding Roman letters, their names, and their power as numeral characters. Below are placed three obsolete letters, retained as numeral characters, and called *Episēma* (*ἐπίσημον, sign, mark*).

TABLE OF THE ALPHABET.

Order.	Forms. Large. Small.	Roman Letters.	Name.	Numeral Power.	
I.	Α α	a	Ἄλφα Alpha	1	
II.	Β β, β	b	Βῆτα Beta	2	
III.	Γ γ, γ	g, n	Γάμμα Gamma	3	
IV.	Δ δ	d	Δέλτα Delta	4	
V.	Ε ε	ë	Ἐ ψιλόν Epsilon	5	
VI.	Ζ ζ, ζ	z	Ζῆτα Zeta	7	
VII.	Η η	ë	Ἡτα Eta	8	
VIII.	Θ θ, θ	th	Θῆτα Theta	9	
IX.	Ι ι, ι	i	Ἰῶτα Iota	10	
X.	Κ κ	c	Κάππα Kappa	20	
XI.	Λ λ	l	Λάμβδα Lambda	30	
XII.	Μ μ	m	Μῦ Mu	40	
XIII.	Ν ν	n	Νῦ Nu	50	
XIV.	Ξ ξ	x	Ξῖ Xi	60	
XV.	Ο ο	ö	Ὀ μικρόν Omicron	70	
XVI.	Π π, π	p	Πῖ Pi	80	
XVII.	Ρ ρ	r	Ῥῶ Rho	100	
XVIII.	Σ σ, σ	s	Σίγμα Sigma	200	
XIX.	Τ τ, τ	t	Ταῦ Tau	300	
XX.	Υ υ	y	Ἦ ψιλόν Upsilon	400	
XXI.	Φ φ	ph	Φῖ Phi	500	
XXII.	Χ χ	ch	Χῖ Chi	600	
XXIII.	Ψ ψ	ps	Ψῖ Psi	700	
XXIV.	Ω ω	ō	Ὠ μέγα Omega	800	
EPI- SEMA.	{ F f, f	f	Βαῦ	Vau	6
		q	Κόππα	Koppa	90
		sh	Σαμπῖ	Sampi	900

REMARKS UPON THE ALPHABET.

I. FORMS.

§ 9. 1. The second form of small iota is found written beneath α , η , and ω , and is called *iota subscript* (subscriptus, *written beneath*). It is never sounded; thus $\varphi\delta\eta$ is pronounced ϕ - $d\bar{e}$. See § 54.

2. σ is used at the beginning and in the middle, and ς at the end of a word; thus, $\sigma\acute{\alpha}\sigma\iota\varsigma$.

In compound words, some editors, to mark the composition, use ς for σ at the end of each component word; as $\pi\rho\omicron\sigma\iota\varsigma\phi\acute{\iota}\rho\iota\varsigma$ (compounded of $\pi\rho\acute{\alpha}\varsigma$, $\iota\iota\varsigma$, and $\phi\acute{\iota}\rho\iota\varsigma$), instead of the more correct $\pi\rho\omicron\sigma\iota\sigma\phi\acute{\iota}\rho\iota\varsigma$.

3. The other double forms are used indifferently; as $\beta\omicron\upsilon\varsigma$ or $\beta\omicron\upsilon\acute{\varsigma}$.

4. Two or more letters are often united into one character, called a *ligature* (ligatura, *tie*), except in recent editions; as $\kappa\lambda$ for $\kappa\alpha\iota$, $\omicron\varsigma$ for $\omicron\varsigma$, $\upsilon\upsilon$ for $\upsilon\upsilon$, $\sigma\theta$ for $\sigma\theta$, $\sigma\tau$ for $\sigma\tau$, &c.

The ligature φ is named *σφι* or *σφιγμα*.

II. ROMAN LETTERS.

§ 10. By the side of the Greek letters in the table, are put the Roman letters which take their place, when Greek words are transferred into Latin or English; thus Κύκλωψ becomes *Cyclops*.

For the change of γ into *n*, see § 61.

For the change of diphthongs, see § 55.

III. NAME.

§ 11. The name Ἐψιλόν means *smooth E*, and Ἔψιλόν , *smooth T*. These letters were so called in distinction, the first, from an old mark for the rough breathing (see § 17), and the second, from an early form of the aspirate letter *Vau*. Ὀ μικρόν means *small* (i. e. *short*), Ὀ , and Ὠ μέγα , *great* (i. e. *long*) O . The other names of the letters have no significance in Greek. They were either formed by adding a vowel to the letter, merely to aid in sounding it; thus $\phi\acute{\iota}$, $\chi\acute{\iota}$, &c., just as in English *be*, *ce*: or were borrowed from the Phœnicians, from whom the Greeks received the greater part

of their alphabet; as Ἄλφα from the Oriental Aleph, Βῆτα from Beth, &c.

The obsolete letter Vau has been likewise named, from its form, the *digamma* (δῖς, twice), i. e. the double gamma. In the early Greek alphabet, Vau was placed after ε, and Koppa after π; as, in our own alphabet, *f* after *e*, and *g* after *p*.

IV. NUMERAL POWER.

§ 12. To denote numbers under a thousand, the Greeks employed the letters of the alphabet, as exhibited in the table, with the mark (') over them; as α' 1, ι' 10, β' 12, ρxy' 123. The first eight letters, with Vau, represented the nine units; the next eight, with Koppa, the nine tens; and the last eight, with Sampi, the nine hundreds. The thousands were denoted by the same letters with the mark *beneath*; as ε' 5, ς 5,000, κγ' 23, κγ' 23,000, αωμυ' 1841.

Vau, in its usual small form (ϵ), resembles the ligature for στ (§ 9). Hence some editors confound them, and employ ΣΤ, as the large form of Vau, to denote 6.

Sometimes the Greek letters, like our own, denote ordinal numbers, according to their own order in the alphabet. In this way the books of Homer are marked; as Ἰλιάδες Α, Ζ, Ω, *The Iliad, Books I., VI., XXIV.*

V. PRONUNCIATION.

§ 13. There is no art of embalming sounds. The ancient pronunciation of the Greek, therefore, can now only be inferred, and, in part, with great uncertainty. The pronunciation of modern scholars is exceedingly various. Of the different methods that prevail, the English is probably the farthest from the ancient pronunciation. Still there appears no sufficient reason for substituting any other method for this, unless we adopt that which now prevails in Greece itself, and which seems, therefore, to have the best claim to be regarded as the proper standard of Greek pronunciation. The sounds of the letters according to the English method are as follows.

NOTE. To avoid confusion, the terms *protracted* and *abrupt* are employed below, to denote what, in English orthography, we commonly call *long* and *short* sounds. In Greek grammar, the terms *long* and *short* properly refer to quantity (§ 47). For the correct use of the terms *open* and *close*, which are sometimes employed to denote long and short sounds, see § 27.

§ 14. ENGLISH METHOD. η, υ, and ω have always the protracted sounds of *e* in *mete*, *u* in *tube*, and *o* in *note*; as ἠῆσι, τύπω, σφῶν.

ε and *ο* have the abrupt sounds of *e* in *let*, and *o* in *dot*; except before another vowel, and at the end of a word, where they are protracted, like *e* in *real*, and *o* in *go*; as *λέγω, λόγος· Θεός, νόος· δέ, τό*.

α and *ι* are, in general, sounded like *a* and *i* in English; when protracted, like *a* in *hate*, and *i* in *pine*; when abrupt, like *a* in *hat*, and *i* in *pin*. At the end of a word, *ι* always maintains its protracted sound; but *α*, except in monosyllables, takes the indistinct sound of *a* in *Columbia*; as *Θηρό, λέοντι· προῶγμα, φιλία· τά*.

If *α* or *ι* receives the *ictus* (§ 20), and is followed by a single consonant or ζ, it is protracted in the penult, but abrupt in the antepenult; as *ἔγω, ἐλπίζω· γράφω, φιλίω*. From this rule is excepted *ι* in the antepenult, when the vowel of the penult is *ι* or *ι* before another vowel, in which case *α* is protracted; as *πατήρ, παῖτες*.

γ, κ, and χ are always hard in sound: *γ* being pronounced like *g* in *go*, except before a palatal (§ 61); *κ* and *χ*, like *c* in *cap* and *ch* in *chaos*, i. e. like *k*; as *γένος, κήρυξ, χέω*; but *ἄγγος* is pronounced *ang-gos*.

θ has the sharp sound of *th* in *thin*; as *Θεός*.

σ has the sharp sound of *s* in *say*; except in the middle of a word before *μ*, and at the end of a word after *η* and *ω*, where it sounds like *z*; as *σβέσαι· κόσμος, τῆς, ὄς*.

σ and τ never have the sound of *sh*; thus *Ἄσια* is pronounced *A'-si-a*, not *A'-shi-a*; *Κριτίας*, *Krit'-i-as*, not *Krish'-i-as*.

At the beginning of a word, ξ sounds like *z*, and ψ like *s*; and, of two consonants which cannot both be pronounced with ease, the first is silent; as *Ξενοφῶν, ψηφίζω, Πτολεμαῖος, βδέλλιον*. So, in English, *xcbec, psalm, &c.*

With such exceptions as have now been mentioned, the Greek letters are sounded, according to the English method, precisely like the corresponding letters in our own alphabet.

§ 15. MODERN GREEK METHOD. The letters are pronounced by the modern Greeks as follows.

α like *a* in *father*. After the sound of *ι* (i. e. after *ι, η, γ, υ, ω, υ* or *υ*) like *a* in *peculiarly*.

ε like *e* in *fellow*, nearly.

η, ι, and υ like *i* in *machine*.

ο and *ω* like *o* in *porter*.

NOTE. The long and short vowels are pronounced as though the same in quantity.

β like *v*; *Λίβιος* is pronounced *Livios*.

γ before the sounds of *ι (ι, ω)* and *ι*, nearly like *y* in *yes, York*. In all other cases, it is guttural, like the German *g* in *Tag*. γγ and γν like *ng* in

strongest; γξ like *ax*, as λόγξ, *lyns*; γχ nearly like *ag-h*, as Ἀγγίχως, *Ang-hices*.

δ like *th* in *that*.

ζ like *z*.

θ like *th* in *this*.

κ like *k*.

λ like *l*. Before the sound of *i*, like the Italian *gl*, or *li* in *William*.

μ like *m*. μσ like *mb*; as ἑμσροθω, *embrosithen*. μψ like *mb*.

ν like *n*. Before the sound of *i*, like the Italian *gn*, or *ni* in *mission*. In the words εόν, εόν, *is*, εόν, before a word beginning with *n* or ξ, like *g*; before a word beginning with *π* or ψ, like *μ*; as εόν παρόν, *is* ξολίχφ, pronounced εὐγαμάρν, ἐξουλίχφ. εόν κωράρν, εόν ψυχῆ, pronounced τάρκωράρν, εὐμψυχῆ. ρ like *nd*; as ἑρρρρρρρ, pronounced *endimios*.

ξ like *x* or *ks*.

π like *p*.

ρ like *r*.

σ like *s* in *soft*. Before β, γ, δ, ρ, ς, like *s*; as σέσμος, σέσμοι, Σέσμοι, pronounced *kosmos*, &c.; also at the end of a word; thus εὐς βασιλεύς, εὐς γῆς, as if εὐδβασιλεύς, εὐδγῆς.

τ like *t* in *tell*.

φ like *ph* or *f*.

χ like the German *ch* or the Spanish *j*.

ψ like *ps*.

§ 16. For the pronunciation of the diphthongs, see § 56; for the breathings, § 18; for the ictus, § 20.

CHAPTER II.

THE BREATHINGS.

§ 17. A vowel or ρ, beginning a word, has over it a small mark, in the form of a crescent, and called, from its denoting an emission of the breath, a *breathing*. If its horns are turned to the right (´), it denotes a strong emission of the breath, and is called the **ROUGH BREATHING**, or the **ASPIRATE** (*aspiro, to breathe*); if to the left (˘), it denotes a gentle emission of the breath, and is called the **SMOOTH OR SOFT BREATHING**. See § 36.

The rough breathing has a corresponding letter in the Roman *h*, which is placed before the vowel, but after the *r*; as *Ἕκτωρ*, *Hector*, *Ῥέα*, *Rhea*.

In writing *Rhea*, instead of *Hrea*, the Romans committed the same inaccuracy that we have committed in writing *while*, instead of *hwile* (pronounced *hoo-ile*); since, in both cases, the breathing introduces the word.

§ 18. In the English method of pronouncing Greek, we give to the rough breathing the force of our *h*, and disregard the smooth breathing; thus *ὥρος* is pronounced *horos*, but *ὄρος*, *oros*. The modern Greeks disregard both the rough and the smooth breathing.

CHAPTER III.

THE ACCENTS.

§ 19. Over every word, with a few exceptions, is found a mark to denote the ancient accent. A sharp tone of the voice was denoted by the mark (´), called the ACUTE ACCENT (*acūtus accentus*, *sharp tone*). But if this tone belonged to the last syllable of a word not closing a sentence, it lost a part of its sharpness, and then received this mark (`), called the GRAVE ACCENT (*gravis*, *heavy*). If upon the same syllable the voice both rose to this sharp tone, and then fell again to its common tone, this rise and fall was denoted by the mark (˘) or (ˆ), called the CIRCUMFLEX ACCENT (*circumflexus*, *bent round*). See § 47.

The last mark seems to have been formed from the other two (ˆ).

§ 20. In the English method of pronouncing Greek, these marks are not regarded, and the *ictus* (Lat. *stroke*, *blow*), or stress of the voice (§ 47), is placed according to the following rule:

In *dissyllables*, the *penult* (§ 39) always takes the ictus. In polysyllables, the penult, if *long*, takes the ictus; but, if short, throws it upon the *antepenult*.

In the modern Greek method, the place of the ictus is uniformly determined by the written accent. Thus *καλῶ*, *ἄνθρωπος*, *ἀνθρώπων*, *ἦχος*, are pronounced by the English method *ka'-lo*, *an-thro'-pos*, *an-thro'-po*, *e'-cho-os*; by the modern Greek method, *ka-lo'*, *an'-thro-pos*, *an-thro'-po*, *e-cho'-os*.

A second accent, arising from an *enclitic*, gives, in the modern Greek method, a secondary ictus, if the proper accent of the word is upon the antepenult; but, otherwise, is disregarded; as *ἄνθρωπος ἐστὶ σῶμα μου*.

CHAPTER IV.

THE MARKS OF PUNCTUATION, AND OTHER CHARACTERS.

§ 21. Of the Greek marks of punctuation (*punctum*, *point*), the *COMMA* (*κόμμα*, from *κόπτω*, *to cut off*), and the *PERIOD* (*περίοδος*, *circuit*, because the sentence has now run through its whole circuit,) are the same as in English; (,) and (.) . The *COLON* (*κῶλον*, *limb*, *member*), is a point at the top (·). The *NOTE OF INTERROGATION* (*nota interrogationis*, *mark of a question*), has the form of our semicolon (;), i. e. of our note of interrogation (?) inverted; as *τί λέγεις*; *what are you saying?*

A few recent editors have adopted, in the printing of Greek, our note of exclamation (!).

§ 22. *CORONIS* and *APOSTROPHE*. The mark (´), which at the beginning of a word is the smooth breathing, if placed over the middle of a word, shows that two words have been combined into

one, and is called the *corōnis* (*κορωνίς*, *crooked mark*); as *ταῦτά* for *τὰ αὐτά* while at the end, it shows that a vowel has been cut off, and is called the *apostrophe* (*ἀπόστροφος*, from *ἀποστρέφω*, *to turn away, to remove*); as *ἀλλ' ἐγώ* for *ἀλλὰ ἐγώ*.

HYPODIASTOLE. A mark like a comma (,) is usually placed after some forms of the article and of the relative pronoun, when followed by the enclitic *τί* or *τι*; as *ὁ,τε, τό,τε, ὅ,τι*, to distinguish them from the particles *ὅτι, τότε, ὅτι*. This mark is called the *hypodiasole* (*ὑποδιαστολή, separation beneath*), or the *diastole* (*διαστολή, separation*). Some editors more wisely omit it, and merely separate the enclitic by a space.

The **DIÆRESIS** (*διαίρεσις, division*), is placed, as in English, over the latter of two vowels, to show that they do not form a diphthong; as *ῶις*, pronounced *o-is*, *πραῶις*.

§ 23. The **HYPHEN** (*ὑφέν, mark of union*), is employed as in English; thus *λέ-γεις*.

A **PARENTHESIS** (*παρένθεσις, insertion*), is sometimes marked as in English; thus (*φεῦ*); sometimes by two dashes; thus — *φεῦ* —.

BRACKETS (from the French *braquer, to bend*), are used by editors to inclose words which do not properly belong to the text; as [*τὸ*].

MARKS OF QUANTITY. We sometimes place the mark (˘) over a letter or syllable, to show that it is long; (˘), to show that it is short; (◌̄) or (◌̄), to show that it may be either long or short; as *ῥίλον, ῥῶνι, πλημμῦρις*. See § 47.

BOOK II.

ORTHOEPY.

Γλώσσης μίλιγμα. *Æschylus, Eumenides.*

“O wondrous power of modulated sound!
Which, like the air (whose all-obedient shape
Thou mak'st thy slave,) canst subtilely pervade
The yielded avenues of sense, unlock
The close affections, by some fairy path
Winning an easy way through every ear.”

INTRODUCTION.

§ 24. The sounds which constitute the material of language, are made by the breath, in its passage from the lungs to the open air. The breath first ascends through the windpipe to a narrow opening at its top, called the *glottis* (*γλωττίς*, from *γλῶττα*, *tongue*). This opening, we have the power, within certain limits, of enlarging or diminishing, at our pleasure. In ordinary breathing, the glottis is fully open, and the breath passes gently and noiselessly through it. But, if we contract the aperture, and send the breath through it with force, sound is then produced, upon the same principle as in wind instruments; and, the smaller we make the aperture, the sharper is the sound.

§ 25. But our power of modifying the sound does not stop here. The breath passes from the

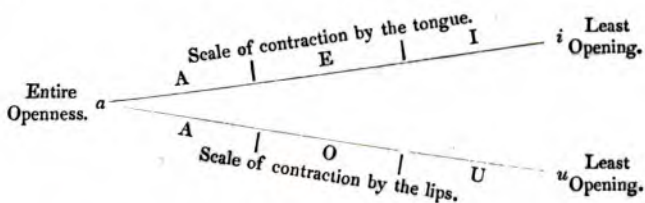
glottis not into the open air, but into an irregularly shaped chamber or cavern, if we may use the term, which can be enlarged, or contracted, or changed in its form, by the movement of the jaws, or the action of the tongue and lips. The modifications of sound thus produced, differ from each other, not as the different notes of the same instrument, but rather as the notes of different instruments. These modifications are called **VOWELS** (*vocālis*, *vocal*, from *vox*, *voice*).

§ 26. These modifications vary, not only in different languages and in different dialects of the same language, but in the same dialect at different times, and even at the same time as spoken by different individuals. Indeed, no precise description can be given of them, nor can any limit be assigned to their number. They are as numerous as the different degrees to which the mouth can be opened, and the different degrees and modes in which the tongue and lips can contract and vary the passage-way of the voice. Hence arises the difficulty of learning the vowel sounds of any other than our native language, and the impossibility of determining with precision what these sounds were, in a language which is no longer spoken. Even in living languages, they are in a continual process of change.

§ 27. It is obviously impossible to assign a distinct character to each of these modifications. We must either neglect marking them at all, as some of the Eastern nations have done, or we must divide them into a convenient number of classes, and content ourselves with assigning a character to each class. Most nations have adopted the latter course. It is but natural that they should differ in the number of their classes. The most common number has been five, marked in the Roman alphabet by the letters *A* (sounded as in *father*, *wall*, *fan*, not as in *hate*), *E* (as in *they*, *then*, not as in *mete*), *I* (as in *machine*, *pin*, not as in *pine*), *O* (as in *note*, *not*), *U* (as in *tube*, *bull*); and commonly called the vowels *A*, *E*, *I*, *O*, and *U*. In these we observe three degrees of openness. 1. In *A*, the organs of speech (*ὄργανον*, *instrument*.) are thrown fully open, or nearly so, and the voice comes forth with its greatest freedom. 2. In *E* and *O*, the passage is somewhat contracted;

in *E* by the tongue, and in *O* by the lips. 3. In *I* and *U*, the contraction is still greater; made by the tongue in *I*, and by the lips in *U*.

§ 28. These varieties of sound may be thus represented to the eye. Take the point *a*, to denote an entire openness of the organs. Then draw the line *a i*, as a scale for the successive degrees of contraction made by the tongue, terminating in the point *i*, which denotes the least opening between the tongue and the roof of the mouth, that will transmit a clear vocal sound. But the contraction may likewise be made with the lips. As a scale for this contraction, draw another line *a u*, beginning at the same point of entire openness, *a*, and terminating in the point *u*, which denotes the least opening at the lips, that will transmit a clear vocal sound. Divide each line into three parts, to denote the three degrees of openness usually marked. Then the two divisions nearest *a*, diverging but little from each other, represent together that class of sounds which we call the vowel *A*. The two middle divisions represent the vowels *E* and *O*. The two divisions nearest *i* and *u*, represent the vowels *I* and *U*. We have drawn cross lines to mark the divisions, but in reality, the vowels blend with each other, like the colors in the rainbow.



In general, we call *A*, *E*, and *O*, the *open*, *I* and *U*, the *close* vowels.

§ 29. The more open the vowel, the greater is the expenditure of breath, and, consequently, the greater the effort in speaking. Hence there is a tendency, in the progress of language, towards the closer pronunciation of the open vowels. Upon the figure above, this change to a closer sound would be represented as a movement of the sound from the left to the right, from *a* towards *i* or *u*. This change or movement can be arrested in language, as little by the distinction of alphabetical characters, as by the cross lines we have drawn upon our figure above. As early as when Homer sang, the long sound belonging to the first division had advanced, in the most refined Greek dialect, the Ionic, into the second division, and become, instead of long *a*, which the rude Dorians retained, *η*. By a still further progress, this very *η*, properly the long *E* sound, has since advanced into the third division, and become an *I* sound. Indeed, so remarkable has been this *precession* (*præcessio*, *going forward*.) of the vowels in the Greek language, that *η*, *υ*, *ι*, *η*, *αι*, and *υι*, have now all lost their distinctive sounds, and, except as memorials of the past, are nothing more than different modes of writing *ι*.

§ 30. The long vowels, from the greater demand which they make upon the breath, are especially liable to this precession. The long, open *a* (*ah*), which our ancestors carried from the continent of Europe to England, has become, for the most part, an *E* sound, as in *hate, ale*; while the short *a*, though somewhat modified, still remains in the first division; as in *hat, man*. Nay, further, this very long *a* is even now upon the confines of the third division; and, by observing our utterance of the vowel, we may perceive that, though we begin with an *E*, we close with an *I* sound; thus we pronounce *hate, ale*, as though *huete, aele*. The slippery vowel is already stealing over another boundary. So, also, our long *e* has become an *I* sound, while the short *e* remains in its proper division; as in *mete, met*. Hence the striking irregularities in English orthography. In our own country, there has been a distinctly perceptible precession of some of the vowels, owing, however, in part, to external causes, even within the last quarter of a century.

This precession is more rapid in the language of refined, than in that of rude nations; more rapid in the speech of the city, than in that of the country. The principal counteracting and retarding influence seems to be that of music. Music delights in open sounds. In singing, our pronunciation is far more open than in speaking; and the great love and cultivation of music upon the continent of Europe has been, perhaps, the chief reason why there has been so much less precession of the vowels in the continental languages than in the English.

§ 31. In speaking, the breath is sent forth, not in a continuous stream, but by successive impulses, each impulse producing its separate vowel sound. This sound may be the same throughout, as in *be, hat*; or it may combine the sounds of two, or even of three, different vowels; as in *boil* (as if *baw-il*), *buoy* (as if *boo-aw-y*). Two vowels pronounced with the same impulse of the breath, form a **DIPHTHONG** (*δίφθογγος, double sound*); three, a **TRIPHTHONG** (*τρίς, thrice, φθόγγος, sound*).

We sometimes distinguish a single vowel sound as a *simple* vowel, and a diphthong, or a triphthong, as a *compound* vowel. In a diphthong, the first vowel is termed the *prepositive* vowel (*præpositus, placed before*); the second, the *subjunctive* (*subjunctus, subjoined*).

§ 32. Between the successive impulses of the voice, the organs of speech may be kept open; as in *re-act, cre-ate*. The effect thus produced is called *hiatus* (Lat. *openness of the mouth*). But we

• speak with greater ease, and with more pleasure to the ear, if, between the successive impulses, the organs are nearly or entirely closed; as in *re-ly, re-bel, re-main*. There is then less expenditure of the breath, and the vowel sounds are more distinctly formed. The interruptions and modifications of sound produced by this closure of the organs, are called **CONSONANTS** (consonans, *sounding with*, because employed only in connexion with vowels).

The sounds of the voice are *jointed*, as it were, by these intervening consonants, and are, therefore, termed *articulate* sounds (articulatus, *jointed*, from articulus, a *small joint*).

§ 33. In the passage of the voice from the glottis to the open air, there are three *gateways*, if we may so call them, where the closure may take place.

I. We may arrest the voice, immediately after its leaving the glottis, by bringing the back part of the tongue against the palate (palatum). The consonants thus formed are called **PALATALS**, or sometimes, with less precision, *gutturals* (guttur, *throat*); e. g. *k* or *c* hard, *g* hard, as in *become, again*.

II. If we have suffered the voice to pass freely through the first gateway, we have a second opportunity of arresting it in the fore mouth, by pressing the tongue against the jaw. The consonants thus formed are called **LINGUALS** (lingua, *tongue*), or, less correctly, *dentals* (dens, *tooth*); e. g. *t, d*, as in *matin, adieu*.

• III. If the voice has passed through the first and the second gates, we may still arrest it, by closing the lips. The consonants thus formed, are called **LABIALS** (labium, *lip*); e. g. *p, b*, as in *map, tub*. These outer gates passed, the fugitive is secure from arrest.

The **CONSONANTS** are thus divided into three **CLASSES**, according to the organs by the closure of which they are made. These classes are usually thus arranged; I. **LABIALS**, II. **PALATALS**, III. **LINGUALS**. Consonants of the same class are termed *cognate* (cognatus, *akin*); as *p* and *b*.

§ 34. Consonants are likewise divided into ORDERS, according to the degree of the closure, or the character of their sound.

1. SMOOTH MUTES (*mutus, dumb*, because without sound), in which there is an entire suspension of the sound; as *p, k, t*.

2. MIDDLE MUTES, in which, with an entire closure of the organs, there is yet a slight murmuring within, which distinguishes them from the smooth mutes; as *b, g* hard, *d*.

3. ROUGH MUTES, in which, instead of a perfect closure of the organs, a slight aperture is left, through which there is a strong breathing; as *f, th*.

4. NASALS (*nasus, nose*), in which the ordinary passage of the voice is closed, but a *by-path* is left open through the nose, by which it escapes; as *m, n*.

5. DOUBLE CONSONANTS, in which two consonant sounds are united, and represented by a single letter; as *x*, equivalent to *ks* or *gs*.

Consonants of the same order may be termed *coördinate* (*con, together, ordinātus, arranged in order*); as *p, k, t*.

Consonants having both cognates and coördinates may be termed *associated* (*associātus*); other consonants, *unassociated*.

The nasals *m* and *n*, together with *l* and *r*, are distinguished from the other consonants by a more *flowing* sound, and are hence called LIQUIDS (*liquidus, flowing*).

In *l*, the end of the tongue is brought to the upper jaw, while a passage for the voice is left on each side of the tongue. In *r*, there is a vibration, or quick movement of the end of the tongue, which modifies without interrupting the sound.

Consonants which have a hissing sound, are called SIBILANTS (*sibilans, hissing*); as *s*.

§ 35. The rough mutes are likewise called, from their strong breathing, *aspirate* mutes (*aspirātus, breathed out*), or simply *aspirates*, when there is no danger of mistake from the use of this term (§ 17). The smooth mutes are so termed, because they are free from aspiration, which is regarded as *roughening* the sound. The middle mutes are named from their *intermediate* character, since, like the smooth mutes, they entirely close the organs, and yet, like the rough, are not wholly without sound. The sound, however, of both the middle and the rough mutes is so very imperfect, that there is no injustice in calling them *dumb*. By a similar personification, the liquids and sibilants are regarded as *half* endowed with the power of speech, and are therefore called

semivowels (*semivocalis, half-vocal*); while the vowels (*vocalis, vocal*) are regarded as fully endowed with this power.

The description, given above, of the classes and orders into which the consonants are divided, has been taken from our own language; but it may probably be transferred to the Greek, without any important change, except in the description of the middle mutes (§ 61).

§ 36. We may begin to speak with the organs closed, and the voice pressing at the gateway for its release. Our first sound will then be a consonant; as in *bee, can, day, go*. Or we may begin with the organs open. Our first sound will then be a vowel; as in *ale, open, hate, home*. But the emission of breath from the glottis must always have commenced, before it can be formed into sound. If, therefore, we begin with a vowel, there must always be an introductory breathing, which, according as it is more or less forcible, is called the *rough* or the *smooth* breathing.

Most languages have no mark for the smooth breathing, as it is sufficiently indicated by the absence of the character for the rough. The Greek marks the smooth, as well as the rough breathing (§ 17).

§ 37. The vowels, consonants, and breathings, together constitute the **VOCAL ELEMENTS** (*vocis elementa, elements of the voice*). Their principal divisions are exhibited in the following table.

Vocal Elements.	Vowels,	{ Simple,	{ Open.		
		{ Compound,	{ Close.		
				{ Diphthongs.	
			{ Triphthongs.		
	Consonants,	{ Labials,	} { Single,	} Mutes,	{ Smooth.
{ Palatals,		} { Double.			{ Middle.
{ Linguals,					{ Rough.
				} Semi-	{ Liquids.
				} vowels,	{ Sibilants.
	Breathings,	{ Rough.			
		{ Smooth.			

§ 38. The elements which, in speaking, are *taken together*, that is, pronounced with a single impulse of the voice, constitute a SYLLABLE (*συλλαβή*, from *συλλαμβάνω*, to take together).

A syllable may consist of merely its vowel sound; or it may consist of this sound, preceded or followed, or both preceded and followed, by one or more consonants; as *a*; *be*, *dry*; *an*, *and*; *man*, *stand*. In the poetical language of Thiersch, "The essence, and, as it were, the soul of the syllable, is the vowel sound, which, when consonants precede it, breaks out from the compression of the organs, and emerges in the same, when consonants follow it." — Gr. Gram. § 26. Sandford's Transl.

§ 39. 1. A word consisting of but one syllable is termed a *monosyllable* (*μόνος*, *single*); of two syllables, a *dissyllable* (*δύς*, *twice*); of three, a *trisyllable* (*τρεις*, *thrice*); and, in general, of more than two, a *polysyllable* (*πολύς*, *many*); as *man*, *hu-man*, *hu-mane-ly*, *hu-man-i-ty*.

2. The last syllable of a word is called the *ultima* (*ultimus*, *last*); the last but one, the *penultima* (*pene*, *almost*), or the *penult*; the last but two, the *antepenultima* (*ante*, *before*), or the *antepenult*.

3. A letter or syllable beginning a word is termed *initial* (*initium*, *beginning*); ending a word, *final* (*finis*, *end*); in the body of a word, *medial* (*medius*, *middle*).

4. A vowel, if preceded by a consonant, is said to be *impure* (*impūrus*, *impure*, *mixed*, sc. with the sound of the consonant); otherwise, it is said to be *pure* (*purus*). We likewise speak of the syllable or the termination to which the vowel belongs as *pure* or *impure*.

§ 40. The elements of speech are combined into syllables and words, for *vocal expression*, that is, for the expression of the thoughts and feelings by the sounds of the voice.

This expression, whatever may have been its historical origin, and in whatever degree its power may have been possessed by the first man created, has nothing arbitrary in its character, but is founded throughout upon the natural laws of the human constitution. It may be referred chiefly;

1. To instinctive cries; thus the word *woe* comes from the cry of distress.
2. To the imitation of sounds; as in the words *murmur*, *roar*, *crash*, *hiss*, &c. Words formed to imitate sounds, are called *onomatopes* (*ὀνοματωποιία*, *making of names*).
3. To the principle of association, either original or accidental.

§ 41. Many of the VOCAL COMBINATIONS which arise in the formation of language are difficult of utterance, or unpleasant to the ear. It is but natural, that in the progress of language there should be a constant tendency towards a change of these combinations. Thus, by a gradual process, language is continually exchanging its original rough energy of expression, that seemed rather to embody than to denote emotion, for an artificial smoothness, that is easier for the voice, and more agreeable to the ear.

From the influence of various causes, this process has been more rapid and complete in some languages than in others. Among those which exhibit it the most, are the Greek and the Sanscrit. Among those which exhibit it the least, is the German. The reduction of a language to writing retards, but does not prevent this process. Some sounds, the characters of which we still retain in writing, have wholly perished from our language; for example, the sounds represented by *gh*, and, in many words, by *y* final. Compare *high*, *light*, *day*, &c., with the German *hoch*, *leicht*, *tag*, &c.

In the Greek, on the other hand, the aspirate consonants *Vau* (*f*, differing in sound, though we know not precisely how, from *phi*) and *Sampi* (*sh*) perished, before its orthography had become fixed. Hence, their characters, though retained as numerals, have disappeared as letters. The rough breathing, too, has at last perished from the Greek (§ 18), but its mark had so secured a place upon the Greek page, that it still remains there, like the Italian *h*, and like so many silent letters in our own language, as a cenotaph of the vanished sound.

§ 42. Changes which are made to relieve the organs of speech, or to please the ear, are called *euphonic changes* (*εὐφωνία*, *euphony*, *pleasantness of sound*). Their principal objects are,

I. To avoid hiatus (§ 32).

This may be effected, (1.) by dropping one of the vowels; (2.) by uniting them into a diphthong (§ 31), or (3.) into a simple long vowel; or (4.) by interposing a consonant.

§ 43. II. To avoid a difficult or an unpleasant succession of consonants.

This may be effected by (1.) dropping, or (2.) changing one or more of the consonants; or (3.) by inserting a vowel, or (4.) an additional consonant.

It may be remarked, by way of illustration, that

1. Successive consonants are pronounced with less effort, if they belong to the *same class*, because there is then but a single closure of the organs (§ 33); e. g. *nd* requires less effort than *nb*; as in *Hindoo*, *Sinbad*.

2. Successive mutes of different classes are pronounced with less effort, if they belong to the *same order*; because they then agree in the murmuring, or the strong breathing, or the entire absence of sound (§ 34); hence we shorten *wrapped* to *wrapt*, not *wrapd*; so also *kpt*, *wept*, for *keepd*, *weepd*, &c.

3. The *sibilants*, in themselves, are among the least agreeable of the vocal elements, though certainly among the most expressive; but there is an especial harshness when a sibilant succeeds a lingual or a liquid, or comes between two consonants; as in *lots*, *truths*; *manse*, *else*; *lovedst*.

4. The meeting of two liquids produces an unpleasant effect, somewhat akin to hiatus. It has been to prevent this, that we have inserted the *b* in the word *humble*, derived from the Latin *humilis*.

§ 44. III. To terminate words more agreeably.

A word is terminated with more effort, and with less pleasure to the ear, if the sound is abruptly stopped by a mute, than if it is suffered to die away upon a vowel or a semivowel; thus *beet*, *mat*, *map* terminate less gratefully than *bee*, *man*, *mar*.

It is on this account, that so many final consonants in the French have lost their sound, except when followed by a word beginning with a vowel.

IV. To facilitate the utterance of words, by lessening the number of their syllables.

Each syllable demands not only its individual moment of time, but likewise its separate exertion of the lungs. Hence we gain both in time and in effort, if we can diminish the number of syllables, without producing difficult combinations; as in *dwelt* for *dwelled*.

§ 45. V. To produce a more agreeable succession of syllables.

1. An alternation of long and short syllables is more agreeable than a uniform succession either of long syllables, or of short (§ 47).

2. Syllables requiring a special effort should not succeed one another; such, for example, as those which begin with the rough breathing, or with a rough mute. The effect of disregarding this rule, we observe in the colloquial words, *high-heeled, three-threaded*.

§ 46. A succession of syllables, uttered each in the same time and with the same tone, would form merely a tedious or a lulling stream of sound, alike unfitted to express emotion, to convey information, or to awaken interest. Language, therefore, requires VOCAL DISTINCTIONS, that is, such differences in the utterance of the successive syllables, as shall give prominence to the important, and throw back the insignificant, producing that effect in discourse, which is produced in painting by light and shade.

§ 47. Syllables may differ in the *time*, in the *tone*, and in the *force* of their utterance. Distinction of time is called QUANTITY (*quantitas*, from *quantus*, *how much*, sc. time); distinction of tone, ACCENT (*accentus*, *melody*); greater force in the utterance of particular syllables, ICTUS (Lat. *stroke*, *blow*; in music, *the beat*).

1. It is usual to divide vowels and syllables, in respect to their *time*, into *long* and *short*; and to regard a long as having double the time of a short vowel. In point of fact, however, they may have, within certain limits, every assignable time, and there is no definite line of separation between the two classes.

2. In respect to *tone*, a vowel or syllable may be (1.) *higher* than the rest of the word, or (2.) *lower*; or (3.) in its utterance the voice may *rise*, or (4.) may *fall*, or (5.) may both *rise* and *fall*, or (6.) may both *fall* and *rise*.

A high tone is likewise termed a *sharp* or an *acute* tone; and a low tone, a *heavy* or a *grave* tone. See § 19.

3. That vowel or syllable in each word, which is uttered with the greatest force, is said to receive the ictus.

Long words have often more than a single ictus. Of these, the first in prominence is called the *primary* ictus, the next, the *secondary*, &c.

In English orthoëpy, the ictus is usually denominated the *accent*, and the syllable which receives the ictus, the *accented* syllable.

4. The three distinctions of quantity, accent, and ictus, are intimately related to each other, but variously in different languages. The structure of Greek and Latin verse shows conclusively, that in the languages of ancient Greece and Italy, the distinction of quantity was the most prominent; while in those of modern Greece and Italy this distinction has fallen, as in English, to a secondary rank.

§ 48. A regular succession of *times* (i. e., in orthoëpy, of long and short syllables,) is termed **RHYTHM** (*ῥυθμός*, *regular movement*); a regular succession of *tones*, **MELODY** (*μελωδία*, from *μέλος*, *strain*, and *αἰδῶ*, *to sing*). That part of orthoëpy, which treats of quantity, accent, and ictus, is named **PROSODY** (*προσῳδία*, *tone*).

In Greek and Latin grammar, the term *Prosody* is more frequently employed as including the doctrine of quantity only.

§ 49. Several terms are common to Orthoëpy and Orthography, and are used to denote both sounds, and likewise the characters which represent them; e. g. *accent* (denoting both the tone itself, and the mark of the tone, § 19), *breathing* (§§ 17, 36), *vowel*, *consonant*, &c. When speaking of the sounds which belong to the Greek language, we say that it has five vowels, and eighteen consonants; when speaking of its written characters, that it has seven vowels and seventeen consonants (§§ 51, 60).

§ 50. Having thus considered, in their order, the leading principles of general Orthoëpy, we now proceed to consider, in a similar order, the particular laws of Greek Orthoëpy, dividing the subject as follows;

A. Vocal Elements.	{	Chap. I.	The Vowels.
	{	Chap. II.	The Consonants.
B. Euphonic Changes in Vocal Combinations.	{	Chap. III.	Euphonic Changes affecting the Vowels.
	{	Chap. IV.	Euphonic Changes affecting the Consonants.
	{	Chap. V.	Figures of Diction.
C. Vocal Distinctions.	{	Chap. VI.	Quantity.
	{	Chap. VII.	Accent.

CHAPTER I.

THE VOWELS.

§ 51. The Greek has *five simple vowels*, represented by seven letters, and *fourteen diphthongs*. They are exhibited, according to their classes and orders, in the following table.

NOTE. The simple vowels and diphthongs are divided below into *classes*, according to the simple sound, which is their sole or leading element; as *A sounds*, &c. They are divided into *orders*, according to the length of this sound, or its combination with other sounds; as *short vowels*, &c. Diphthongs are termed *proper*, when the leading sound, or the prepositive (§ 31), is short; *improper*, when it is long (§ 54). The classes are arranged according to the openness of the vowel from which they are named.

TABLE OF THE VOWELS.

		Class	I.	II.	III.	IV.	V.
			<i>A</i>	<i>E</i>	<i>O</i>	<i>U</i>	<i>I</i>
		Orders.	Sounds.	Sounds.	Sounds.	Sounds.	Sounds.
Simple Vowels.	{ Short,	1.	ᾶ	ε	ο	ῦ	ι
	{ Long,	2.	ᾷ	η	ω	ῷ	ϊ
Diphthongs in <i>ι</i> .	{ Proper,	3.	ᾶι	ει	οι	υι	
	{ Improper,	4.	ῆι	ηι	ωι	ῶι	
Diphthongs in <i>υ</i> .	{ Proper,	5.	ᾶυ	ευ	ου		
	{ Improper,	6.	ᾷυ	ηυ	ωυ		

I. REMARKS UPON THE SIMPLE VOWELS.

§ 52. 1. Of the five simple vowels, three are *open* (§ 28), *α*, *ε*, and *ο*; and of these *α* is more open than the other two. The open vowels never take the second place in a diphthong, and are, therefore, termed the *prepositive* vowels (§ 31). The two remaining vowels, *υ* and *ι*, are *close*; and of these *ι* is more close than *υ*. As the second vowel in a diphthong is

always one of the close vowels, they are termed the *subjunctive* vowels (§ 31).

There is reason to believe, from both internal and external evidence, that the five simple vowels were pronounced by the ancient Greeks nearly as given in § 27. Without aiming at minute accuracy, therefore, we represent the ancient sounds of these vowels, as follows; of *a* by *ah*, of *i* by *eh*, of *e* by *oh*, of *u* by *oo*, and of *i* by *ee*. Whether the sound of *u* was ever as open as our *oo*, is a mere matter of conjecture. If so, its reduction must have commenced early; for at the time when the Roman orthography of Greek names became fixed, it was too close to be represented by the Roman *u* (our *oo*), while, at the same time, it had not yet become reduced, as it has since been (§§ 15, 29), to the sound of the Roman *i* (our *ee*). In writing Greek words, therefore, the Romans retained the Greek Υ (in the Roman form, *Y*), as a letter which had no representative in their own alphabet.

2. The long sounds of two of the vowels, *e* and *o*, were much employed, and were, therefore, distinguished by separate characters (η and ω) from their short sounds. The long sounds of the other vowels were *comparatively* rare, and, consequently, received no distinction of this kind.

When speaking of the letters, and not of their sounds (§ 49), we say that the Greek has seven vowels; and call *e* and *o* the *short vowels*, because they always represent short sounds, η and ω the *long vowels*, because they always represent long sounds, and *a*, *i*, and *u*, the *doubtful vowels*, because their form leaves it doubtful whether the sound is long or short.

§ 53. 3. An initial *v*, in the Attic and common dialects, always received the rough breathing, to assist in its utterance; as in English an initial long *u* is always preceded by the sound of *y*; thus $\upsilon\sigma$, $\upsilon\mu\epsilon\iota\varsigma$, as, in English, *use* (pronounced *yuse*), *union*.

4. The long vowel is regarded as the short vowel doubled (§ 47); that is, $\bar{a} = \acute{a}\acute{a}$, $\eta = \epsilon\epsilon$, $\omega = \omicron\omicron$, $\bar{u} = \acute{u}\acute{u}$, and $\bar{i} = \acute{i}\acute{i}$. Whenever, therefore, in the formation of words, a short vowel is lengthened, or two short vowels of the same class are united in sound, the corresponding long vowel ought to result. But by reason of an early precession of the long open vowels (§ 30), \bar{a} , unless it follows *e*, *i*, or *o*, is usually lengthened to η , instead of \bar{a} ; and $\epsilon\epsilon$ and $\omicron\omicron$ commonly form, not the corresponding long vowels η and ω , but the diphthongs $\epsilon\iota$ and $\omicron\upsilon$, which are closer in sound.

Hence $\epsilon\iota$ is termed the *corresponding diphthong* of *e*, and $\omicron\upsilon$ of *o*. See §§ 59, 68, and compare the earlier contraction $\beta\alpha\sigma\iota\lambda\eta\varsigma$ with the later $\beta\alpha\sigma\iota\lambda\acute{\iota}\varsigma$ (§ 69).

II. REMARKS UPON THE DIPHTHONGS.

§ 54. 1. In Greek, diphthongs always begin with a more open, and end with a closer sound. As the latter must always be *i* or *v* (§ 52), it follows, that only fourteen diphthongs are possible in the language, eight ending in *i*, and six in *v*. Of these, *ωv* occurs only in the Ionic dialect.

2. A *short* prepositive left time for the full utterance of the subjunctive vowel, and the diphthong was then termed *proper*, as really combining two sounds; but a *long* prepositive nearly or quite crowded out the sound of the subjunctive, and the diphthong was then termed *improper*, as though diphthongal only in appearance.

3. After *α*, *η*, and *ω*, the subjunctive *i* lost its sound entirely, and came, at length, to be written beneath the prepositive, if this was a small letter (§ 9); thus *Ἄιδης*(*ā*), or *ἄιδης*, is pronounced *Hādēs*; *Ἡιδη*, or *ἦιδη*, *ēdē*; *Ἦιδή*, or *ῆιδή*, *ōdē*.

4. In diphthongs, except the three just mentioned (*α*, *η*, and *ω*), the breathings and accents are written over the second vowel, and thus often mark the union of the two vowels; as *αὐτή*, *herself*, but *αὐτή*, *cry*; *ἠῦσα*, but *ἦῦσα*. *αἴρεσις* (*ā*), but *Ἄιδης* (*a*).

If two vowels which might form a diphthong are pronounced separately, the second is marked with a diæresis (§ 22); as *ἑῦρά*, *ἔῦρι*.

§ 55. 5. ROMAN LETTERS. In transferring Greek words into Latin, the diphthong *αι* becomes *æ*; *οι*, *æ*; *ει*, *i* or *ē*; and *ου*, *ū*; as *Φαῖδρος*, *Phædrus*; *Βοιωτία*, *Bœotia*; *Νεῖλος*, *Nîlus*; *Μήδεια*, *Medæa*; *Μοῦσα*, *Mûsa*.

A few words ending in *αια* and *ουα* are excepted; as *Μαῖα*, *Μαία*, *Τρεῖα*, *Troia* or *Troja*; so also *Αἴας*, *Ajax*.

The improper diphthongs *η*, *η*, *η*, are written in Latin, simply *a*, *e*, *o*; as *Ἅιδης*, *Hades*, *Ἦδιον*, *Odium*. But *η*, in a few compounds of *ᾠδή*, *song*, becomes *æ*; as *τραγωδία*, *tragedia*, Eng. *tragedy*.

§ 56. 6. PRONUNCIATION. In the *English* method, the diphthongs are, for the most part, pronounced according to the prevailing sound of the same combinations in our own language; *ει* like *ei* in *height*, *οι* like *oi* in *boil*, *υι* like *ui* in *quiet*, *αι* like *ai* in *aught*, *ευ* and *ηυ* like *eu* in *Europe*, *neuter*, *ου* and *ωυ* like *ou* in *thou*. The diphthong *αι* is sounded like the affirmative *ay* (*ah-ee*, the two sounds uttered with a single impulse of the voice), and *υι* like *whi* in *while*.

By the *modern Greeks*, the diphthongs are sounded as follows; *ai*, like *ε*; e. g. *Καίσαρ*, as if *Κίσαρ* · *υι*, *αι*, and *υι*, like *ι*; e. g. *ἱκάνως*, *λοιμός*, *υίος*, as if *ικάνως*, *λμμός*, *ίος* · *αυ*, like *oo* in *moon*; e. g. *εὐός*, pronounced *noos*; *αυ*, *ευ*, *ηυ*, *ου*, before a vowel, a liquid, or a middle mute, like *αν*, *εν*, *εεν*, *ον*, respectively; in all other cases, like *af*, *ef*, *cef*, *of*; e. g. *Ἀγάθη*, *ἰύλογος*, *πῖθια*, pronounced *Agáve*, *éylogos*, *évthia*; *αἰνός*, *βασιλεύς*, pronounced *afíós*, *vasiléfs*.

§ 57. Written characters become fixed, though the sounds which they represent are fleeting. Hence the orthography of a language, when once established, is permanent, while its pronunciation is continually changing; and the two may thus become widely separated from each other, as appears remarkably in our own language. But in the first reduction of a language to writing, its orthography is intended to be an exact representation of its utterance. So scrupulous were the ancient Greeks in this respect, that they even varied their orthography, to express dialectic varieties of pronunciation. We may assume, therefore, that they spoke as they wrote, and that their diphthongs were real combinations of the sounds represented by the component letters. The original pronunciation of the diphthongs, then, may be rudely expressed as follows (§ 52); *ai*, *ah-ee*, *ei*, *eh-ee*, *oi*, *oh-ee*, *vi*, *oo-ee*, *av*, *ah-oo*, *uv*, *eh-oo*, *vu*, *oh-oo*, &c. From these sounds there had been an evident precession at the time when the Latin orthography of Greek names became fixed (§ 55). For the precession which has since taken place, see § 56. But, yet further, from the laws of contraction (§§ 66-70), we learn that there had been a precession of the diphthongs, even before the Greek orthography itself had become fixed. We have, therefore, to guide us in investigating the precession of the Greek diphthongs, four data; 1. their original elements, as furnished to us by etymology; 2. the Greek orthography; 3. the Latin orthography of Greek words; and 4. the pronunciation of the modern Greeks.

§ 58. Let us attempt, for the illustration of this subject, to estimate numerically the precession of the several combinations of the short vowels. For this purpose, we will assume as a unit the *vocal power*, or the amount of voice, required in the utterance of the closest short vowel, viz. *γ*. If we represent this by 1, then the vocal power required in the utterance of *υ* may be represented by 2; of *ι*, or *ε*, by 3; and, of *α*, by 4. For the long vowels, these numbers should of course be doubled, and we must assign to *ι*, 2, to *υ*, 4, to *η* and to *ω*, 6, and to *α*, 8. The vocal power of a diphthong would be represented by the sum of the two numbers assigned to its constituent sounds. Thus the vocal power of *αι*, according to its original pronunciation, would be represented by 5 (4 + 1), of *αυ* by 6, &c. The consonant sounds, *φ* and *ψ*, to which, by an extreme precession, *υ* has been reduced in some of the diphthongs, are still closer than *γ*; but, as our object is the illustration of a general principle, and not a minute computation of its effects, we will represent their vocal power by 1, instead of the more exact fraction. We will likewise confine ourselves, for the sake of greater simplicity, to the combinations of the short vowels, two by two. As there are five short vowels, these combinations will be twenty-five in number (5 × 5). But three of these, *υε*, *ιε*, and *ιυ*, are never united in the same syllable, and *ιυ*, being already at the extremity of the scale, is of course incapable of precession. There remain twenty-one combinations, which are given in the following table.

§ 59. The first column in the table exhibits the *elements* which are combined, with the numbers denoting their *vocal power*. The second column exhibits the *forms* which these elements usually assume in combination, preceded by the numbers which denote the vocal power of the *combined forms* according to their *original pronunciation*, as inferred (§ 57), and followed by the numbers which denote their vocal power according to the *modern pronunciation* (§ 56). The third column exhibits the whole reduction of vocal power which has taken place in each combination, and is obtained by subtracting, from the numbers denoting the vocal power of the elements, the numbers denoting the present vocal power of the combined forms.

A COMPARATIVE TABLE OF VOCAL POWER.

Elements.	Vocal Power.	Orig. Pron.	Comb. Form.	Mod. Pron.	Reduction.	Elements.	Vocal Power.	Orig. Pron.	Comb. Form.	Mod. Pron.	Reduction.
äz	8	6	η	2	6	oo	6	5	ov	4	2
äs	7	8	z	8	—1	ou	5	5	ov	4	1
äo	7	6	u	6	1	oy	4	4	ai	2	2
äv	6	6	av	5	1	öä	6	4	v	2	4
äl	5	5	ai	6	—1	üs	5	4	v	2	3
es	7	6	η	2	5	üv	4	4	v	2	2
es	6	4	si	2	4	üs	3	3	ui	2	1
es	6	5	ov	4	2	ys	5	2	r	2	3
es	5	5	iv	4	1	yt	4	2	r	2	2
el	4	4	si	2	2						
es	7	6	u	6	1	Result,	116	99	73	48	
es	6	5	ov	4	2						

The table exhibits a reduction in every combination except two, *ai* and *ui*, in which the open prepositive has prevailed over the closer subjunctive vowel. The result shows, that in the whole twenty-one combinations there has been a reduction of forty-three degrees, that is, of more than one third of the whole, or, upon an average, of more than two degrees in the vocal power of each combination. The actual reduction in the amount of voice required is probably even greater than is given in the table.

CHAPTER II.

THE CONSONANTS.

§ 60. The Greek has eighteen CONSONANTS, represented by seventeen letters.

They are exhibited in the following tables, according to the two methods of division which have been given in §§ 33, 34, and 37.

THE CONSONANTS. (Table I.)

A. Associated Consonants.

Orders.	Class I. Labials.	Class II. Palatals.	Class III. Linguals.
1. Smooth Mutes,	π	κ	τ
2. Middle Mutes,	β	γ	δ
3. Rough Mutes,	ϕ	χ	θ
4. Nasals,	μ	ν	ρ
5. Double Consonants,	ψ	ξ	ζ

B. Unassociated Consonants.

λ ρ σ

THE CONSONANTS. (Table II.)

Consonants,	Single,	Mutes,	Smooth, π, κ, τ .
			Middle, β, γ, δ .
	Double, ψ, ξ, ζ .	Semivowels,	Liquids, λ, μ, ν, ρ .
Sibilant, σ .			

REMARKS UPON THE CONSONANTS.

§ 61. 1. The letter γ performs a double office. When followed by another palatal, it is a *nasal*; otherwise, a *middle*

mute. As a nasal, it has *n* for its corresponding Roman letter, and is pronounced like *ng* in *long*; as ἄγγελος, Lat. *angelus*, Eng. *angel*; σνγκοπή, *syncope*; Ἀγχίσσης, *Anchises*; Σφίγξ, *Sphinx*. As a middle mute, it has *g* for its corresponding Roman letter; as Αἴγινα, *Aegina*. For its pronunciation as a middle mute, see §§ 14, 15.

When a nasal, *γ* is entitled, like the other nasals, to a place among the liquids; but having no separate character from the middle mute, it is not usually enumerated among them.

2. From the representation of the Latin *v* by β (*Virgilius*, Βιργίλιος), it is probable, that in the ancient, as in the modern Greek (§ 15), the middle mutes approached nearer to the aspirates than in our own language, and that, in forming them, the organs were not wholly closed.

§ 62. 3. A palatal mute before *σ*, forms with it ξ, and a labial mute, ψ; thus κόρακι, λέγω, ἔχω become κόραξι, λέξω, ἔξω and τύπω, ἄραβι, γράφω become τύπω, ἄραψ, γράψω.

In like manner, it has been supposed, that originally a lingual mute before *σ* formed with it ζ; but, by the laws of euphony which afterwards prevailed, a lingual, even ζ itself, was dropped before *σ* (§ 80).

§ 63. 4. An initial ρ requires, for its proper vibration or rolling, a strong aspiration, and is therefore always marked with the rough breathing; as ῥέπω, ῥέω.

If, by inflection or composition, this initial ρ is brought after a *simple vowel*, a softer ρ is interposed between them, which is marked, for the sake of distinction, with the smooth breathing; as ῥῥέπον, ῥῥέπις, from ῥέπω (ῆ and ῶ prefixed); περιῥέω, from περι and ῥέω. But εὔρωστος, from the *diphthong* εὐ and ῥωννῦμι.

In all cases where ρ is doubled, the first ρ has the smooth breathing, and the second the rough; as Πύρρος, *Pyrrhus*.

§ 64. 5. The semivowels *ν* and *σ* have corresponding vowels in *α* and *ε*; that is, *α* sometimes takes the place of *ν*, and *ε* of *σ*, when euphony forbids the use of these consonants; as ἐφθάρται for ἐφθάρνται, σπεριέω (contracted σπερῶ), for σπέρσω (§§ 81 - 83, 88).

6. The consonants *λ*, *ρ*, and *σ*, from the important agency of the tongue in their formation, may be regarded as constituting a supplement to the class of liquids.

CHAPTER III.

EUPHONIC CHANGES AFFECTING THE VOWELS.

§ 65. Of the euphonic changes which affect the vowels, the most important are, I. CONTRACTION, II. CRASIS, and III. APOSTROPHE or ELISION.

These changes prevent hiatus (§ 42), and also lessen the number of syllables (§ 44).

CONTRACTION (*contractio*, *drawing together*), and CRASIS (*κράσις*, *mingling*), both *unite* two successive vowels into one; but contraction unites two vowels in the *same* word, and crasis the *final* and *initial* vowels of successive words. APOSTROPHE (*ἀποστρέφω*, *to turn away, to remove*), or ELISION (*elisio*, *striking off*), simply *drops* a *final* vowel.

In poetry, two vowels are often united in pronunciation, which are written separately. This union is termed *synizēsis* (*συνίζησις*, *placing together*), or *synecphonēsis* (*συνεκφωνήσις*, *pronouncing together*).

I. CONTRACTION.

§ 66. The following are the general rules according to which vowels in the same word are *drawn together*, with the principal cases belonging to each, and the prominent exceptions.

NOTE. One of the vowels is said to be *absorbed* (*absorbeo*, *to swallow up*), when it is lost in the other vowel, which, if before short, now becomes long. An *ι*, when absorbed in *α*, *η*, or *ω*, is written beneath it. The laws of contraction take effect, without regard to an *ι* subscript, or the subjunctive *ι* of the diphthong *ει*; as *αη* *α*, *αι* *α* (§ 67).

I. Two vowels, which can form a diphthong, unite without further change. Thus

äi	becomes	α,	as	δαῖων	δάων.
εῖ		ει,		τεῖχεῖ	τείχει.
οῖ		οι,		ἡχοῖ	ἡχοῖ.
ωῖ		ω,		λαῖστος	λαῖστος.

EXCEPTION. *ᾶῖ*, like *ᾷ*, becomes *α*; as *κρέφαῖ* κρέφα.

§ 67. II. *α*, (1.) before an *E* sound (§ 51), absorbs it; but (2.) before another *A* sound, is itself absorbed. (3.) *α*, or (4.) *η*, with an *O* sound, forms *ω*. Thus

(1.)	<i>αε</i>	becomes	<i>ᾶ</i> ,	as	<i>τίμαε</i>	●	<i>τίμα.</i>
	<i>αει</i>		<i>ᾷ</i> ,		<i>τιμάεις</i>		<i>τιμάεις.</i>
	<i>αη</i>		<i>ᾶ</i> ,		<i>τιμάητε</i>		<i>τιμάτε.</i>
	<i>αη</i>		<i>ᾶ</i> ,		<i>τιμάη</i>		<i>τιμάῃ.</i>
(2.)	<i>αα</i>		<i>ᾶ</i> ,		<i>γέραα</i>		<i>γέρα.</i>
	<i>αα</i>		<i>ᾶ</i> ,		<i>μνάα</i>		<i>μνά.</i>
	<i>ααι</i>		<i>αι</i> ,		<i>μνάαι</i>		<i>μνάι.</i>
(3.)	<i>αο</i>		<i>ω</i> ,		<i>τιμάομεν</i>		<i>τιμάομεν.</i>
	<i>αο</i>		<i>ω</i> ,		<i>ἡχόα</i>		<i>ἡχώ.</i>
	<i>αω</i>		<i>ω</i> ,		<i>τιμάω</i>		<i>τιμάω.</i>
	<i>ωα</i>		<i>ώ</i> ,		<i>ἡρωας</i>		<i>ἡρώας.</i>
	<i>αοι</i>		<i>οι</i> ,		<i>τιμάοιμι</i>		<i>τιμάοιμι.</i>
	<i>αου</i>		<i>ου</i> ,		<i>τιμάουσι</i>		<i>τιμάουσι.</i>
	<i>ουα</i>		<i>ω</i> ,		<i>ούατος</i>		<i>ούτος.</i>
(4.)	<i>οη</i>		<i>ω</i> ,		<i>δηλόητε</i>		<i>δηλώτε.</i>
	<i>οη</i>		<i>ω</i> ,		<i>διδόης</i>		<i>διδώς.</i>

EXCEPTIONS. 1. *η* takes the place of *α* in the contract forms of four every-day verbs; viz. *πινάω*, to hunger, *διψάω*, to thirst, *χρόμααι*, to use, and *ζάω*, to live; as *πινάειν πινῆν*, *χρέσθαι χρεῖσθαι*. Add also the verbs *νάω*, *εμάω*, and *ψάω*, and the subjunctive of verbs in *μι*; as *ιστάη* (from *ἴστημι*) *ιστῆ*.

2. In adjectives, *ε* before *α* and *η* is absorbed; as *ἀπλῆα* ἀπλᾶ, *διπλῆα* διπλᾶ, *διπλαῖ*, ἀπλή ἀπλᾶ.

3. In *ἔαε*, *ear*, the nominative singular becomes *ἔει*, by an absorption of the *α*, but the other forms are contracted according to the rule; as *ἔότες*, *ἔτα*.

4. For the change of *οη* into *ου*, in verbs in *ου*, see § 69.

§ 68. III. (1.) *εα* becomes *η*, and (2.) *εε*, *ει*. (3.) *ε* and (4.) *ο*, with *ο*, form *ου*; but (5.) with other *O* sounds are absorbed. (6.) In other com-

binations not already given (§ 66), ε is absorbed. Thus

(1.)	εα	becomes	η,	as	τείχεα	τείχη.
	εφ		η,	χρυσίαφ	χρυσῆ.	
(2.)	εε		ει,	πόλειεε	πόλεις.	
	εει		ει,	φιλέειν	φιλεῖν.	
	ειε		ει,	κλείεε	κλείε.	
(3.)	εο		ου,	ἐφίλειο	ἐφίλου.	
	οε		ου,	δηλόεε	δηλοῦτε.	
	οει		ου,	μελιτόεε	μελιτούε.	
(4.)	οο		ου,	νόοε	νοῦε.	
(5.)	εω		ω,	φιλέω	φιλεῶ.	
	εφ		φ,	οστέφ	οστέφ.	
	εοε		οι,	φιλείοιτε	φιλοῦτε.	
	οιε		οι,	οίεε	οῖε.	
	εου		ου,	φιλέουσι	φιλοῦσι.	
	οω		ω,	δηλόω	δηλεῶ.	
	οφ		φ,	νόφ	νοῦ.	
	οοε		οι,	νόοι	νοῦ.	
	οοου		ου,	δηλόου	δηλοῦ.	
(6.)	εαι		αι,	χρύσαι	χρυσῆ.	
	εη		η,	φιλέητε	φιλεῖτε.	
	εη		η,	φιλέη	φιλεῖ.	
	ηε		η,	τιμῆεντος	τιμῆεντος.	
	ηει		η,	τιμῆειε	τιμῆε.	
	υε		υ,	ἰχθύεε	ἰχθύε.	

§ 69. EXCEPTIONS. 1. εα preceded by a vowel or ρ (§ 53), or in the second declension, becomes ᾱ; as ὑγία ὑγιᾶ, ἀργυρέας ἀργυρεᾶς, ἀργυρέα ἀργυρεᾶ, ὄστια (2 decl.) ὄστια.

2. In the dual of the third declension, ει becomes η; as γίνιε γίνη. In the older Attic writers, we find the same contraction in the nominative plural of nouns in ιε; as βασιλῆεε βασιλεῖε (incorrectly written -ῆε), instead of the common βασιλεῖε.

3. In verbs in οω, the syllables οη and οει, except in the infinitive, become οι (i. e. the ο and ι unite, absorbing the ε and η); as δηλόη δηλοῖ, δηλόειε δηλοῖε. But δηλόειν (infinitive) δηλοῦν, διδόηε (from δίδωμι) διδοῦε (§ 67).

4. In forming the termination of the second person singular passive, εαι is contracted into η or ι; as γράφαιε (from γράφω) γράφη or γράφι. So also, in the subjunctive, ηαι becomes η; as γράφηαιε (from γράφω) γράφη.

§ 70. SPECIAL RULE. In the plural of the third declension, the accusative has the same contract form with the nominative; thus,

Nom. πόλεις	} πόλεις,	βόες	} βοῦς,	οἷες	} οἷς.
Acc. πόλεις		βόας		οἷας	
Nom. ἰχθύεις	} ἰχθύς,	κλεῖες	(from κλειδες)	} κλεῖς.	
Acc. ἰχθύας		κλείας			

EXCEPTION. Nouns in *ις* pure are excepted; as *χοίαις* (Acc. pl. of *χοίη*) *χοῖαις*.

REMARK. Contraction is omitted in many words in which it might take place according to the preceding rules; particularly in nouns of the third declension, and in dissyllabic verbs in *εω*.

II. CRASIS.

§ 71. Crasis (1.), for the most part, follows the laws of contraction, disregarding, however, an *ι* final, which is not even subscribed. But often (2.), without respect to these laws, a final, or (3.) an initial vowel is entirely absorbed.

Crasis occurs mostly in poetry. It is commonly indicated by the coronis (´) (§ 22), except when this mark is excluded by the rough breathing; as *τάμα, οὔμοι*. When an initial vowel has been absorbed, without any further change, the words are more frequently separated in writing; as *οἷμοι*. For the change of a smooth mute to its cognate rough, when the second word is aspirated, see § 90.

Some editors subscribe *ι* final, when absorbed by crasis.

§ 72. The words in which the final vowel may be affected by crasis, are chiefly the following:

1. The *article*; thus, for,

(1.) ὁ ἴκ,	οὐκ.	For	τοῦ ἀνδρός,	τάνδρος.
ὁ ἰπί,	αὐπί.		τῆ ἀνδρί,	τάνδρι.
οἱ ἰμοί,	οὔμοι.		ἡ ἀρετή,	ἀρετή.
ὁ θενί,	εὔνοις.		αἱ ἀγαθαί,	ἀγαθαί.
τῶ ἰμῶ,	ταμίῳ.		τοῦ αὐτοῦ,	καυτοῦ.
τῆ ἰμῆ,	τῆμῆ.	(3.)	ὁ εἶνος,	ἔνος.
ταῦ ἡμετέρου,	θήμετέρου.		οἱ ἰμοί,	οἱμοί.
(2.) ὁ ἀνήρ,	ἀνήρ (or ἀνήρ).		τοῦ ὕδατος,	δαδατος.

REMARK. *ἀνήρ* is regarded as less Attic than *ἀνής*.

The neuter forms *τό* and *τά* are especially subject to crasis; thus, for

- | | | | | | |
|------|--|---|-----|--|--|
| (1.) | <i>τὸ ἰαντίον,</i>
<i>τὸ ὄνομα,</i>
<i>τὸ ἰμάτιον,</i>
<i>τὰ ἄδικα,</i>
<i>τὰ ἁμάρτια,</i> | <i>τοῦαντίον.</i>
<i>τοῦνομα.</i>
<i>δοιμάτιον.</i>
<i>τᾶδικα.</i>
<i>δαμάρτια.</i> | For | <i>τὰ ἰμά,</i>
<i>τὰ ὄπλα,</i>
<i>τὸ ἀληθές,</i>
<i>τὸ αὐτό,</i>
<i>τὰ αἰσχρά,</i> | <i>τάμα.</i>
<i>δώπλα.</i>
<i>τέληθές.</i>
<i>ταυτό.</i>
<i>τάσχροά,</i> |
|------|--|---|-----|--|--|

In crasis, *ἴτιρος*, *other*, retains the old form *ἔτιρος*; thus, for

- | | | | | | |
|------|---------------------------------------|-----------------------------------|-----|--|-----------------------------------|
| (2.) | <i>ὁ ἴτιρος,</i>
<i>τὸ ἴτιρον,</i> | <i>ἔτιρος.</i>
<i>δάτιρον.</i> | For | <i>ταῦ ἴτιρον,</i>
<i>τῷ ἴτιρι,</i> | <i>δατίρον.</i>
<i>δατίρι.</i> |
|------|---------------------------------------|-----------------------------------|-----|--|-----------------------------------|

§ 73. 2. The conjunction *καί*, *and*; thus, for

- | | | | | | |
|------|--|---|-----|---|--|
| (1.) | <i>καὶ αὐτός,</i>
<i>καὶ ἄν,</i>
<i>καὶ ἰν,</i>
<i>καὶ ἐκ,</i>
<i>καὶ ἴτιρα,</i>
<i>καὶ ἴτιρος,</i>
<i>καὶ εἴτα,</i> | <i>καὶ αὐτός.</i>
<i>κᾶν,</i>
<i>κᾶν,</i>
<i>κᾶκ.</i>
<i>κᾶπιτα.</i>
<i>κᾶπιτιρα.</i>
<i>κᾶπιτιρος.</i>
<i>κᾶτα.</i> | For | <i>καὶ ὁ,</i>
<i>καὶ οἱ,</i>
<i>καὶ εἰς,</i>
<i>καὶ ἐκ,</i>
<i>καὶ ἐκτιρα,</i>
<i>καὶ ἐκτιρος,</i>
<i>καὶ ἢ ἀγχομα,</i> | <i>κᾶ,</i>
<i>κᾶ,</i>
<i>κᾶ,</i>
<i>κᾶ,</i>
<i>κᾶπιτιρα,</i>
<i>κᾶπιτιρος.</i>
<i>κᾶγχομα,</i> |
|------|--|---|-----|---|--|

3. A few other particles; thus, for

- | | | | | |
|--|---|-----|---|---|
| <i>ἦτοι ἄρα,</i>
<i>μίνται ἄν,</i>
<i>οὔτοι ἄρα,</i>
<i>εἰ μὴ ἴχοιμι,</i>
<i>μὴ ἴρω,</i> | <i>ἦτᾶρα.</i>
<i>μιντᾶν.</i>
<i>οὔτᾶρα.</i>
<i>εἰ μὴ ἴχοιμι.</i>
<i>μὴ ἴρω.</i> | For | <i>μηδίτω ἴν,</i>
<i>σοῦ ἴστιν,</i>
<i>πρὸ ἴργου,</i>
<i>ᾧ ἀγαθί,</i>
<i>ᾧ ἄνθρωπι,</i> | <i>μηδίτω ἴν.</i>
<i>σοῦ ἴστιν.</i>
<i>πρὸ ἴργου.</i>
<i>ᾧ ἴγαθί.</i>
<i>ᾧ ἴθρουπι.</i> |
|--|---|-----|---|---|

§ 74. 4. Some forms of the pronouns; thus, for

- | | | | | |
|--|--|-----|--|---|
| <i>ἐγὼ εἶδα,</i>
<i>ἐγὼ εἶμαι,</i>
<i>μοὶ ἰδοῦσι,</i>
<i>σοὶ ἰστίν,</i> | <i>ἐγῶδα.</i>
<i>ἐγῶμαι.</i>
<i>μοῦδοῦσι.</i>
<i>σοῦστιν.</i> | For | <i>ὁ ἐφόρι,</i>
<i>οὗ ἴνικα,</i>
<i>ὁ ἄν,</i>
<i>ὁ ἐμέ,</i> | <i>εἰφόρι.</i>
<i>οὔνικα.</i>
<i>ἄν,</i>
<i>ἁμέ.</i> |
|--|--|-----|--|---|

The few cases which remain are best learned from observation.

III. APOSTROPHE.

§ 75. The vowels which may be *elided*, or dropped by *apostrophe*, are, in prose, only the short vowels *ᾶ*, *ε*, *ι*, and *ο*. In monosyllables, *ε* only is elided.

Elision is most common,

1. In the prepositions, and other particles of constant use; as, *ἀφ' εαυτοῦ* (for *ἀπὸ εαυτοῦ*, § 90), *ἐπ' ἐκείνον*, *κατ' ἐμέ*. ἄλλ' *ἐγώ*, *ἀφ' οὖν*, *γ' οὐδέν*, *μάλ' ἄν*, *οἷ' ὁ* (*οἷτε ὁ*), *ταχ' ἄν*.

The final vowel of *πίσι* and *ἔτι*, to avoid confusion with *πίε* and *ἔτι*, is not elided.

2. In a few pronouns, and in some phrases of frequent occurrence; as *ταῦτ' ἄλλο, ταῦτ' ἦδη· γένοιτ' ἄν, ἔσθ' ὄπου* (ἴσθι ὄπου), *λέγοιμ' ἄν, οἶδ' ὅτι, φήμ' ἐγώ.*

§ 76. In poetry, the diphthong *αι* is elided in some passive terminations; as *καλεῖσθ' ἀπαγξαμένην*. Compare § 102.

For the mark of apostrophe, see § 22. Cases are often referred to apostrophe and aphæresis (§ 94), and written accordingly, which properly belong to crasis. For the accentuation in cases of apostrophe and crasis, see §§ 110 and 112.

CHAPTER IV.

EUPHONIC CHANGES AFFECTING THE CONSONANTS.

§ 77. *A.* In the formation of words, the following rules are observed.

See, in connexion with the following rules, §§ 33 - 35, 41 - 45, and 60 - 64.

I. Before a *lingual mute*, a (1.) *labial* or (2.) *palatal mute* (§§ 34, 43,) becomes *coördinate*, and (3.) a *lingual*, except *ν*, becomes *σ*; thus

(1.)	<i>βι</i>	becomes	<i>πι</i> ,	as	<i>τέτριβται</i>	<i>τέτριπται.</i>
	<i>φι</i>		<i>πι</i> ,		<i>γέγραφται</i>	<i>γέγραπται.</i>
	<i>πδ</i>		<i>βδ</i> ,		<i>ἔπδομος</i>	<i>ἔβδομος.</i>
	<i>φδ</i>		<i>βδ</i> ,		<i>γράφην</i>	<i>γράφδην.</i>
	<i>πθ</i>		<i>φθ</i> ,		<i>ἐλείπθην</i>	<i>ἐλείφθην.</i>
	<i>βθ</i>		<i>φθ</i> ,		<i>ἐτρέιβθην</i>	<i>ἐτρέιφθην.</i>
(2.)	<i>γτ</i>		<i>κτ</i> ,		<i>λίλεγται</i>	<i>λίλεκται.</i>
	<i>χτ</i>		<i>κτ</i> ,		<i>βέβραχται</i>	<i>βέβρεκται.</i>
	<i>κδ, χδ</i>		<i>γδ</i> ,		<i>ὄκδοος</i>	<i>ὄγδοος.</i>
	<i>κθ, γθ</i>		<i>χθ</i> ,		<i>ἐλέγθην</i>	<i>ἐλίχθην.</i>
(3.)	<i>τι, δι, }</i>			{	<i>ἔψευδται</i>	<i>ἔψευσται.</i>
	<i>θτι, ζτι, }</i>		<i>σ</i> ,	{	<i>νενομίζται</i>	<i>νενομίσται.</i>
	<i>τθ, δθ, }</i>			{	<i>ἐπέισθην</i>	<i>ἐπέισθην.</i>
	<i>θθ, ζθ, }</i>		<i>σθ</i> ,	{	<i>ἐκομίζθην</i>	<i>ἐκομίσθην.</i>

EXCEPTION. Two lingual mutes may remain together, if both are radical ; as *πράττω*, 'Αρθίς.

§ 78. II. Before *μ*, (1.) a *labial* becomes *μ*, (2.) a *palatal*, *γ*, and (3.) a *lingual*, except *ν*, *σ* ; thus

(1.)	<i>πμ</i>	becomes	<i>μμ</i> ,	as	<i>λέλειπμαι</i>	<i>λίλειμμαί.</i>
	<i>βμ</i>		<i>μμ</i> ,		<i>τρίβμα</i>	<i>τρίμμα.</i>
	<i>φμ</i>		<i>μμ</i> ,		<i>γέγραφαί</i>	<i>γέγραμμαί.</i>
(2.)	<i>χμ</i>		<i>γμ</i> ,		<i>πέπλεκαί</i>	<i>πέπλεγμαί.</i>
	<i>ζμ</i>		<i>γμ</i> ,		<i>τέτυχαί</i>	<i>τέτυγμαί.</i>
(3.)	<i>τμ</i>		<i>σμ</i> ,		<i>ήνυταί</i>	<i>ήνυσμαί.</i>
	<i>δμ</i>		<i>σμ</i> ,		<i>αδμα</i>	<i>ασμα.</i>
	<i>θμ</i>		<i>σμ</i> ,		<i>πέπειθμαί</i>	<i>πέπεισμαί.</i>
	<i>ζμ</i>		<i>σμ</i> ,		<i>ψήφισμα</i>	<i>ψήφισμα.</i>

Except in a few nouns ; as *έκμή*, *κόσμος*.

§ 79. III. *ν*, before a (1.) *labial* or (2.) *palatal*, is changed into the cognate nasal (§ 43) ; and (3.) before a *liquid*, into that liquid ; thus

(1.)	<i>νπ</i>	becomes	<i>μπ</i> ,	as	<i>συνπάσχω</i>	<i>σμπάσχω.</i>
	<i>νβ</i>		<i>μβ</i> ,		<i>ενβάλλω</i>	<i>εμβάλλω.</i>
	<i>νφ</i>		<i>μφ</i> ,		<i>συνφέρω</i>	<i>σμφέρω.</i>
	<i>νμ</i>		<i>μμ</i> ,		<i>εμμένω</i>	<i>εμμένω.</i>
	<i>νψ</i>		<i>μψ</i> ,		<i>εμψυχος</i>	<i>εμμψυχος.</i>
(2.)	<i>νκ</i>		<i>γκ</i> ,		<i>εγκαλιώ</i>	<i>εγκαλιώ.</i>
	<i>νγ</i>		<i>γγ</i> ,		<i>συνγενής</i>	<i>σγγενής.</i>
	<i>νχ</i>		<i>γχ</i> ,		<i>συνχαίρω</i>	<i>σγγχαίρω.</i>
	<i>νξ</i>		<i>γξ</i> ,		<i>εγξίω</i>	<i>εγγξίω.</i>
(3.)	<i>νλ</i>		<i>λλ</i> ,		<i>ελλογος</i>	<i>ελλογος.</i>
	<i>νρ</i>		<i>ρρ</i> ,		<i>συνράπτω</i>	<i>σρράπτω.</i>

§ 80. IV. A *lingual* or *liquid* should not precede *σ* (§ 43). This is prevented in various ways.

1. A *lingual*, except *ν*, is simply dropped before *σ* ; thus, for

<i>σώμασι</i> ,	<i>σώμασι.</i>	For <i>πειθσω</i> ,	<i>πίσω.</i>
<i>έρειδσω</i> ,	<i>έρεισω.</i>	<i>κομίζσω</i> ,	<i>κομίσω.</i>

§ 81. 2. In *liquid verbs*, the *σ* formative of the future and aorist is changed into *ς* (§ 64), which (1.) in the *future* is

contracted with the *termination*, but (2.) in the *aorist* is transposed, and contracted with the vowel of the *penult*; thus, in the future and aorist of the liquid verbs, *στέλλω*, *νίμω*, *κρίνω*, *πλύνω*, and *σπείρω*, for

(1.) Future.			(2.) Aorist.		
<i>στέλω</i> ,	(<i>στελέω</i>)	<i>στελώ</i> ·	for <i>ἔστελσα</i> ,	(<i>ἔστειλα</i>)	<i>ἔστειλα</i> .
<i>νίμω</i> ,	(<i>νεμίω</i>)	<i>νεμῶ</i> ·	<i>ἔνεμσα</i> ,	(<i>ἔνεμα</i>)	<i>ἔνεμα</i> .
<i>κρίνω</i> ,	(<i>κρινέω</i>)	<i>κρινῶ</i> ·	<i>ἔκρισα</i> ,	(<i>ἔκριενα</i>)	<i>ἔκρινα</i> .
<i>πλύνω</i> ,	(<i>πλυνέω</i>)	<i>πλυνῶ</i> ·	<i>ἔπλυνσα</i> ,	(<i>ἔπλυενα</i>)	<i>ἔπλυνα</i> .
<i>σπείρω</i> ,	(<i>σπερέω</i>)	<i>σπερῶ</i> ·	<i>ἔσπερσα</i> ,	(<i>ἔσπεερα</i>)	<i>ἔσπειρα</i> .

A few liquid verbs retain the old forms with *σ*; as *πέλω*, *ἔπιλω*· *φύρω*, *ἴφρω*.

§ 82. 3. In *nominatives*, the formative *σ*, (1.) after *ρ*, and sometimes (2.) after *ν*, becomes *ς*, which is then transposed, and *absorbed* (§ 66) by the preceding vowel; thus, for

(1.) <i>ψάρες</i> ,	(<i>ψαρρ</i>)	<i>ψάς</i> .	(2.) <i>παιάς</i> ,	(<i>παιαρν</i>)	<i>παιάν</i> .
<i>πατέρες</i> ,	(<i>πατεερ</i>)	<i>πατήρ</i> .	<i>λιμές</i> ,	(<i>λιμερν</i>)	<i>λιμήν</i> .
<i>ῥήτορες</i> ,	(<i>ῥήτοερ</i>)	<i>ῥήτωρ</i> .	<i>δαίμονς</i> ,	(<i>δαίμοερν</i>)	<i>δαίμων</i> .

EXCEPTION. *ς* is dropped before *ρ* in *μάρες*, which becomes *μάρης*.

4. In the *dative plural* of the third declension, *ν* preceding *σ* without an intervening *τ*, is *dropped*; thus, for

<i>μέλανσι</i> ,	<i>μέλασι</i> .	For <i>δαίμονσι</i> ,	<i>δαίμοσι</i> .
<i>κτενσί</i> ,	<i>κτεσί</i> .	<i>ῥισί</i> ,	<i>ῥισί</i> .

So also with *τ*, in the *dative plural* of adjectives in *ις*; thus, for *φανήσιν*, *φανήσι*.

5. In the *feminine of adjectives* in *ις*, *ν* before *σ* becomes *ς*; thus, for

<i>χαρίεσσα</i> ,	<i>χαρίεσσα</i> ·	for <i>φανήεσσα</i> ,	<i>φανήεσσα</i> .
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§ 83. 6. In other cases, *ν* before *σ* is changed into *α* (§ 64), which is then *contracted* with the preceding vowel, in the same way as in the *accusative plural* of the third declension (§ 70), that is, as if it were *ε*. Thus, for

Nominatives.			Verbs in the 3d Pers. Plur.		
<i>μέλας</i> ,	(<i>μελας</i>)	<i>μέλας</i> ·	for <i>ἴστανσι</i> ,	(<i>ἰστάασι</i>)	<i>ἰστάσι</i> .
<i>τυφθέντις</i> ,	(<i>τυφθεας</i>)	<i>τυφθείς</i> ·	<i>τίθενσι</i> ,	<i>τιθέασι</i> ,	<i>τιθεῖσι</i> .
<i>ὀδόντις</i> ,	(<i>ὀδοας</i>)	<i>ὀδούς</i> ·	<i>δίδονσι</i> ,	<i>διδόασι</i> ,	<i>διδούσι</i> .
<i>ἄκτις</i> ,	(<i>ἄκτιας</i>)	<i>ἄκτις</i> ·	<i>ἴσι</i> ,	<i>ἴασι</i> .	
<i>δεικνύτις</i> ,	(<i>δεικνυας</i>)	<i>δεικνύς</i> ·	<i>δεικνύσι</i> ,	<i>δεικνύασι</i> ,	<i>δεικνύσι</i> .

So also, in the future, for *πίθησμαι, πύσμαι*, and for *σειδσω, σεύσω*.

The forms *τιθήσσι, διδάσσι, και διπύσσι*, were used by the Attics, for the most part, without contraction. *ΐσσι* received no contraction.

EXCEPTIONS. In nouns, if *σθ* precede *σ*, the *σ* is retained; as for *ἔλμιθσθι, ἔλμιθσθι*, for *ἔλμιθσθι, ἔλμιθσθι*. It is also retained before *σ* in *πίθησσαι, πύσσαι*, and sometimes in the adverb *πάλσθι*, and the adjective *πῶσθι*, in composition.

§ 84. 7. In the *dative plural*, the combination *σθ* is separated in a few words by *metathesis* (§ 94), but otherwise remains without change; as *ἀνδράσσι, πατράσσι*· but *θηρσί, ῥήτορσι*.

8. The combinations *λσ* and *ρσ*, if the *σ* was *radical*, remained without change, except as *ρσ* was softened to *ῥσ* by the *later Attics*; as *ἄλσος, θύρσος, ἄρσση, θάρσος*· but, in the later Attic, *ἄῤῥηρ, θάρῥος*.

λσ, likewise has remained without change, because, by the laws of Greek formation, *λ* can neither be dropped, nor stand at the end of a word (§ 88).

REMARK. The later Attics likewise softened *σσ* to *ττ*, to avoid the double hissing (§ 43); thus *τάσσω* and *γλώσσα* became in the later Attic *τάττω, γλώττα*. So also *ζ*, in a few verbs; as, for *ἀρμόζω, ἀρμότιω*, and, for *σφάζω, σφάττω*.

§ 85. V. *σ* between two consonants is dropped (§ 43); thus, for

γεγράφσθαι, γεγράφθαι· for *λέλεγσθε, λέλεχθε*.

§ 86. VI. Before *κ formative*, a (1.) *labial* or (2.) *palatal mute* unites with it in the cognate *rough*, and (3.) a *lingual*, except *ν*, is *dropped*; thus

(1.)	<i>πκ</i>	becomes	<i>φ</i> ,	as	<i>κέκλοπκα</i>	<i>κέκλοφα</i> .
	<i>βκ</i>		<i>φ</i> ,		<i>εἰληβκα</i>	<i>εἰληφα</i> .
	<i>φκ</i>		<i>φ</i> ,		<i>γέγραφακα</i>	<i>γέγραφα</i> .
(2.)	<i>κκ, γκ, χκ,</i>		<i>χ</i> ,		<i>πέπραγκα</i>	<i>πέπραχα</i> .
(3.)	<i>τκ, δκ, } θκ, ζκ, }</i>		<i>κ</i> ,	{	<i>πέπειθκα</i>	<i>πέπεικα</i> .
				{	<i>κεκόμιζκα</i>	<i>κεκόμικα</i> .

ν is dropped before *κ* in the verbs *κλίω, κρῖω, κτίω, τίνω*, and *πλίω*· as *κίλικα, τίτλικα*.

§ 87. VII. If *rough mutes* begin two successive syllables, the *first* is often changed into its cognate

smooth (§ 45), especially (1.) in *reduplications*, or (2.) when both letters are *radical*; but (3.) in the second person singular of the passive aorist imperative, the *second* rough mute is changed; thus, for

(1.)	φερίληκα,	πεφίληκα.	(2.)	θριχός,	τριχός.
	χέχημαι,	κέχημαι.		θαχύς,	ταχύς.
	θίδυκα,	τέδυκα.		θρέχω,	τρέχω.
	θίδημι,	τίδημι.	(3.)	γραφθηθι,	γραφθητι.

So also, for θίδυθι, τίδυτι, and, upon the same principle, for ιχω, Ιχω.

§ 88. VIII. The semivowels *ν*, *ρ*, and *σ*, are the only consonants that are permitted to end a word (§ 44). Any other consonant, therefore, falling at the end of a word, is either (1.) *dropped* or (2.) *changed* into one of these; thus, for

(1.)	σῶματ,	σῶμα.	For	γάλακτ,	γάλα.
	μέλιτ,	μέλι.	(2.)	δέλεατ,	δέλεαρ.
	γράφοντ,	γράφον.		ἦπατ,	ἦπαρ.
	τιθέντ,	τιθέν.		τέρατ,	τέρας.
	δεικνύντ,	δεικνύν.		γεγραφοτ,	γεγραφοός.
	παῖδ,	παῖ.		φῶτ,	φῶς.
	γύναικ,	γύναι.		ἴστημ,	ἴστην.
	ἄνακτ,	ἄνα.		ἐτίθημ,	ἐτίθην.

A word can end with two consonants, only when the last is *σ*; as ἄλς, φλίψ (φλίβς), νόξ (νόπς), κόραξ. Hence the formative *ν* of the accusative is changed into *α* (§ 64) after a consonant, except in a few cases, in which a lingual mute preceding *ν* is dropped; thus, for

φύλακν,	φύλακα.	For	ἱριδν,	ἱριν and ἱριδα.
ἰλπιδν,	ἰλπιδα.		κόρουδν,	κόρου and κόρουδα.

ν likewise becomes *α* between two consonants, or, more frequently, the form is avoided, in which this combination would occur; thus, for ἰφθαρσεται, ἰφθαρσεται. for γίγραφεται, γιγραμμίνοι εἰσί.

§ 89. B. The following rules relate to the connexion of words.

IX. *α* and *ε* final, in the dative plural, and in verbs of the third person, assume *ν* at the end of a

sentence, or when the next word begins with a vowel (§ 42); thus,

πᾶσι γὰρ εἶπε τοῦτο · but, εἶπεν αὐτὸ πᾶσιν.
πᾶσι λέγουσι τοῦτο · but, πᾶσιν αὐτὸ λέγουσιν.

So also in the numeral *εἴκοσι*, the adverbs *ἰσχυρῶς* and *κίρως*, and adverbs of place in *σι*; as *εἰκοσὶν ἴση*.

The *ν* thus assumed is called *ν παραγωγικὴ* (§ 93).

§ 90. X. When a *smooth mute* is brought by (1.) *composition*, (2.) *crasis* (§ 71), or (3.) *apostrophe* (§ 75), before the *rough breathing*, it is changed into its cognate *rough*; thus, from

(1.) ἀπό and ἴημι, ἀφῆμι. From τὸ ἰμάτιον, θοιμάτιον.
ἐπὶ and ἡμέρα, ἐφθήμερος. ὅτου ἕνεκα, ὁθούνεκα.
(2.) καὶ ὁ, χῶ. (3.) ἀπὸ ἑαυτοῦ, ἀφ' ἑαυτοῦ.

So also, with an intervening *ρ*, in *πίθριπτον* (compounded of *πίπτεται* and *ἴππος*), *φραῦδες* (*πρὸς* and *ἰδίαι*), and *φραυρῆς* (*πρὸς* and *ἰράω*).

§ 91. C. Special Rules.

1. The preposition *ἐξ*, *out of*, becomes *ἐκ* before a consonant, and admits no further change; as *ἐκ κακῶν*, *ἐκασύω*, *ἐκ-γελῶ*, *ἐκθετος*, *ἐκμάσσω*.

2. The preposition *ἐν*, *in*, retains its *ν* before *ρ* and *σ*; as *ἐνράπτω*, *ἐνσειῶ*.

3. The preposition *σύν*, *with*, in composition before *ζ*, or before *σ* followed by another consonant, loses *ν*. In other cases before *σ*, it changes *ν* to *σ*. Thus, for

συνζυγία, συζυγία. For συνσειῶ, συσειῶ.
σύνστημα, σύστημα. συναίτια, συσαιτία.

§ 92. 4. The adverb *οὐ*, *not*, before a vowel, assumes *κ*, which becomes *χ* before the rough breathing; as *οὐ φησι*, *οὐκ ἔνεστιν*, *οὐχ ἕει*, *οὐκέτι*.

So also, *μηκέτι* from *μή* and *ἴτι*.

5. The adverb *οὕτως*, *thus*, commonly loses *σ* before a consonant; as *οὕτω φησί*.

6. The adverbs *ἄχρι* and *μέχρι*, *until*, before a vowel, often assume *σ*; as *μέχρις οὐ*.

CHAPTER V.

FIGURES OF DICTION.

§ 93. Changes in words from their regular or usual form are called *Figures of Diction* (*figūra dictionis*).

These changes may be either *euphonic*, *dialectic*, or *poetic*.

TABLE OF THE FIGURES OF DICTION.

A. Affecting Letters.

	I. Adding.	II. Subtracting.
1. Initial.	PROTHESIS.	APHÆRESIS.
2. Medial.	EPENTHESIS.	SYNCOPE.
3. Final.	PARAGŌGE.	APOCOPE.
	III. Transposing.	IV. Exchanging.
	METATHESIS.	ANTITHESIS.

B. Affecting Vowels.

I. Uniting.	II. Dividing.
SYNÆRESIS.	DIÆRESIS.
III. Shortening.	IV. Lengthening.
SYSTOLE.	DIASTOLE.

C. Dividing Words.

TMESIS.

NOTE. The words in the table, which end in *-thesis* (*-θῆσις*) and *-æresis* (*-αἰρέσις*), are derived from compounds of *τίθημι*, *to put*, and *αἶρω*, *to take*, with the prepositions given below.

A. I. 1. Prothesis (*πρό*, *before*,) *prefixes* one or more letters to a word; as, for *μικρός*, *σμικρός*.

2. Epenthesis (*ἐπι*, *to*, and *ἐν*, *in*,) *inserts* one or more letters in a word; as, for *ἄνδρός*, *ἀνδρός*; for *μνημεῖα*, *μνημηβῆα* (§ 94).

3. Paragōge (*παραγωγή*, from *παράγω*, *to bring to*,) *annexes* one or more letters to a word; as, for *εἴκοσι*, *εἴκοσιν* (§ 89); for *μέχρι*, *μέχρις* (§ 92); for *ἦς*, *ἦσα*.

§ 94. II. 1. Aphæresis (*ἀπό, from,*) takes one or more letters from the *beginning* of a word; as, for φημι, ἤμι.

2. Syncope (*συγκοπή, from συγκόπτω, to abridge,*) takes one or more letters from the *middle* of a word; as, for ἀνέξος, ἀνρός.

3. Apocope (*ἀποκοπή, from ἀποκόπτω, to cut off,*) takes one or more letters from the *end* of a word; as, for δείκνυθι, δέικνυ.

III. Metathesis (*μετά, interchangeably,*) transposes letters; as, for ἔδαρκον, ἔδρακον· for ἔπαρθον, ἔπραθον.

If, by syncope or metathesis, a nasal is brought before λ or ρ, the cognate middle mute is inserted (§ 43); thus, from ἀνίξος, ἀνδρός.

IV. Antithesis (*ἀντι, instead of,*) substitutes one letter for another; as, for πράσσω, πράττω (§ 84); for σήμερον, τήμερον· for πατέροι (by metathesis πατρίσι), πατράσι (§ 84).

B. I. Synæresis (*σύν, together,*) or *Contraction* (§ 65), unites two vowels into one; as, for βασιλέα, βασιλῆ· for προέπεμψα, προύπεμψα.

II. Diæresis (*διά, apart,*) divides one vowel into two; as, for παῖς, παῖς. See §§ 22 and 49.

III. Systole (*συστολή, from συστέλλω, to abridge,*) shortens a long vowel; as, for χεῖρες, χίρες.

IV. Diastole (*διαστολή, from διαστέλλω, to dilate,*) lengthens a short vowel; as, for ξένος, ξέϊνος.

C. Tmesis (*τμήσις, from τέμνω, to cut,*) separates a preposition from the verb with which it is compounded; as, for καταχώσομέν σε, κατά σε χώσομεν.

CHAPTER VI.

QUANTITY.

§ 95. In Greek, all the vowels and syllables, in respect to their *time*, are either *long* or *short*; and the long are regarded as having *double* the time of the short.

Hence, if we can distinguish the long vowels and syllables, we know, of course, that all which remain are short.

In Greek Prosody, it is necessary to distinguish between the quantity of the *vowels*, and the quantity of the *syllables* to which they belong.

I. THE QUANTITY OF VOWELS.

§ 96. GENERAL RULE. The vowels η and ω , all *diphthongs*, all vowels resulting from *contraction* and *crasis*, and all *circumflexed* vowels (§ 108), are long; as the vowels in $\eta\mu\tilde{\omega}\nu$, $\pi\lambda\epsilon\tilde{\iota}\omicron\upsilon\varsigma$, $\tau\acute{\iota}\mu\tilde{\alpha}$ (§ 67), $\kappa\tilde{\alpha}\nu$ (§ 73), $\lambda\tilde{\alpha}\varsigma$, $\eta\tilde{\mu}\tilde{\iota}\nu$, $\pi\tilde{\nu}\rho$.

All vowels which result from the union of two vowels, have, from their very nature, a double time. See §§ 53, 57, 65, 66, and 102.

The comparatively few cases, not determined by the general rule, in which α , ι , and υ are long, must be learned from special rules, and from observation.

II. THE QUANTITY OF SYLLABLES.

§ 97. GENERAL RULE. A syllable is long, when it contains a *long vowel*, or a short vowel followed by *two consonants*; as $\theta\acute{\eta}\rho$, $\pi\omicron\upsilon\varsigma$, $\mu\tilde{\nu}\varsigma$ · $\tilde{\alpha}\lambda\varsigma$, $\varphi\lambda\acute{\epsilon}\psi$.

In the first case, it is said to be long by *nature* (§ 96), that is by the natural length of its vowel; in the second case, though short by nature, to be long by *position* (*positio*, *placing*), that is, by the position of the vowel before two consonants.

In the latter case, it is common, but not strictly accurate, to say that the *vowel* is long by position. The quantity of the vowel remains the same, but the *syllable* is made long by the time occupied in the utterance of the two successive consonants.

A *double consonant* produces the same effect with two single consonants; as in $\varphi\lambda\acute{\epsilon}\psi$ ($\varphi\lambda\acute{\epsilon}\beta\varsigma$), $\varphi\lambda\acute{\omicron}\xi$ ($\varphi\lambda\acute{\omicron}\gamma\varsigma$), $\tau\rho\acute{\alpha}\pi\epsilon\zeta\alpha$.

The quantity of a syllable is not affected by any number of consonants at the beginning, nor by a single consonant at the end.

The consonants at the beginning are only introductory articulations, and a

EXCEPTION. In accentuation, *αι* and *οι* final and formative (§ 152), are not regarded as long vowels, except in the *optative*.

Accentual places are counted according to the following method. The *ultima* is counted as the *first* place, if its *vowel* is *short*, but as the *first* and *second* places, if its *vowel* is *long*. If the *ultima* forms two places, the *penult* forms, of course, the *third* place, and completes the number which is allowed (§ 101). If, on the other hand, the *ultima* forms only a single place, then the *penult* forms the *second* place; and, besides this, if its *vowel* is *long*, it *always* forms in *dissyllables*, and *sometimes* forms in *polysyllables*, the *third* place also. If the *ultima* and the *penult* form but two places, then the *antepenult* is the *third* place. In the following words, the numbers denote the accentual places;

1 21 3 21 2 1 3 21 32 1 32 1 3 21
θεις, παις, λογου, λογος, πλουτου, πλουτος, πλουτοι, προσωποις,
 3 2 1 3 21 32 1 32 1 3 21 3 2 1
προσωπον, εκουσαις, εκουσα (ᾰ), εκουσαι, πολεμους, πολεμος,
 3 2 1
πολεμοι.

§ 103. An ascending line (´) was adopted by the Greek grammarians as the mark of an accented place, and a descending line (˘) as the mark of an unaccented place. A syllable in which an accented was followed by an unaccented place, received a double mark (¨), or, with the lines united, (ˆ), or, as rounded for convenience in writing, (ˆ) or (˘). The words above, in which the accentual places are numbered, are all accented as far from the end as possible. If, therefore, all their accentual places were distinctly marked, they would be written thus;

θεΐς, παΐς, λόγῶν, λόγος, πλούτων, πλούτος, πλούτοι, προσώπων,
πρόσωπον, εκούσαις, εκούσα, εκούσαι, πολέμων, πόλεμος,
πόλεμοι.

§ 104. But it is evidently needless, except for grammatical illustration, to mark unaccented syllables, and when the two marks (ˆ) fall upon the same syllable, it is more convenient in writing to unite them into one (˘). Dropping, therefore, the marks over the unaccented syllables, and uniting the double marks, we write the words which are given above as follows;

θεΐς, παΐς, λόγου, λογος, πλούτου, πλουτος, πλουτοι, προσώποις,
πρόσωπον, εκούσαις, εκούσα, εκούσαι, πολέμους, πόλεμος,
πόλεμοι.

The following words are accented upon the first place; *δός, θήξ, θηρί, χιήξ, παιδός, γυναιξί, βασιλεύς.* The following upon the second; *βούς, φῶς, πῦρ, σφῦ, τιμῆ, νίος, νία, λόγι, φίλοι, ζῶναι, τίμνη, σύττι, ἔστια, ἐστία, βασιλίης,*

ἐλαδίαις, τειδίαι. The following upon the third; λόγων, παίδις, γυναῖκα, ὄμμα, σώματος, σωμαίων, λίσσω, λίσσωμι, λίσσωσι, ἔλιωσι, λίλωσα, ἐλιλώπιον, λῆπι.

§ 105. A syllable is termed *acute*, if it simply forms an accented place; *circumflexed*, if it forms an accented, followed by an unaccented place; *grave*, if it receives no accent; as the final syllables in *θηρί, βασιλεύς· σοφοῦ, τιμῆς· λόγε, σῶμα*.

For the derivation of these terms, and for the marks of accent, see § 19. As strictly grave syllables are never marked in writing (§ 104), the mark (´), though called the *grave accent*, is found only as stated hereafter (§ 113).

A word is termed an

OXYTONE, PERISPOMENON, BARYTONE,	}	if its Ultima is	{	Acute. Circumflexed. Grave.
PAROXYTONE, PROPERISPOMENON,	}	if its Penult is	{	Acute. Circumflexed.
PROPAROXYTONE, if its Antepenult is Acute.				

The terms above are formed from the Greek words *τόνος, tone*, *ξύς, sharp*, *περισπόμενος, circumflexed*, *βαρέύς, grave*, *παραύ, near*, and *πρό, before*.

The *paroxytones*, *properispomena*, and *proparoxytones*, are all included in the general class of *barytones*.

§ 106. To the general principles of Greek accentuation which have now been given, may be referred, almost throughout, the following general rules of accent and accentual changes.

II. GENERAL RULES OF ACCENT.

§ 107. I. One accent, and *only one*, belongs to each word.

Hence *σύν* and *ὄδος*, compounded, become *σύνδοξ· σύν* and *φέρω, συμφέρω*.

For apparent exceptions, see §§ 115 and 116.

II. The accent *never* falls upon any syllable before the antepenult.

Hence *βούλημα, μέγεθος* become, in the genitive, *βουλεύματος, μεγέθεος*.

III. The *antepenult* can receive only the *acute* accent, and can receive this, only when the *ultima* is *short*.

Hence *θάλασσα, άνθρωπος, πρόσωπον*, become, in the genitive, *θαλάσσης, ανθρώπου, προσώπου*. For *θάλασσαι, άνθρωποι*, see § 102.

If the *ultima* is long merely by *position*, still the *antepenult* receives no accent; hence *ἰριβάλαξ* (*ᾰ*), though *ἰριβαλας*.

In accentuation, *s* before *ω*, in the terminations of the genitive, and of the Attic second declension, is not regarded as forming a distinct syllable; hence *Τήρων, πόλιως, πόλιων: κνώγων*. So also, with an intervening liquid, in adjectives compounded of *γίλωσ* and *κίρας*; as *φιλίγλωσ, ἄκίρας*.

§ 108. IV. The *circumflex* never falls upon any syllable that is not *long by nature*.

Hence *βοῦς, μῦς, πᾶς*, become, in the nominative plural, *βόες, μύες* (*ῦ*), *πάντες* (*ᾶ*).

V. The *penult* can receive the *circumflex*, only when the *ultima* is *short by nature*.

Hence *μοῦσα, νῆσος, σῦκον*, become, in the genitive, *μούσης, νήσου, σύκου*. For *μούσαι, νῆσοι*, see § 102.

VI. If the *ultima* is *short by nature*, and the *penult* is *long by nature* and *accented*, it must be *circumflexed*.

Hence *θήρ, αἰών, γνώμη, Ἄτρεϊδης*, become, in the nominative plural, *θήρες, αἰῶνες, γνώμαι* (§ 102), *Ἄτρεῖδαι*.

EXCEPTION. From this rule are excepted *εἶθε, οἷχι*, and words compounded with *enclitics*; as *εἶθε, ἦτις, ὄσπερ*.

III. ACCENTUAL CHANGES.

§ 109. The accent is subject to the following changes.

1. The *acute* may be changed to the *circumflex*; as *θήρ, θήρες*.

2. The *circumflex* may be changed to the *acute*; as *μοῦσα*, *μούσης*.

3. The *acute* may be *softened* upon the *ultima*; as, *ἐπὶ τὰ καλὰ καὶ ἀγαθὰ*. See § 113.

4. The accent may be *thrown back*, that is, transferred to a preceding syllable; as *γράφω*, *ἔγραφον*.

5. The accent may be *brought forward*, that is, transferred to a succeeding syllable; as *θήρ*, *θηρός*.

6. The accent may be thrown upon the *preceding word*; as, *σῶμά μου*. See § 117.

7. The accent may be *omitted*; as, *παρ' ἐμοί· ταυτό· ὁ νοῦς· φιλῶ σε*. See §§ 110, 112, 115, 117.

§ 110. Changes in the accent arise, principally, from

1. The *addition* of syllables; as *φίλος*, *ἄφίλος· ὄνομα, ὀνόματος· μίνω*, *μενίω· βέβαιος*, *βεβαιότερος*.

2. The *loss* of syllables; as *πατήρ*, *πατρός· δεινὰ ἔπη*, *δείν' ἔπη*.

ΑΠΟΣΤΡΟΦΗ. When an accented syllable is *elided* (§ 75), the accent, except in prepositions and conjunctions, is thrown back upon the penult; as *δίν' ἔπη*, *πίν' ἔπη* (*πολλὰ*)· but *παρ' ἐμοί*, *ἀλλ' ἐγώ*.

§ 111. 3. The *contraction* of syllables; as *νόοι*, *νοῖ*.

RULE. An *acute* syllable, followed by a grave, is contracted with it into a *circumflexed* (§ 105); otherwise the accent is not affected by contraction; as *νόος* *νοῦς*, *τιμάω* *τιμῶ*· *τίμαε* *τίμα*, *τιμασίμην* *τιμῶμην*.

ΕΞΕΧΡΗΜΑΤΙΣΜΟΣ. 1. The acute remains in the nominative dual of the second declension, and in the accusative singular of nouns in *ω*, of the third declension; as *νόοι* *νοῖ*· *ἡχώα* *ἡχώ*.

2. After contraction, the accent is sometimes changed from the influence of *general rules*, or of *analogy*; as *ἰσχυρός* *ἰσχυρῶς* (§ 108)· *ἄνδρος* *ἄνδρου* (the contract genitive conforming to the nominative *ἄνδρος*, contracted from *ἄνδρος*)· *χρόσιος* *χρονῶς*.

REMARK. In *diæresis* (§ 94), a circumflexed syllable is resolved into an acute and a grave; as *παῖς* *παῖς*.

§ 112. 4. Change in the *quantity* of vowels; as *μοῦσα*, *μούσης*· *ἄγγελος*, *ἀγγέλου*· *λαμβάνω*, *λάμβανε*· *βοῦς*, *βόες*· *πᾶς*,
5*

πάντες· μένος, μῆϊνον· ἄρχω, ἤρχον. See §§ 102, 107, and 108.

5. The *union of words*; as φιλόθεός, compounded of φίλος and θεός.

CRASIS. In *crasis* (§ 71), the accent of the first word is omitted. The accent of the second remains without change, except as required by Rule VI. in § 108; as ταῦτέ, for τὸ αὐτό· τἄλλα, for τὰ ἄλλα. Yet some of the best critics prefer τἄλλα.

6. The *connexion of words* in discourse, as follows.

A. GRAVE ACCENT.

§ 113. Oxytones, not closing a sentence, *soften* their tone, and are then marked with the *grave accent* (§ 19); as,

Βέβαια δ' οὐδεὶς θνητὸς εὐτυχεῖ γεγώς.
Euripides.

EXCEPTION. The interrogative τίς, and words followed by enclitics (§ 116), never take the grave; e. g. τίς εἶ, *who art thou?*

The syllable, over which the grave accent is written, is still regarded as *acute*, although its tone is softened, and the word to which it belongs is still termed an *oxytone*. Syllables, *strictly grave*, are never marked, except for grammatical illustration, as in § 103.

B. ANASTROPHE.

§ 114. In *prepositions*, the accent is usually *thrown back* upon the penult, when they *follow* the words which they would regularly precede, or take the place of *compound verbs*, or are used *adverbially*; as, δόμων ὑπερ, for ὑπὲρ δόμων· πάρα, for πάρασι· περί, in the sense of *exceedingly*. This change of the accent is termed *anastrophe* (ἀναστροφή, from ἀναστρέφω, *to turn back*).

C. PROCLITICS.

§ 115. A few *monosyllables*, beginning with a vowel, are commonly *connected* in accentuation with the *following* word, and *lose*, in consequence, their proper accent. They are hence called *atonics* (ἄτονα, *toneless*), or with more precision, *proclitics* (προκλίνας, *to lean forward*). They are

1. The *aspirated* forms of the article, ὁ, ἡ, οἱ, αἱ.
2. The adverb οὐ, *not*.
3. The prepositions εἰς, *into*, ἐν, *in*, ἐξ, *out of*.
4. The conjunctions εἰ, *if*, ὡς, *as*.

Αἰ γὰρ πόλις εἰς ἄνδρες, οὐκ ἰσημία.
Euripides.

The proclitics retain their accent, when they close a sentence, or follow the word which they would regularly precede. Hence, οὐ δῆτα · but, πῶς γὰρ εἰς ὧς θεός, but, θεός εἰς ἱε κακῶν, but κακῶν ἔξ.

D. ENCLITICS.

§ 116. Words which are *attached*, in accentuation, to the *preceding* word, are called *enclitics* (ἐγκλιτικός, from ἐγκλίνω, to lean upon). They are,

1. The following *oblique* cases of the personal pronouns ;

μοῦ,	μοί,	μή.
σοῦ,	σοί,	σέ.
οὔ,	οἷ,	ἐ.
νίν·	σφίσι,	σφέ.

2. The *indefinite* pronoun τίς, in all its cases, and the *indefinite* adverbs beginning with π; ποτέ, ποῦ, πῶς, &c.

3. The present indicative of εἶμι and φημί, except the second person singular.

4. The *particles* γέ, νύν, πέφ, τί, τοί.

5. The inseparable preposition δε.

§ 117. RULE. An enclitic throws back its tone, in the form of the *acute* accent, upon the *ultima* of the preceding word; as, ἀνθρώπος ἐστι· διῆξόν μοι· εἴ τις τινά φησὶ μοι παρῆναι.

If the ultima of the preceding word has already an accent, the accent of the enclitic unites with it, and disappears; as, ἀπὸ τις· φιλῶ σε.

The accent of the enclitic, if a monosyllable, is also lost after a paroxytone; as, φίλος μου.

An enclitic *retains* its accent,

1. At the *beginning* of a clause; as, εἰ γὰρ κέρως ἐστὶ μέγιστος.
2. After the *apostrophe*; as, πολλὰ ἔτιςιν.
3. If it is *emphatic*; οὐ Κῦρον, ἀλλὰ σέ, not Cyrus, but you.
4. If it is a *personal pronoun*, preceded by a *preposition* which governs it; as, παρὰ σοί, πρὸ σοῦ, πρὸς σέ. But πρὸς με occurs.
5. If it is a *dissyllable*, preceded by a *paroxytone*; as, ἦν λόγος ποτὶ Ἰωνίας σφίσι.

When ἐστὶ is prominent in a sentence, it becomes a paroxytone; as, εἰς ἔστιν, it is so.

REMARK. An enclitic is often joined in writing to the preceding word, as if forming with it but one compound word; thus, μήτις, οἰδίσσασσι, ἄσσει.

§ 118. A word which neither *leans* upon the following nor upon the preceding word, but stands, as it were, *erect*, is called, in distinction from the proclitics and enclitics, an *orthotone* (ὀρθότονος, *erect in tone*).

Both proclitics and enclitics are more abundant in English than in Greek, and these classes of words furnish another strong analogy between the Greek and the English accent (§ 101). The words in English, which are used in translating the Greek proclitics and enclitics, are themselves, for the most part, either proclitic or enclitic. Thus, in the sentence, *Give me the book* (pronounced *Glve me thebook*), the pronoun *me* is enclitic, and the article *the*, proclitic. In the sentence, *If John's in the house, don't tell him a word of this*, the words *If, in, the, a, and of*, are proclitics, and the words *is, not, and him*, enclitics.

§ 119. To those who do not follow the written accent in pronunciation, it is still useful, as serving,

1. To distinguish *different words*, or *different senses* of the same word; as *εἶμι* (enclitic), *to be, εἶμι, to go; ἵ, the, ἴ, which; πῶς, when? ποτί* (encl.), *once; ἄλλα, other things, ἀλλά, but; λιθόβολος, throwing stones, λιθόβολος, thrown at with stones.*

2. To distinguish *different forms* of the same word; as the optative *παιδίωσαι*, the infinitive *παιδίωσαι*, and the imperative *παιδίωσαι*, from *παιδίω, to educate.*

3. To ascertain the *quantity* of the doubtful vowels (§ 52). From the general rules of accent (§§ 107, 108), we know, that,

a. Every *circumflexed* vowel is long; as in *πῶγμα, διφθῆις, περιβῶντις.*

b. In *paroxytones*, if the vowel of the *ultima* is *short*, the vowel of the *penult* is also short; and, on the other hand, if the vowel of the *penult* is *long*, the vowel of the *ultima* is also long. Hence, in *μαινᾶδος, καρπῖνος, and χλαμῖδος*, the vowel of the *penult* is short; and, in *Λῆδα, φοίνξ, and κάμυς*, the vowel of the *ultima* is long.

c. In *proparoxytones* and *properispomena*, the vowel of the *ultima* is short; as in *ἄρουρα, δύναμις, πῆλικος. βῶλαξ, κρῆξις, δῖαυξ.*

4. To show the *original form* of words. Thus the circumflex, over *τιμῶ, φιλῶ, δηλῶ*, marks them as contract forms of the pure verbs, *τιμάω, φιλῶ, δηλόω.*

5. To show how words are employed in the sentence; as in cases of *anastrophe* (§ 114), and where the accent is retained by proclitics and enclitics (§§ 115, 117).

§ 120. Upon some of the minute points of accentuation, authorities and critics differ. But this only furnishes another point of analogy between the Greek accent and our own. Indeed, there is no subject, either in grammar, or in any other science, upon all the minutæ of which there is a perfect oneness of opinion.

BOOK III.

ETYMOLOGY.

"Ἔατα ψυχίῳνα. Ἱομερ.

"Words are the soul's wing'd messengers, that fly
Abroad upon her errands."

INTRODUCTION.

§ 121. Articulate sounds, employed as *signs*, become **WORDS**.

Words are, therefore, the **SIGNIFICANT ELEMENTS** of language (significans, *forming a sign*, from signum, *sign*, and facio, *to make*), as letters, and the characters employed with them (§ 7), are its *written elements*, and vowels, consonants, and breathings (§ 37) are its *vocal elements*. See §§ 1 and 40.

§ 122. In the sentence, "John walks," there are two words, of which the first denotes the person who is spoken of, and the second expresses what is said of him. It is *John* who is spoken of, and it is said of him, that he *walks*. The first word, *John*, we call the **SUBJECT** of the sentence (subjectus, *placed beneath*, as if the *foundation* of the sentence); the second, *walks*, we call the **PREDICATE** (prædicātus, *made known, said, affirmed*).

In every complete sentence (§ 6), there must be both a predicate and a subject, because there must be something

which is said, and there must be some person or thing, about which it is said.

In the sentences, "William runs," "Alexander conquered," "soldiers fight," "men suffer," "trees grow," "flowers bloom," "beauty fades," "I walk," "you ride," "he sails," the words, *William, Alexander, soldiers, men, trees, flowers, beauty, I, you, and he*, are the subjects; and the words, *runs, conquered, fight, suffer, grow, bloom, fades, walk, ride, sails*, are the predicates.

§ 123. The subject of a sentence may be either the *name* of the person or thing which is spoken of, or it may be a word used *instead of* the name, to show what person or thing is meant.

Thus, in the sentences above, the words, *William, Alexander, soldiers, men, trees, flowers, and beauty*, are names of the persons or things which are spoken of; while the words, *I, you, and he*, which are not the names of any persons, are still used in the place of names, to show who are meant.

Words which are *names*, are termed NOUNS (nomen, *name*); words which are used *instead of names*, PRONOUNS (pronōmen, from pro, *for*, and nomen, *name*).

§ 124. A name may be either *particular* or *general*; that is, it may either belong to an *individual* or to a *class*.

Thus *William* and *Alexander* are names belonging to individuals; while *soldiers, men, trees, and flowers*, are names belonging, not to individuals, but to classes.

Particular names are termed *proper names* or *nouns* (proprius, *particular*); and general names are termed *common names* or *nouns* (communis, *common, general*).

Thus *William, Alexander, Athens, Greece, Olympus, Euphrates, Iliad, Constitution, Tray, and Bucephalus*, are proper nouns, because they are the names of individual persons, places, &c.; while *boy, man, city, country, mountain, river, book, ship, dog, and horse*, are the corresponding common nouns, because they are the names of the classes to which these individuals belong.

Common nouns are also termed *appellatives* (appello, *to call*).

§ 125. The name of a property, considered *abstractly*, that is, apart from any person or thing to which it belongs, is termed an *abstract noun* (abstractus, *separated*); as *beauty, wisdom, greatness, quiet, action*.

A word, on the other hand, which represents a property as belonging to some person or thing, is termed *concrete* (concretus, *grown together, adhering*).

Thus *vileness* and *villany* are abstracts, and *vile* and *villain* are the corresponding concretes; of which, *vile* is an adjective (§ 136), requiring a substantive to depend upon; as, *a vile man*; while *villain* is a concrete noun, denoting, of itself, both the property and the person.

Proper and abstract nouns are often used as the names of classes, and thus become common nouns; as, "the *Neros* (i. e. tyrants) of the old world;" "the *actions* of the great."

A word signifying a collection of persons or things is called a *collective noun* (*colligo, to collect*); as *multitude, army, flock, fleet*.

§ 126. A pronoun which requires no noun to complete the sense, is termed a **SUBSTANTIVE PRONOUN** (*substantivus, able to stand by itself*); as, in the sentences above, *I, you, and he*.

In grammar, the person who is *speaking* is termed the *first person*; the person who is *spoken to*, the *second person*; and any other person or thing, the *third person*. Pronouns which distinguish these persons are called *personal pronouns*.

In the sentence, "I wish you to see James, to ask him for the book, and then to bring it to me," the words *I* and *me* are pronouns of the first person; *you* is a pronoun of the second person; *James* and *book* are nouns, and *him* and *it* are pronouns, of the third person.

§ 127. The origin of these terms seems to have been the following. The actors in the ancient drama wore masks appropriate to the characters which they represented, and with the mouth so constructed, that the voice, in passing through it, became louder. These masks received in Latin the name *persōna* (*persōno, to sound through*). This word came, at length, to signify, not only the mask, but also the character or personage denoted by the mask; as in the familiar expression, *dramatis persōnae*. By the rules of the ancient drama, only three characters or *persons* were allowed to take part, at any one time, in the dialogue. These characters were styled according to their importance in the drama, the *first, second, and third persons*. And as

"All the world 's a stage,

And all the men and women merely players,"

it was but natural, that these terms of the theatre should be borrowed, to denote the part which each individual performs in the general dialogue of life. Accordingly, the individual speaking, as holding the most important place in the dialogue, was termed the *first person*; the individual addressed, as holding the place next in importance, the *second person*; and whoever or whatever else was introduced in the conversation, the *third person*.

§ 128. The place of an abstract noun is often supplied by an infinitive (§ 133).

Thus, instead of "*Death* is the lot of all," we may say, "*To die* is the lot of all."

forms of the verb *sleep*; but *sleeps* is a finite verb, *to sleep*, an infinitive, and *sleeping*, a participle.

The infinitive partakes of the nature of an abstract noun (§§ 125, 128); and, hence, was sometimes termed, by the Greek grammarians, *ὄνομα ῥήματος*, *the noun of the verb*.

§ 134. The substantive and verb, as indispensable in every complete sentence, may be styled the **ESSENTIAL ELEMENTS** of language.

Few sentences, however, consist entirely of substantives and verbs. These constitute the essential frame-work of language, but only its frame-work; and, without the addition of other elements, would form but a mere skeleton. These additional elements are of three kinds; I. those which express **PROPERTY**; II. those which express **RELATION**; and III. those which express **EMOTION**.

§ 135. **PROPERTY** (*proprius*, *belonging to*), in its largest sense, *whatever belongs to a thing*, includes, 1. *quality*, *what the thing is* (*qualitas*, from *qualis*, *of what nature*); 2. *distinction*, *which it is* (*distinctio*, from *distinguo*, *to distinguish*); 3. *action*, *what it does*; and 4. *circumstance*, *how it is situated or related* (*circumstantia*, from *circumsto*, *to surround*).

It is the office of *quality*, to *describe*; of *distinction*, to *identify*; of *action*, to *animate*; and of *circumstance*, to *associate*.

In the sentence, "Do you see that small, black cloud, rising there alone?" the words, *that*, *small*, *black*, *rising*, *there*, and *alone*, are all words of property; *that* being a word of distinction, *small* and *black*, of quality, *rising*, of action, and *there* and *alone*, of circumstance.

Properties belong, not only to persons and things, but also to actions, and even to other properties.

In the sentence, "The wisest man will sometimes act most unwisely," the word *wisest* shows the property of the man, *unwisely*, the property of his action, and *most*, a property of this very property itself.

§ 136. Of the additional elements of discourse, those which express the properties of *persons* or *things* are called **ADJECTIVES** (*adjectus*, *added*), and are said to *belong* to the substantives, which

denote those persons or things. Those which express the properties of *actions*, or of *other properties*, are called **ADVERBS** (adverbium, from *ad*, *to*, and *verbum*, *verb*), and are said to *belong* to the verbs, or other words, to which they are attached.

In the sentences which have just been given, the words, *that*, *small*, *black*, *rising*, *alone*, *the*, and *wisest*, are adjectives, belonging to the substantives *cloud* and *man*; and the words, *there*, *sometimes*, *unwisely*, and *most*, are adverbs, belonging to the adjective *rising*, the verb *act*, and the adverb *unwisely*.

For the name *adjective*, see § 139. The *adverb* is so named, as added to the verb, although some adverbs are likewise added to adjectives and to other adverbs.

§ 137. Adjectives may be divided into adjectives of *quality*, adjectives of *distinction*, adjectives of *action*, and adjectives of *circumstance*. But the usual division is into the following orders.

Some of these orders are separated from each other only by indistinct and varying lines.

1. The name **ARTICLE**, which will be hereafter explained, has been given to one or two adjectives of distinction.

In English, the words which have received this name are *the*, and *an*, which lose its final letter before a consonant; as, *the eye*, *an eye*, *a book*.

§ 138. 2. Adjectives of *number* are called **NUMERALS** (*numerus*, *number*).

Numerals answering the question, "*how many?*" are termed *cardinal numbers* (*cardinalis*, *principal*, from *cardo*, *hinge*, that on which a thing turns); as, *one*, *ten*, *twenty*.

Numerals answering the question, "*which in order?*" are termed *ordinal numbers* (*ordo*, *order*); as *first*, *tenth*, *twentieth*.

There are also other kinds of numeral adjectives, and, likewise, numeral substantives and adverbs; as *double*, *fourfold*; *dozen*, *million*; *twice*, *thrice*.

3. Adjectives derived from substantive pronouns, together with the most common adjectives of distinction, except the articles, have received the name of **ADJECTIVE PRONOUNS**; as *my*, *his*, *their*; *this*, *that*, *which*, *what*, *one*, *some*.

Adjective pronouns are likewise called *pronominal adjectives*.

§ 139. Adjectives of *action* are formed from verbs, and *partake* of the nature of both the verb and the adjective. They

have, on this account, received the name of PARTICIPLES. See § 133.

5. The adjectives which remain, and which, for the most part, are adjectives of quality and circumstance, are commonly called simply ADJECTIVES; as *good, bad, wise, brave; absent, daily, national*.

It is in this limited sense, that the term *adjective* is most frequently employed in etymology.

The old grammarians used the term *noun* in a sense so extended, as to include not only the words which *name*, but also those which *describe*, persons and things. They then divided the class of nouns into *substantive nouns* and *adjective nouns*. The term *pronoun* they employed to denote words which distinguish persons and things, without naming or describing them. This class, again, they divided into *substantive pronouns* and *adjective pronouns*. The terms *substantive nouns* and *adjective nouns*, have now mostly given way to the simpler terms, *nouns* and *adjectives*.

Adjectives of quality are sometimes called *epithets* (ἐπίθετον, from ἐπιτίθημι, to add).

Adjectives and adjective pronouns denoting possession, are termed *possessive* (possessivus, from possideo, to possess); as *my, their*.

§ 140. Nouns and adjectives are termed,

1. *Gentile* (gentilis, from gens, *nation*), when they show to what *nation* any person or thing belongs; as, *Jew, Jewish, Vandal, Choctaw*.

2. *Patrial* (patria, *father-land, country*), when they show, to what *country* any person or thing belongs; as *Greek, Athenian, American*.

The same words are often both gentiles and patrials.

3. *Patronymic* (πατρὸς ὄνομα, *father's name*), when they give the *name* of one's *father* or ancestor. The familiar surnames, *Johnson, Jackson, Robinson, &c.* were originally patronymics, *John's son, Jack's son, Robin's son, &c.*

4. *Diminutive* (diminuo, to *diminish*), when they imply diminution; as *hillock, lambkin, animalcule; sweetish, greenish*.

5. *Augmentative* (augeo, to *increase*), or *amplificative* (amplifico, to *enlarge*), when they imply a great quantity or degree.

§ 141. Adverbs may be divided into adverbs of *quality*, adverbs of *distinction*, and adverbs of *circumstance*. Or they may be classed in smaller divisions, as adverbs of *manner*, of *place*, of *time*, of *degree*, of *number*, &c.; as *well, slowly, thus; here, there; now, then; very, enough; twice, thrice; &c.*

§ 142. Pronouns and adverbs are termed,

1. *Demonstrative* (*demonstro, to point out*), when they serve to *point out* particular persons, things, &c. ; as, *this, that ; thus, here, there, then, thence*.

2. *Connective* (*connecto, to connect*), when they serve to *connect* sentences ; as *who, what ; where, when, while, why*.

3. *Relative* (*refero, to carry back, to refer*), when they not only connect sentences, but also *refer* to a corresponding word in the preceding sentence ; as *who, which, what ; how, where, when*.

The word to which a relative refers, is called its *antecedent* (*antecedens, going before*).

4. *Interrogative* (*interrogo, to question*), when they serve to ask a *question* ; as *who ? which ? how ? where ? when ? why ?*

In the sentence, "Who did this?" the pronoun *who* is an interrogative ; in "I will tell you *who* did it," *who* is simply a connective ; in "John was the man *who* did it," *who* is a relative, referring to *man* as its antecedent.

5. *Indefinite* (*indefinitus, unlimited*), when they denote persons, things, &c., in a *general* way, that is, without specifying any particular person, thing, &c. ; as *any, some ; anywhere, sometimes*.

6. *Negative* (*nego, to deny*), when they serve for *denial* ; as *none ; nowhere, never*.

7. *Emphatic* (*ἐμφατικός*), or *intensive* (*intendo, to strain*), when they give *emphasis* (*ἐμφασις*, from *ἐμφανω, to exhibit, to make specially prominent*) ; as *myself ; very, especially*.

In the sentence, "I struck *myself*," the pronoun *myself* is reflexive (§ 132) ; in the sentence, "I will go *myself*," it is emphatic.

§ 143. Adjectives and adverbs, from their great importance in description, may be styled the **DESCRIPTIVE ELEMENTS** of language.

Of the elements which remain, a part only acknowledge the authority of grammar. These are **SIGNS OF RELATION**, and are divided into two classes ; 1. those which denote the relations of *persons* and *things*, and, 2. those which denote the relations of *sentences*.

§ 144. Words which simply denote the relations of persons and things, are called **PREPOSITIONS** (*præpositio*, from *præpōno, to place before*).

In the sentence, "In four days, James went on foot, with John, from Boston to New York, upon a wager," the words *in*, *on*, *with*, *from*, *to*, and *upon*, are prepositions, showing the several relations of the persons or things denoted by the nouns, *days*, *foot*, *John*, *Boston*, *New York*, and *wager*, to the action denoted by the verb *went*. We have first the time of the action, then the manner, &c.

Prepositions are so named, because they are usually *placed before* the substantives of which they show the relation, but this order is not always observed.

§ 145. Words which simply denote the relations of sentences, are called **CONJUNCTIONS** (*conjunctio*, from *conjungo*, *to join together*).

In the compound sentence, "If you will go, as you promised, I will go too, although I am quite busy, for it is very important that the thing should be done," the words *if*, *as*, *although*, *for*, and *that*, are conjunctions, showing the several relations of the simple sentences, "you will go," "you promised," "I will go too," "I am quite busy," "it is very important," and "the thing should be done." The relation denoted by *if*, is that of condition, by *as*, of correspondence, &c.

Conjunctions are so called, from their connecting the sentences of which they show the relation. But sentences are likewise connected by pronouns and adverbs (§ 142). Indeed, there is no precise line of division between connective adverbs and conjunctions.

§ 146. Prepositions and Conjunctions, from their important office in the connexion of discourse, may be styled the **CONNECTIVE ELEMENTS** of language.

The further consideration of prepositions and conjunctions belongs more appropriately to Syntax.

§ 147. The elements which now remain, and which are simply **EXPRESSIONS OF EMOTION**, acknowledge no grammatical rules. They are named **INTERJECTIONS** (*interjectio*, from *interjicio*, *to throw in between*), from their being often thrown in abruptly, between the other elements of discourse.

Among the most familiar interjections in English, are *oh!* *ah!* *alas!*

"He struck, and, oh! he slew."

When words, belonging to other classes, are used as interjections, they are called *exclamations* (*exclamo*, *to cry out*), a term which is sometimes applied to all interjections.

Interjections, from their belonging rather to instinct than to reason, may be styled the **INSTINCTIVE ELEMENTS** of language.

§ 148. A general view of the **CLASSIFICATION** of words is presented in the following table.

NOTE. In the table, the word *things* is employed in its philosophical sense, as including all the independent objects of thought, whether persons, material things, or mere abstractions. For the use of the word *actions*, see § 129.

THE SIGNIFICANT ELEMENTS OF LANGUAGE.

Grand Divisions.	The Signs of	Classes.	Orders.	Subdivisions.
A. Essential Elements.	Things,	I. SUBSTANTIVES,	Nouns,	{ Proper. Common. Abstract. Personal. Connective. Reflexive, &c.
			Substantive Pronouns, Infinitives.	
B. Descriptive Elements.	Actions,	II. VERBS,	Transitive, Intransitive,	{ Finite Verbs. Infinitives. Participles.
			Articles. Numerals,	{ Cardinal. Ordinal, &c. Possessive. Demonstrative. Connective. Interrogative. Indefinite, &c.
C. Connective Elements.	Properties of Things,	III. ADJECTIVES,	Adjective Pronouns, Participles.	{ Of quality. Of circumstance.
	Properties of Actions, &c.	IV. ADVERBS,	Of manner, Of degree, Of place, Of time, &c.	{ Demonstrative. Connective. Interrogative. Indefinite, &c.
D. Instinctive Elements.	Relations of Things,	V. PREPOSITIONS.	Relations of Sentences,	VI. CONJUNCTIONS.

Without its *essential* elements, language could not exist at all; without its *descriptive* elements, it would be vague and meagre; without its *connective* elements, it would be disjointed; and without its *instinctive* elements, it would want sensibility and passion.

§ 149. The great classes into which words are divided, are termed *parts of speech*. These classes, as given in the table above, are seven in number. A division, which was common with the Greek grammarians, made eight parts of speech, the *article*, the *noun*, the *pronoun*, the *verb*, the *participle*, the *adverb*, the *preposition*, and the *conjunction*. From these eight, English grammarians have often made ten, by separating the *adjective* from the noun (§ 139), and the *interjection* from the adverb.

The parts of speech are, in some cases, distinguished from each other, not so much by a difference in *what* they represent, as in their *manner* of representing it. For example, relations are expressed by adjectives, adverbs, verbs, and nouns, as well as by prepositions and conjunctions. But while the latter simply denote them, as *relations*, adjectives and adverbs represent them as *properties* of some person, thing, &c.; verbs *predicate* them of some subject; and nouns present them *abstractly*, as independent objects of thought. In like manner, properties may be both predicated by verbs, and presented abstractly by nouns. And we have seen already (§ 133), that the action which is expressed by a verb, becomes a property in the participle, and an abstraction in the infinitive.

As words are the representatives of persons, things, &c., we often speak of them as having the properties and relations which belong to the persons, things, &c., which they represent. Thus we say, that a preposition shows the relation of a *substantive* to a *verb*, instead of saying, that it shows the relation of the *person* or *thing* denoted by the substantive to the *action* denoted by the verb.

§ 150. The significance of a word may be regarded as its *life*. But in every thing which has life, the vital principle manifests itself in the *external form*. We proceed, therefore, to consider that variety of formation, by which the various senses and offices of words are displayed.

§ 151. With reference to its *formation*, a word is termed,

1. DERIVATIVE (*derīvo, to draw from*), when it is formed from *another* word.

2. PRIMITIVE (*primus, first*), when it is *not* formed from any other word.

E. g. from the primitive *man* are formed the derivatives *manly, manliness, manhood, manfully, &c.*

3. COMPOUND (*compōno, to put together*), when it is formed by the *union* of two or more words.

4. **SIMPLE** (simplex), when it is *not* formed by the union of other words.

E. g. the two simple words *man* and *kind* unite to form the compound, *mankind*.

5. **VARIABLE** (variabilis, from vario, *to vary*), when it *varies* its form according to its several offices or connexions.

E. g. the noun *book* becomes *books*, when we speak of more than one; and the verb *love* becomes *loves*, when it is connected with a subject in the third person singular.

6. **INVARIABLE** (in-, *not*), when it *never* varies its form.

§ 152. The variation of words is termed **INFLECTION** (inflecto, *to change*).

A word which is inflected has two parts; the one constituting its *essence*, and receiving no change, except as euphony may require; the other *circumstantial*, and varying according to its different offices and connexions. The former is called by a term borrowed from the vegetable kingdom, the **ROOT**, or the *radical part* (radix, *root*); the latter, from its producing the various *forms* which the word assumes, is termed the *formative part* (formo, *to form*).

In the words, *books*, *greater*, *exerteth*, *exerting*, *exerted*, the radical parts are, *book*, *great*, *exert*; and the formative, *s*, *er*, *eth*, *ing*, *ed*.

The terms *radical* and *formative* are likewise applied to syllables and letters belonging to the two parts.

The root, as the essential part of the word, is sometimes spoken of as possessing properties, which, in strict accuracy, should rather be ascribed to the whole word.

§ 153. Formative syllables or letters *preceding* the root, constitute the **PREFIX** (præfixus, *placed before*); *following* it, the **TERMINATION** (terminatio, *ending*).

Terminations are of two kinds; *open terminations*, those which begin with a vowel, and *close terminations*, those which begin with a consonant.

In the words, *greater, exerteth, exerting, exerted*, the terminations are open; *er, eth, ing, ed*. In the words, *books, canst, wilt*, the terminations are close; *s, st, t*.

§ 154. The inflection of a word depends very much for its *character* upon the last letter, or sometimes the last letters, of the root. This letter, or these letters, are therefore called the **CHARACTERISTIC** of the word (*χαρακτηριστικός*, from *χαρακτήρ*, *character*).

Words and roots receive special designations, according to the characteristic. If this is a vowel, they are termed *pure*; if a consonant, *impure*. And, more particularly, they are termed *mute, liquid, labial, palatal, &c.*, when the characteristic is a *mute, liquid, labial, palatal, &c.*

If a word has a vowel for its characteristic, its open terminations are pure; but, if it has a consonant, they are impure (§ 39). Hence the word itself, and even its root (§ 152), are termed pure or impure.

If the characteristic consists of two consonants or a double consonant, the word and root may be termed *double consonant*.

Words, whose characteristic is a mute, liquid, &c., are sometimes called simply *mutes, liquids, &c.*, if there is no danger of mistake from the use of these terms.

§ 155. Of the different forms which an inflected word assumes, one is selected as a representative of the word in all its forms, and is so given in lexicons and grammars. This form is called the *theme* of the word (*θέμα*, *that which is put down*).

In words which are declined, the *nominative* is selected as the theme; in words which are compared, the *positive*; in words which are conjugated, usually, either the *first person singular* of the *present indicative*, or the *present infinitive*.

Instead of saying, "nouns whose themes end in *as*," "verbs whose themes end in *eo*," &c., it is usual to employ the elliptical expressions, *nouns in as*, *verbs in eo*, &c.

Examples of inflection given in grammars, are called *paradigms* (*παράδειγμα*, *example*).

Those inflections which can be reduced to *rule*, are termed *regular* (*regula, rule*); those which cannot be reduced to rule, *irregular*.

§ 156. Inflection is of three kinds, which are termed **DECLENSION, COMPARISON, and CONJUGATION**. A word is said to be

I. *Declined* (*declino, to bend downwards*), when it is varied to denote *sex, number, or relation*.

II. *Compared* (*comparo, to compare*), when it is varied to express *degree*.

III. *Conjugated* (*conjugo, to yoke together*), when it is varied to denote the *subject* or *properties* of an action.

Words which are neither declined nor conjugated, are called *particles* (*particula, a small part, sc. of speech*). This name is especially given to short words, belonging to the classes of Adverbs and Conjunctions.

Languages differ greatly in the use which they make of inflection. Some languages have no inflection at all; the English has very little; and, in general, the modern languages have much less than the ancient. Among those languages which have been most admired for the variety, fulness, and euphony of their inflections, the Greek has held, if not absolutely the highest, yet certainly the most conspicuous, place.

§ 157. Inflection has nothing arbitrary in its character, but is the result of certain *natural laws* of the human constitution (§ 40). These laws are chiefly, 1. laws of *instinctive expression*; 2. laws of *association*; 3. laws of *euphony*; 4. laws of *imitation*; and, 5. laws of *habit*. The action of these laws is, at one time, harmonious, at another time, discordant; and, in the conflicts which occur among them, sometimes one law gains the ascendancy, and sometimes another. So that, from its very origin, inflection must exhibit variety and irregularity; and we should regard its greatest deviations from rule as having resulted, not from a wanton disregard of law, but from the warring action of different laws.

§ 158. We proceed to treat of Greek Inflection, in its three divisions of Declension, Comparison, and Conjugation, prefixing, as a guide to direct us in our work, the following table.

NOTE. Only four of the seven classes into which words have been divided (§ 148), appear in the table. The rest are invariable.

GENERAL TABLE OF GREEK INFLECTION.

Classes.	are	to distinguish their	as
I. SUBSTANTIVES } III. ADJECTIVES }	DECLINED,	Gender,	{ 1. Masculine. 2. Feminine. 3. Neuter.
		Number,	{ 1. Singular. 2. Plural. 3. Dual.
		Case,	{ 1. Nominative. 2. Genitive. 3. Dative. 4. Accusative. 5. Vocative.
III. ADJECTIVES } IV. ADVERBS }	COMPARED,	Degree,	{ 1. Positive, 2. Comparative. 3. Superlative.
II. VERBS	CONJUGATED,	Voice,	{ 1. Active. 2. Middle. 3. Passive.
		Tense,	{ 1. Present. 2. Imperfect. 3. Future. 4. Aorist. 5. Perfect. 6. Pluperfect.
		Mode,	{ 1. Indicative. 2. Subjunctive. 3. Optative. 4. Imperative. 5. Infinitive. 6. Participle.
		Number,	{ 1. Singular. 2. Plural. 3. Dual.
		Person,	{ First. Second. Third.

CHAPTER I.

GENERAL PRINCIPLES AND RULES OF DECLENSION.

§ 159. The classes of substantives and adjectives are declined, in Greek, to mark three distinctions, GENDER, NUMBER, and CASE. Of these distinctions, the first refers to *sex*, the second, to *number*, and the third, to *relation*.

Adjectives receive these distinctions, merely for the sake of conforming to the substantives to which they belong.

A. GENDER.

§ 160. The Greek, like the English, has three genders (genus, *kind*, *sex*); the MASCULINE, the FEMININE, and the NEUTER. The *masculine* gender (masculinus, *male*.) belongs to words which denote *males*; the *feminine* (femininus, *female*), to words which denote *females*; and the *neuter* (neuter, *neither*), to words which denote *neither* males nor females.

Nouns which are both masculine and feminine, are said to be of the *common* gender.

To mark the genders of Greek nouns, we employ the different forms of the article; in the singular, for the masculine, *ὁ*; for the feminine, *ἡ*; for the common, *ὁ, ἡ*; and, for the neuter, *τό*: in the plural, for the masculine, *οἱ*; for the feminine, *αἱ*; for the common, *οἱ, αἱ*; and, for the neuter, *τά*; as, *ὁ ταμίης*, steward, *ἡ ἑραφίς*, nurse, *τὸ εἶνος*, fig.

In like manner, the different cases and numbers, according to their gender, are marked by the different forms of the article (§ 183); as the genitive singular masculine by *οῦ*, &c. See *οῦ, οῦς ἀφίς* (§ 175).

§ 161. According to the theory of gender, only the names of persons and animals can be masculine or feminine. But the imagination refuses to be governed by grammatical theory. She delights to represent inanimate things as though they were persons, and to fill the universe with her own life.

“All live and move to the poetic eye.”

It is the office of language to present things, not as they really are, but as they are conceived of by the mind. Hence, the names of inanimate things may become masculine or feminine, through the conception of those things by the mind, as male or female persons.

“The sun is darkened at *his* going forth,
And the moon shall not cause *her* light to shine,
And the earth shall be shaken out of *her* place.”

§ 162. In English, this mode of speaking is figurative, but, in Greek, the names of most things without life belong regularly to the masculine and feminine genders, either from the real or fancied possession of masculine and feminine qualities, or from a similarity in their formation to other nouns of these genders.

Thus, from the power and violence of *winds* and *rivers*, their names are, for the most part, masculine; while the names of *trees*, *countries*, *islands*, and *cities*, which contribute, like the mother, to the support and protection of life, are usually feminine; as, ὁ ἄνεμος, *wind*, ὁ βορέας, *Boreas*, ὁ ποταμός, *river*, ὁ Νεῖλος, *the Nile*; ἡ ἄπτιος, *pear-tree*, ἡ χώρα, *country*, ἡ Αἴγυπτος, *Egypt*, ἡ νῆσος, *island*, ἡ Σάμος, *Samos*, ἡ πόλις, *city*, ἡ Λακεδαίμων, *Lacedæmon*.

The names of the *months* may be added, as masculine; thus, ἡ μήν, *month*, ἡ Ἑκατομβεῖων, *June - July*.

In the case of most animals, it is seldom important to distinguish the gender. Hence in Greek, for the most part, the names of animals, instead of being common, have but a single gender, which is used indifferently for both sexes. Such nouns are termed *epicene* (ἐπίκαινος, *promiscuous*). Thus, ἡ λύκος, *wolf*; ἡ ἀλώπηξ, *fox*, whether the male or the female is spoken of.

Some nouns, denoting persons, but implying inferiority, are neuter; as, τὸ παιδίον, *small child*, τὸ ἀνδράποδον, *slave*.

B. NUMBER.

§ 163. The Greek has three numbers; the SINGULAR (singulāris, from singulus, *single*), denoting *one*; the PLURAL (plurālis, from plus, *more*), denoting *more than one*; and the DUAL (duālis, from duo, *two*), which is merely a variety of the plural, sometimes employed when only *two* are spoken of.

Thus, the singular *ἄνθρωπος* signifies *man*, the plural *ἄνθρωποι*, *men* (whether two or more), and the dual *ἄνθρώπων*, *two men*.

Many nouns, from their signification, want the plural; as, *ὁ, ἡ ἀήρ*, *the air*, *ἡ γῆ*, *the earth*, *τὸ ἔλαιον*, *oil*, *ἡ ταχυτής*, *swiftness*.

Proper and abstract nouns are seldom found in the plural, except when employed as common nouns (§ 125).

The names of festivals, some names of cities, and a few other words, want the singular; as, *τὰ Διονύσια*, *the feast of Bacchus*, *αἱ Ἀθῆναι*, *Athens*, *οἱ ἔτησια*, *the trade winds*.

C. CASE.

§ 164. The Greek has five cases;

1. The **NOMINATIVE** (*nomino, to name*), which is employed in *naming* the *subject* of a sentence (§ 122).

2. The **GENITIVE** (*gigno, to produce*), which is employed in denoting *origin* (that from which any thing is *produced*), *possession*, &c.; or, in general, in denoting those relations which are expressed in English by the prepositions *of* and *from*.

3. The **DATIVE** (*do, to give*), which is employed in denoting an *object, indirectly* affected (§ 130), as, for example, the person to whom any thing is *given*; or, in general, in denoting those relations, which are expressed in English by the prepositions *to, for, and with*.

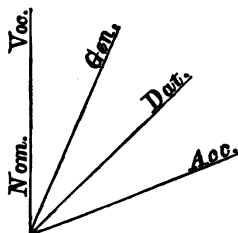
4. The **ACCUSATIVE** (*accūso, to accuse*), which is employed in denoting an *object, directly* affected (§ 130).

The direct object of an action may be compared to the *defendant* in an action at law; and hence has perhaps arisen the name of this case.

5. The **VOCATIVE** (*voco, to call*), which is employed in *calling* or *addressing* a person.

§ 165. From the general character of the relations which they denote, we may term the nominative, accusative, and vocative, the *direct*, and the genitive and dative, the *indirect* cases.

The nominative and vocative, as not depending, or *leaning*, upon any other word in the sentence, were represented by the ancient grammarians, under the emblem of an *upright* line. The dependent or *leaning* cases, they represented as *oblique* lines, *falling off*, more or less, from the perpendicular.



From this fancied *falling off*, came the word *case* (*casus*, from *cado*, to *fall*), which was at length applied, as a general term, to all the five variations. The nominative and vocative were now distinguished as the *casus recti*, the upright cases, and the other three as the *casus obliqui*, the oblique cases. The formation of the cases was termed *declinatio*, declension, from *declino*, to bend downwards.

D. TERMINATIONS.

§ 166. Words are declined, in Greek, by affixing to the root certain terminations, which mark the distinctions of gender, number, and case (§§ 152, 153). There are three sets of these terminations; and hence arise three distinct methods of declining words, called the **FIRST, SECOND, and THIRD DE-CLENSIONS.**

The first of these methods applies only to words of the masculine and feminine genders; the second and third apply to words of all the genders. In some of the cases, however, the terminations vary, in the same declension, according to the gender; so that, to know how a word is declined, it is necessary to ascertain three things; 1. its *root*, 2. the *declension* to which it belongs, and 3. its *gender*.

The mode in which the gender is marked has been already stated (§ 160). From the theme (§ 165) and the gender, we can often determine at once the root and the declension. If it is necessary to mark these explicitly, it is com-

mously done by adding to the theme the ending of the genitive singular. If this case ends in *as* or *es*, or in *ov* from a theme in *as* or *es*, the word is of the first declension; if it ends in *ov* from a theme in *es* or *ov*, the word is of the second declension; if it ends in *es*, the word is of the third declension. The root is obtained, by throwing off the termination of the genitive; or it may be obtained by throwing off any open termination (§ 153).

The nouns, ἰ *ταμίης*, *steward*, ἡ *οἰκία*, *house*, ἡ *γλῶσσα*, *tongue*, ἰ *δῆμος*, *people*, and ἰ *Ἀραβ*, *Arab*, make in the genitive, *ταμίου*, *οἰκίας*, *γλώσσης*, *δήμου*, and *Ἀραβος*. From these genitives, we ascertain that *ταμίης*, *οἰκία*, and *γλῶσσα* belong to the first declension, *δῆμος* to the second, and *Ἀραβ* to the third. By throwing off the terminations *ov*, *as*, *es*, and *es*, we obtain the roots *ταμ-*, *οικ-*, *γλωσσ-*, *δημ-*, and *Ἀραβ-*. The words are declined by annexing to these roots the terminations in the table (§ 171).

§ 167. In the declension of words, the following GENERAL RULES are observed.

I. The masculine and feminine terminations are the same, except in the *nominative* and *genitive singular* of the *first* declension. The neuter terminations are the same with the masculine and feminine, except in the *direct* cases, *singular* and *plural*.

II. In *neuters*, the three *direct* cases have the same termination, and in the plural this termination is always *ᾶ*.

III. The dual has but two forms; the one, for the *direct*, and the other for the *indirect* cases.

IV. In the *feminine singular* of the *first* declension, and in the *plural* of all words, the *vocative* is the same with the *nominative*.

Even when the vocative may have a distinct form, the form of the *nominative* is often employed in its stead.

§ 168. An inspection of the table (§ 171) will likewise show, that, in regular declension,

1. The *nominative singular* masculine, and (except in the *first* declension) *feminine*, always ends in *ς*.

2. The *genitive singular* either ends in *ov* or in *ς*.

3. The dative singular always ends in *ι*, either written in the line or subscribed.

4. The accusative singular (except in neuters of the third declension) always ends in *ν*, or the corresponding vowel, *α* (§ 64).

5. The termination of the genitive plural is always *ων*.

6. The accusative plural masculine and feminine always ends in *ς*; and may be regarded as formed by adding *ς* to the accusative singular. See § 83.

7. In the dual, the direct cases always end in a vowel; the indirect cases always end in *ν* preceded by a diphthong.

8. In the first and second declensions, the terminations are all open (§ 153), and all constitute a distinct syllable. In the third declension, three of the terminations, *α*, *ν*, and *ων*, are close, and of these the two first, having no vowel, must unite with the last syllable of the root.

9. In the singular of the third declension, the direct cases neuter, and the vocative masculine and feminine, affix no terminations.

It follows, from nos. 8 and 9, that words of the first and second declensions are *parisyllabic* (par, equal), that is, have the same number of syllables in all their cases; but words of the third declension are *imparisyllabic* (impar, unequal), that is, have more syllables in some of their cases than in others.

E. EUPHONIC CHANGES.

§ 169. I. AFFECTING VOWELS. When the *open* terminations are affixed to *pure* roots (§§ 152, 153), hiatus is produced, which is often removed by *contraction*, according to the rules in §§ 66 - 70.

If the characteristic is *α*, *ε*, or *ο*, contraction more commonly takes place; if the characteristic is any other vowel, it is comparatively rare.

The syncope of a consonant sometimes brings two vowels together, which are then contracted. See *σιγας* (§ 174) and *πισζων* (§ 179).

In a few common words, a short vowel is syncopeated before a liquid characteristic. See *ωαρη*, &c. (§ 175).

II. AFFECTING CONSONANTS. When the *close* terminations are affixed to *impure* roots, changes of consonants are often required, by the rules in §§ 62, 80 - 84, and 88.

When *no* terminations are affixed to *impure* roots, euphonic changes are often required, by the rule in § 88.

F. ACCENT.

§ 170. In declension, the accent remains, for the most part, upon the same syllable as in the theme, except when a change is required by the general rules in §§ 107 and 108.

EXCEPTION. In the third declension, most dissyllabic genitives throw the accent upon the termination.

Formative vowels which are long and accented, always receive the *acute* accent in the *direct*, and the *circumflex* in the *indirect* cases.

CHAPTER II.

TABLES OF DECLENSION.

§ 171. In the following tables, except the first, the *vocative singular* is omitted, when it has the same form with the nominative, and the following cases are omitted throughout ;

1. The *vocative plural*, because it is always the same with the nominative (§ 167).

2. The *dative dual*, because it is always the same with the genitive.

3. The *accusative* and *vocative dual*, because they are always the same with the nominative.

4. The *neuter accusative* and *vocative*, in all the numbers, because they are always the same with the nominative.

Two columns are sometimes united in one, to show that they have the same form. Thus, in the first declension (see Table I.), after the nominative and genitive singular, the masculine and feminine have the same terminations. So *ἄδινος* and *ἄδινος* (§ 179) are masculine, feminine, and neuter.

A star (*) is placed in the tables, to denote that a termination or a case is wanting.

I. TERMINATIONS OF THE THREE DECLENSIONS.

	Declension I.		Declension II.		Declension III.	
<i>Singular,</i>	Masc.	Fem.	M. F.	Neut.	M. F.	Neut.
Nominative,	ᾱς, ης	α, η	ος	ον	ς	*
Genitive,	ου	ᾱς, ης	ου		ος	
Dative,	φ, η		φ		ι	
Accusative,	αν, ην,		ον		ᾱ, γ	*
Vocative,	α, η		ε	ον	*	*
<i>Plural,</i>						
Nominative,	αι		οι	ᾱ	ες	ᾱ
Genitive,	ᾶν		ων		ων	
Dative,	αις		οις		σι	
Accusative,	ᾱς		ους	ᾱ	ᾱς	ᾱ
Vocative,	αι		οι	ᾱ	ες	ᾱ
<i>Dual,</i>						
Nominative,	ᾱ		ω		ε	
Genitive,	αιν		οιν		οιν	
Dative,	αιν		οιν		οιν	
Accusative,	ᾱ		ω		ε	
Vocative,	α		ω		ε	

II. PARADIGMS OF NOUNS.

§ 172. NOUNS OF THE FIRST DECLENSION.

A. Masculine.

	ὁ, steward.	ὁ, prophet.	ὁ, son of Atreus.	ὁ, north wind.
S. N.	ταμίας	προφήτης	Ἄτρεϊδης	βορέας, βορρᾶς
G.	ταμίῳ	προφήτου	Ἄτρεϊδου	βορέου, βορρᾶ
D.	ταμίῳ	προφήτῃ	Ἄτρεϊδῃ	βορέῳ, βορρᾶ
A.	ταμίῳ	προφήτην	Ἄτρεϊδην	βορέαν, βορρᾶν
V.	ταμίᾱ	προφήτᾱ	Ἄτρεϊδῆ	βορέα, βορρᾶ
P. N.	ταμίαι	προφήται	Ἄτρεϊδαί	
G.	ταμιῶν	προφητῶν	Ἄτρεϊδῶν	
D.	ταμίαις	προφήταις	Ἄτρεϊδαίς	
A.	ταμίαις	προφήτας	Ἄτρεϊδας	
D. N.	ταμίαι	προφήται	Ἄτρεϊδαί	
G.	ταμίαιν	προφήταιν	Ἄτρεϊδαίην	

B. Feminine.

	ἡ, house.	ἡ, door.	ἡ, tongue.	ἡ, honor.	ἡ, mina.
S. N.	οἰκία	θύρα	γλῶσσα	τιμή	μνάα, μνά
G.	οἰκίας	θύρας	γλώσσης	τιμῆς	μνάας, μνάς
D.	οἰκίᾱ	θύρᾱ	γλώσση	τιμῆ	μνάᾱ, μνά
A.	οἰκίαν	θύραν	γλῶσσαν	τιμήν	μνάαν, μνά
P. N.	οἰκίαι	θύραι	γλῶσσαι	τιμαί	μνάαι, μνάι
G.	οἰκιῶν	θυρῶν	γλωσσῶν	τιμῶν	μνάων, μνώ
D.	οἰκίαις	θύραις	γλώσσαις	τιμαῖς	μνάαις, μνάις
A.	οἰκίας	θύρας	γλώσσας	τιμάς	μνάας, μνάς
D. N.	οἰκία	θύρα	γλώσσα	τιμά	μνάα, μνά
G.	οἰκίαιν	θύραιν	γλώσσαιν	τιμαῖν	μνάαιν, μνάιν

§ 173. NOUNS OF THE SECOND DECLENSION.

A. Masculine and Feminine.

	ὁ, people.	ὁ, word.	ἡ, way.	ὁ, mind.	ὁ, temple.
S. N.	δῆμος	λόγος	ὁδός	νόος, νοῦς	ναός, νεώς
G.	δήμου	λογου	ὁδοῦ	νόου, νοῦ	ναοῦ, νεώ
D.	δήμῳ	λόγῳ	ὁδῷ	νόῳ, νῷ	ναῷ, νεῷ
A.	δήμον	λόγον	ὁδόν	νόον, νοῦν	ναόν, νεών, νεῶ
V.	δήμα	λογε	ὁδέ	νόε, νοῦ	
P. N.	δήμοι	λόγοι	ὁδοί	νόοι, νοῖ	ναοί, νεῷ
G.	δήμων	λόγων	ὁδῶν	νόων, νῶν	ναῶν, νεῶν
D.	δήμοις	λόγοις	ὁδοῖς	νόοις, νοῖς	ναοῖς, νεῶς
A.	δήμους	λόγους	ὁδούς	νόους, νοῦς	ναούς, νεώς
D. N.	δήμῳ	λόγῳ	ὁδῷ	νόῳ, νῷ	ναῷ, νεῷ
G.	δήμοιν	λόγοιν	ὁδοῖν	νόοιν, νοῖν	ναοῖν, νεῶν

B. Neuter.

	τὸ, fig.	τὸ, garment.	τὸ, bone.	τὸ, hall.
S. N.	σύκον	ἱμάτιον	ὀστέον, ὀστοῦν	ἀνώγειον
G.	σύκου	ἱματίου	ὀστέου, ὀστοῦ	ἀνώγειου
D.	σύκῳ	ἱματίῳ	ὀστέῳ, ὀστῷ	ἀνώγειῳ
P. N.	σῦκα	ἱμάτια	ὀστέα, ὀστᾶ	ἀνώγειου
G.	σύκων	ἱματίων	ὀστέων, ὀστῶν	ἀνώγειων
D.	σύκοις	ἱματίοις	ὀστέοις, ὀστοῖς	ἀνώγειοις
D. N.	σύκῳ	ἱματίῳ	ὀστέῳ, ὀστῷ	ἀνώγειου
G.	σύκοιν	ἱματίοιν	ὀστέοιν, ὀστοῖν	ἀνώγειοιν

§ 174. NOUNS OF THE THIRD DECLENSION.

A. Mute.

1. LABIAL.

	ὄ, vulture. ὄ, Arab.	ὄ, raven. ὄ, ἦ, goat. ἦ, hair. ἦ, woman.
S. N.	γύψ Ἄραψ κόραξ αἰῖς θρίξ γυνή	
G.	γυπός Ἀραβός κόρακος αἰγός τριχός γυναικός	
D.	γυπί Ἀραβί κόρακι αἰγί τριχί γυναικί	
A.	γύπα Ἀραβα κόρακα αἰγα τριχα γυναικα	
V.		γύναι
P. N.	γῦπες Ἀραβες κόρακες αἰγες τριχες γυναικες	
G.	γυπιῶν Ἀραβῶν κορακιῶν αἰγιῶν τριχιῶν γυναικιῶν	
D.	γυπί Ἀραβί κοραξί αἰξί θριξί γυναιξί	
A.	γύπας Ἀραβας κόρακας αἰγας τριχας γυναικας	
D. N.	γῦπε Ἀραβε κόρακε αἰγε τριχε γυναικε	
G.	γυπιῶν Ἀραβῶν κορακίον αἰγιῶν τριχιῶν γυναικιῶν	

2. PALATAL.

3. LINGUAL.

a. Masculine and Feminine.

	ὄ, ἦ, child. ὄ, foot. ἦ, key. ὄ, ἦ, bird.
S. N.	παῖς πούς κλεῖς ὄρνις
G.	παιδός ποδός κλειδός ὄρνιθος
D.	παιδί ποδί κλειδί ὄρνιθι
A.	παῖδα πόδα κλεῖδα, κλεῖν ὄρνιθα, ὄρνιν
V.	παῖ
P. N.	παῖδες πόδες κλεῖδες, κλεῖς ὄρνιθες, ὄρνεις
G.	παιδῶν ποδῶν κλειδῶν ὄρνιθῶν, ὄρνεων
D.	παισί ποσί κλεισί ὄρνισι
A.	παῖδας πόδας κλεῖδας, κλεῖς ὄρνιθας, ὄρνεις, ὄρνεις
D. N.	παῖδε πόδε κλεῖδε ὄρνιθε
G.	παιδοῖν ποδοῖν κλειδοῖν ὄρνιθοῖν

β. Neuter.

	τὸ, body. τὸ, light. τὸ, liver. τὸ, horn.
S. N.	σῶμα φῶς ἥπαρ κέρα
G.	σώματος φωτός ἥπατος κέρατος, κέρακος, κέραος
D.	σώματι φωτί ἥπατι κέρατι, κέραί, κέρα
P. N.	σώματα φῶτα ἥπατα κέρατα, κέραα, κέρα
G.	σωμάτων φωτῶν ἥπατων κεράτων, κεράων, κεράων
D.	σώμασι φωσί ἥπασι κέρασι
D. N.	σώματε φῶτε ἥπατε κέρατε, κέραα, κέρα
G.	σωμάτοιν φῶτοι ἥπάτοι κεράτοι, κεράοι, κεράων

§ 175. B. Liquid.

	ὁ, deity.	ὁ, shepherd.	ἡ, nose.	ὁ, beast.	ὁ, orator.	ἡ, hand.
S. N.	δαίμων	ποιμήν	ῥίς	θήρ	ρήτωρ	χείρ
G.	δαίμονος	ποιμένος	ῥινός	θηρός	ρήτορος	χειρός
D.	δαίμονι	ποιμένι	ῥίνι	θηρί	ρήτορι	χειρί
A.	δαίμονα	ποιμένα	ῥίνα	θήρα	ρήτορα	χείρα
V.	δαίμον		ῥίν		ρήτορ	
P. N.	δαίμονες	ποιμένες	ῥίνες	θήρες	ρήτορες	χίρες
G.	δαίμόνων	ποιμένων	ῥινῶν	θηρῶν	ρήτόρων	χειρῶν
D.	δαίμοσι	ποιμέσι	ῥίσι	θησί	ρήτορσι	χερσί
A.	δαίμονας	ποιμένας	ῥίνας	θήρας	ρήτορας	χείρας
D. N.	δαίμονε	ποιμένε	ῥίνε	θήρε	ρήτορε	χίρε
G.	δαίμονοι	ποιμένοι	ῥινοῖν	θηροῖν	ρήτόροι	χεροῖν

Syncopated.

	ὁ, father.	ὁ, man.	ὁ, ἡ, dog.	τοῦ, τῆς, lamb's.
S. N.	πατήρ	ἄνθρωπος	κύων	*
G.	πατέρος, πατρός	ἀνέρος, ἀνδρός	κυνός	ἄρνός
D.	πατρί, πατρί	ἀνέρι, ἀνδρί	κυνί	ἄρνί
A.	πατέρα	ἄνερα, ἄνδρα	κύνα	ἄρνα
V.	πάτερ	ἄνερ	κύων	
P. N.	πατέρες	ἄνδρες, ἄνδρες	κύνες	ἄρνες
G.	πατέρων	ἀνέρων, ἀνδρῶν	κυνῶν	ἄρνων
D.	πατέρασι	ἀνδράσι	κυσί	ἄρνάσι
A.	πατέρας	ἄνερας, ἄνδρας	κύνας	ἄρνας
D. N.	πατέρε	ἄνερε, ἄνδρε	κύνε	ἄρνε
G.	πατέροι	ἀνέροι, ἀνδροῖν	κυνοῖν	ἄρνοῖν

§ 176. C. Double Consonant.

	ὁ, lion.	ὁ, tooth.	ὁ, giant.	ἡ, phalanx.	ὁ, sovereign.	ἡ, pnyx.
S. N.	λέων	ὄδους	γίγας	φάλαγξ	ἄναξ	πνύξ
G.	λέοντος	ὄδοντος	γίγαντος	φάλαγγος	ἄνακτες	πυκνός
D.	λέοντι	ὄδοντι	γίγαντι	φάλαγγι	ἄνακτι	πυκνί
A.	λέοντα	ὄδοντα	γίγαντα	φάλαγγα	ἄνακτῶ	πύκνα
V.	λέων		γίγαν		ἄνα	
P. N.	λέοντες	ὄδόντες	γίγαντες	φάλαγγες	ἄνακτες	
G.	λεόντων	ὄδόντων	γιγάντων	φαλάγγων	ἀνάκτων	
D.	λέουσι	ὄδοῦσι	γίγᾱσι	φάλαγγι	ἄναξι	
A.	λέοντας	ὄδόντας	γίγαντας	φάλαγγας	ἄνακτας	
D. N.	λέοντε	ὄδόντε	γίγαντε	φάλαγγε	ἄνακτε	
G.	λέοντοι	ὄδόντοι	γιγάντοι	φαλάγγοι	ἀνάκτοι	

§ 177. D. Pure.

a. Masculine and Feminine.

	ὄ, jackal.	ὄ, hero.	ὄ, woodworm.	ὄ, ἦ, sheep.	ὄ, fish.
S.	N. θώς	ἦρως	κίς	οἷς	ἰχθύς
	G. θώως	ἦρωος	κίος	οἷός	ἰχθύος
	D. θωῖ	ἦρωϊ	κίη	οἷη	ἰχθύϊ
	A. θῶα	ἦρωα, ἦρω	κίην	οἷην	ἰχθύην
	V.				ἰχθύ
P.	N. θῶες	ἦρωες	κίεις	οἷες, οἷς	ἰχθύες, ἰχθύς
	G. θῶων	ἦρώων	κίων	οἷων	ἰχθύων
	D. θῶσι	ἦρωσι	κίσι	οἷσι	ἰχθύσι
	A. θῶας	ἦρωας, ἦρωες	κίας	οἷας, οἷς	ἰχθύας, ἰχθύς
D.	N. θῶε	ἦρωε	κίε	οἷε	ἰχθύε
	G. θῶοιν	ἦρώοιν	κίοιν	οἷοιν	ἰχθύοιν
	ὄ, cubit.	ὄ, knight.	ἦ, city.		
S.	N. πῆχυς	ἱππέυς	πόλις		
	G. πήχεως	ἱππέως	πόλεως		
	D. πήχει, πήχει	ἱππέϊ, ἱππέϊ	πόλεϊ, πόλει		
	A. πῆχυν	ἱππέᾱ	πόλιν		
	V. πῆχυν	ἱππέυ	πόλι		
P.	N. πήχεες, πήχεις	ἱππέες, ἱππέεις	πόλεες, πόλεις		
	G. πήχεων	ἱππέων	πόλεων		
	D. πήχεσι	ἱππέυσι	πόλεσι		
	A. πήχεας, πήχεις	ἱππέᾱς, ἱππέεις	πόλεας, πόλεις		
D.	N. πήχεε	ἱππέε	πόλεε		
	G. πήχεοιν	ἱππέοιν	πόλεοιν		
	ἦ, trireme.	ὄ, ἦ, ox.	ἦ, old woman.	ἦ, ship.	
S.	N. τριήρης	βοῦς	γραῦς	ναῦς	
	G. τριήρεος, τριήρους	βοός	γραός	νεός	
	D. τριήρεϊ, τριήρει	βοῖ	γραῖ	νηῖ	
	A. τριήρεα, τριήρη	βοῦν	γραῦν	ναῦν	
	V. τριήρες	βοῦ	γραῦ	ναῦ	
P.	N. τριήρες, τριήρεις	βόες	γραῖες	νηῖες	
	G. τριήρεων, τριήρων	βοῶν	γραῶν	νεῶν	
	D. τριήρεσι,	βουσί	γρανοσί	ναυοσί	
	A. τριήρεας, τριήρεις	βοας, βοῦς	γραῖας, γραῦς	ναῦς	
D.	N. τριήρεε, τριήρη	βόε	γραῖε	νηῖε	
	G. τριήρεοιν, τριήροιν	βοοῖν	γραοῖν	νεοῖν	

	ἦ, <i>shame.</i>	ἦ, <i>echo.</i>	ὄ, <i>Piræus</i>
S. N.	αἰδώς	ἦχώ	Πειραιεύς
G.	αἰδέος, αἰδούς	ἦχόος, ἦχοῦς	Πειραιέως, Πειραιῶς
D.	αἰδοῖ, αἰδοῖ	ἦχοῖ, ἦχοῖ	Πειραιεῖ, Πειραιεῖ
A.	αἰδῶα, αἰδῶ	ἦχῶα, ἦχῶ	Πειραιεῖα, Πειραιεῖα
V.	αἰδοῖ	ἦχοῖ	Πειραιεῖ

	ὄ, <i>Socrates.</i>	ὄ, <i>Hercules.</i>
S. N.	Σωκράτης	Ἡρακλῆς, Ἡρακλῆς
G.	Σωκράτους, Σωκράτους	Ἡρακλείος, Ἡρακλείους
D.	Σωκράτει, Σωκράτει	Ἡρακλεῖ, Ἡρακλεῖ, Ἡρακλεῖ
A.	Σωκράτεια, Σωκράτη, Σωκράτην	Ἡρακλεία, Ἡρακλεία, Ἡρακλή
V.	Σωκρατες	Ἡρακλεες, Ἡρακλεες

β. Neuter.

	τό, <i>wall.</i>	τό, <i>town.</i>	τό, <i>honor.</i>
S. N.	τείχος	ἄστν	γέρας
G.	τείχεος, τείχους	ἄστος, ἄστωος	γέραος, γέρωος
D.	τείχεϊ, τείχει	ἄστει ἄστει	γέραϊ, γέρωϊ
P. N.	τείχεα, τείχη	ἄστεια, ἄστη	γέραα, γέρα
G.	τείχων, τείχων	ἄστίων	γέραων, γέρων
D.	τείχεσι	ἄσται	γέρασι
D. N.	τείχεε, τείχη	ἄστεε	γέραε, γέρα
G.	τείχέοιν, τείχοιν	ἄστέοιν	γέραοιν, γέρων

§ 178. MISCELLANEOUS EXAMPLES.

	ὄ, <i>son.</i>	ὄ, <i>Oedipus.</i>	ὄ, <i>Jupiter.</i>	ὄ, <i>Glus.</i>
S. N.	νίος	Οἰδίπους	Ζεύς	Γλοῦς
G.	νιοῦ, νίοος	Οἰδίποδος, Οἰδίπου	Διός, Ζηνός	Γλοῦ
D.	νιοῦ, νιοῖ	Οἰδίποδι	Διί, Ζηνί	Γλοῦ
A.	νιόν	Οἰδίποδα, Οἰδίπουν	Δία, Ζῆνα	Γλοῦν
V.	νιοῖ	Οἰδίπου	Ζεῦ	Γλοῦ
P. N.	νιοί, νιοῖς			
G.	νιῶν, νιῶων	τό, <i>knee.</i>	τό, <i>water.</i>	τό, <i>honey.</i>
D.	νιοῖς, νιοῖσι	S. N. γόνν	ῥδωρ	μέλι
A.	νιούς, νιοῖς	G. γόνατος	ῥδατος	γάλα
D. N.	νιῶ, νιοῖς	D. γόνατι	ῥδατι	μέλιτος
G.	νιοῖν, νιοῖων	P. N. γόνατα	ῥδατα	γάλακτι
		&c.	&c.	

III. PARADIGMS OF ADJECTIVES.

§ 179. ADJECTIVES OF TWO TERMINATIONS.

A. Of the Second Declension.

	ὁ, ἡ (unjust) τὸ	ὁ, ἡ (unfading) τὸ	
S. N.	ἄδικος ἄδικον	ἀγήραος, ἀγήρω	ἀγήραον, ἀγήρων
G.	ἀδικου	ἀγηράων, ἀγήρω	
D.	ἀδικῶ	ἀγηράω, ἀγήρω	
A.	ἄδικον	ἀγήραον, ἀγήρων, ἀγήρω	
V.	ἄδικε		
P. N.	ἄδικοι ἄδικα	ἀγήραοι, ἀγήρω	ἀγήραα, ἀγήρω
G.	ἀδικῶν	ἀγηράων, ἀγήρων	
D.	ἀδικοῖς	ἀγηράοις, ἀγήρω	
A.	ἄδικους	ἀγηράους, ἀγήρω	
D. N.	ἄδικω	ἀγηράω, ἀγήρω	
G.	ἄδικοι	ἀγηράοι, ἀγήρων	

B. Of the Third Declension.

	ὁ, ἡ (male) τὸ	ὁ, ἡ (pleasing) τὸ	ὁ, ἡ (two-footed) τὸ
S. N.	ἄρῆν ἄρῆν	εὐχαρις εὐχαρι	δίπους δίπουν
G.	ἄρῆνος	ευχάριτος	διπόδος
D.	ἄρῆνι	ευχάριτι	διποδι
A.	ἄρῆνα	ευχάριτα, εὐχαριν	διποδα, δίπουν
V.	ἄρῆν	εὐχαρι	δίπου
P. N.	ἄρῆνες ἄρῆνα	ευχάριτες ευχάριτα	διπόδες διποδα
G.	ἄρῆνων	ευχαρίτων	διπόδων
D.	ἄρῆσι	ευχάρισι	δίποσι
A.	ἄρῆνας	ευχάριτας	διπόδας
D. N.	ἄρῆνε	ευχάριτε	δίποδε
G.	ἄρῆνοι	ευχαρίτοι	διπόδοι

	ὁ, ἡ (evident) τὸ	ὁ, ἡ (greater) τὸ
S. N.	σαφής σαφές	μεῖζων μεῖζον
G.	σαφέος, σαφούς	μεῖζονος
D.	σαφεῖ, σαφεῖ	μεῖζονι
A.	σαφέα, σαφή	μεῖζονα, μεῖζω
V.	σαφές	μεῖζον
P. N.	σαφέες, σαφεῖς	σαφέα, σαφή
G.	σαφῶν, σαφῶν	μεῖζονες, μεῖζους
D.	σαφέσι	μεῖζόνων
A.	σαφέας, σαφεῖς	μεῖζοσι
D. N.	σαφέε, σαφή	μεῖζονας, μεῖζους
G.	σαφέοι, σαφοῖν	μεῖζονε
		μεῖζόνοι

§ 180. ADJECTIVES OF THREE TERMINATIONS.

A. Of the Second and First Declensions.

	ὁ (<i>friendly</i>) τὸ	ἡ	ὁ (<i>wise</i>) τὸ	ἡ
S. N.	φίλιος φίλιον	φιλία	σοφός σοφόν	σοφή σοφή
G.	φίλιου	φιλίας	σοφοῦ	σοφῆς
D.	φίλιῳ	φιλίᾳ	σοφῷ	σοφῇ
A.	φίλιον	φιλίαν	σοφόν	σοφήν
V.	φίλιε		σοφέ	
P. N.	φίλιοι φίλια	φίλιαι	σοφοί σοφά	σοφαί
G.	φίλιων	φιλίων	σοφῶν	σοφῶν
D.	φίλοις	φιλιαῖς	σοφοῖς	σοφαῖς
A.	φίλους	φιλίας	σοφούς	σοφάς
D. N.	φίλω	φιλία	σοφῶ	σοφά
G.	φίλοιον	φιλίαιον	σοφοῖν	σοφαῖν

Contracted.

	ὁ (<i>golden</i>)	τὸ	ἡ
S. N.	χρῦσεος, χρῦσοῦς	χρῦσεον, χρυσοῦν	χρυσέα, χρυσῆ
G.	χρυσέου, χρυσοῦ		χρυσέας, χρυσῆς
D.	χρυσέῳ, χρυσοῷ		χρυσέᾳ, χρυσῇ
A.	χρῦσεον, χρυσοῦν		χρυσέαν, χρυσῆν
P. N.	χρῦσεοι, χρυσοῖ	χρῦσεα, χρυσᾶ	χρῦσαι, χρυσᾶι
G.	χρυσέων, χρυσῶν		χρυσέων, χρυσῶν
D.	χρυσείοις, χρυσοῖς		χρυσέαις, χρυσᾶῖς
A.	χρυσέους, χρυσοῦς		χρυσέας, χρυσᾶς
D. N.	χρυσέω, χρυσῶ		χρυσέα, χρυσᾶ
G.	χρυσέοιον, χρυσοῖν		χρυσέαιον, χρυσᾶῖν
	ὁ (<i>double</i>)	τὸ	ἡ
S. N.	διπλόος, διπλοῦς	διπλόον, διπλοῦν	διπλόη, διπλῆ
G.	διπλόου, διπλοῦ		διπλόης, διπλῆς
D.	διπλόῳ, διπλοῷ		διπλόῃ, διπλῇ
A.	διπλόον, διπλοῦν		διπλόην, διπλῆν
P. N.	διπλόοι, διπλοῖ	διπλόα, διπλᾶ	διπλόαι, διπλαῖ
G.	διπλόων, διπλῶν		διπλόων, διπλῶν
D.	διπλόοις, διπλοῖς		διπλόαις, διπλαῖς
A.	διπλόους, διπλοῦς		διπλόας, διπλαῖς
D. N.	διπλόω, διπλώ		διπλόα, διπλᾶ
G.	διπλόοιον, διπλοῖν		διπλόαιον, διπλαῖν

§ 181. B. Of the Third and First Declensions.

	ὁ (all) τὸ	ἡ	ὁ (agreeable) τὸ	ἡ
S. N.	πᾶς πᾶν	πᾶσα	χαρίεις χαρίεν	χαρίεσσα
G.	παντός	πάσης	χαριέντος	χαριέσσης
D.	παντί	πάσῃ	χαρίεντι	χαριέσσει
A.	πάντα	πᾶσαν	χαρίεντα	χαριέσσας
V.			χαρίεν	
P. N.	πάντες πάντα	πᾶσαι	χαριέντες χαρίεντα	χαριέσσαι
G.	πάντων	πασῶν	χαριέντων	χαριέσσων
D.	πᾶσι	πάσαις	χαρίεσι	χαριέσαις
A.	πάντας	πάσας	χαρίεντας	χαριέσσας
D. N.	πάντε	πάσα	χαρίεντε	χαριέσσα
G.	πάντων	πάσαιν	χαριέντοι	χαριέσαιν
	ὁ (black) τὸ	ἡ	ὁ (pleasant) τὸ	ἡ
S. N.	μελᾶς μέλαν	μέλαινα	ἡδύς ἡδύ	ἡδέια
G.	μέλανος	μελαίνης	ἡδέος	ἡδέιας
D.	μέλανι	μελαίνῃ	ἡδέϊ, ἡδέϊ	ἡδέϊα
A.	μέλανα	μελαινᾶν	ἡδύν	ἡδέϊαν
V.			ἡδύ	
P. N.	μέλανες μέλανα	μελαιναι	ἡδέες, ἡδέϊς ἡδέια	ἡδέϊαι
G.	μελάνων	μελαινῶν	ἡδέων	ἡδέϊων
D.	μέλασι	μελαιναις	ἡδέσι	ἡδέϊαις
A.	μέλανας	μελαινᾶς	ἡδέας, ἡδέϊς	ἡδέϊας
D. N.	μέλανε	μελαίνα	ἡδέε	ἡδέια
G.	μελάνοι	μελαίνοι	ἡδέιοι	ἡδέϊοι

C. Of the Three Declensions.

	ὁ (great) τὸ	ἡ	ὁ (much) τὸ	ἡ
S. N.	μέγας μέγα	μεγάλη	πολύς πολύ	πολλή
G.	μεγάλου	μεγάλῃς	πολλοῦ	πολλῆς
D.	μεγάλῳ	μεγάλῃ	πολλῷ	πολλῇ
A.	μέγαν	μεγάλην	πολύν	πολλήν
V.	μεγάλε		(many)	
P. N.	μεγάλοι μεγάλα	μεγάλαι	πολλοί πολλά	πολλαί
G.	μεγάλων	μεγάλων	πολλῶν	πολλῶν
D.	μεγάλοις	μεγάλαις	πολλοῖς	πολλαῖς
A.	μεγάλους	μεγάλας	πολλούς	πολλάς
D. N.	μεγάλῳ	μεγάλα		
G.	μεγάλοι	μεγάλαι		

§ 182. IV. PARADIGMS OF PARTICIPLES.

		1. Present Active.		2. Present Active Contracted.		
		ὁ (<i>leading</i>) τὸ	ἦ	ὁ (<i>grieving</i>) τὸ	ἦ	
S. N.	ἄγων	ἄγον	ἄγουσα	λυπῶν	λυποῦν	λυπούσα
G.	ἄγοντος	ἄγοντος	ἄγουσης	λυποῦντος		λυπούσης
D.	ἄγοντι		ἄγούση	λυποῦντι		λυπούση
A.	ἄγοντα		ἄγουσαν	λυποῦντα		λυπούσαν
P. N.	ἄγοντες	ἄγοντα	ἄγουσαι	λυποῦντες	λυποῦντα	λυπούσαι
G.	ἄγόντων		ἄγουσῶν	λυπόντων		λυπουσῶν
D.	ἄγουσι		ἄγούσαις	λυπούσι		λυπούσαις
A.	ἄγοντας		ἄγούσας	λυπόντας		λυπούσας
D. N.	ἄγοντε		ἄγούσα	λυποῦντε		λυπούσα
G.	ἄγόντων		ἄγούσαιν	λυπόντων		λυπούσαιν
		3. Aorist Active.		4. Aorist Passive.		
		ὁ (<i>having raised</i>) τὸ	ἦ	ὁ (<i>having appeared</i>) τὸ	ἦ	
S. N.	ἄρας	ἄραν	ἄρασα	φανείς	φάνην	φανείσα
G.	ἄραντος		ἄράσης	φανέντος		φανείσης
D.	ἄραντι		ἄράση	φανέντι		φανείση
A.	ἄραντα		ἄρασαν	φανέντα		φανείσαν
P. N.	ἄραντες	ἄραντα	ἄρασαι	φανέντες	φάνεντα	φανείσαι
G.	ἄράντων		ἄρασῶν	φανέντων		φανεισῶν
D.	ἄρασι		ἄράσαις	φανέισι		φανεισαίς
A.	ἄραντας		ἄράσας	φανέντας		φανείσας
D. N.	ἄραντε		ἄράσα	φανέντε		φανείσα
G.	ἄράντων		ἄράσαιν	φάνέντων		φανεισαιν
		5. Perfect Active.		6. From Verbs in μι.		
		ὁ (<i>knowing</i>) τὸ	ἦ	ὁ (<i>giving</i>) τὸ	ἦ	
S. N.	εἰδώς	εἰδός	εἰδῦια	διδούς	διδόν	διδούσα
G.	εἰδότης		εἰδυίας	διδόντος		διδούσης
D.	εἰδοτι		εἰδυίᾳ	διδόντι		διδούση
A.	εἰδότε		εἰδυίαν	διδόντα		διδούσαν
P. N.	εἰδότες	εἰδότε	εἰδυῖαι	διδόντες	διδόντα	διδούσαι
G.	εἰδόντων		εἰδυῶν	διδόντων		διδουσῶν
D.	εἰδοσι		εἰδυίαις	διδούσι		διδούσαις
A.	εἰδόντας		εἰδυίας	διδόντας		διδούσας
D. N.	εἰδοτε		εἰδυία	διδόντε		διδούσα
G.	εἰδόντων		εἰδυῖαιν	διδόντων		διδούσαιν

§ 183. V. NUMERALS.

	M. (one) N.	F.	M. (no one) N.	F.	M., none.
S. N.	εἷς ἕν	μία	οὐδείς οὐδέν	οὐδεμία	P. N. οὐδένης
G.	ἑνός	μιάς	οὐδενός	οὐδεμιάς	G. οὐδένων
D.	ἐνί	μιᾷ	οὐδενί	οὐδεμιᾷ	D. οὐδέσι
A.	ἕνα	μίαν	οὐδένα	οὐδεμίαν	A. οὐδένας
		M. F. N., two.		M. F. N., both.	
		D. N. δύο, δύο		ἄμφω	
		G. δυοῖν, δυεῖν		ἀμφοῖν	
	M. F. (three) N.		M. F. (four)		N.
P. N.	τρεις τρία		τέσσαρες, τέτταρες		τέσσαρα, τέτταρα
G.	τριῶν		τεσσαράων, τεττάρων		
D.	τρισί		τέσσαραι, τέτταραι		
A.	τρεῖς		τέσσαρας, τέτταρας		

VI. THE ARTICLE AND ITS COMPOUNDS.

	M. (the) N.	F.	M. (this) N.	F.	M. (this) N.	F.
S. N.	ὁ τό	ἡ	ὁδε τόδε	ἡδε	οὗτος τοῦτο	αὕτη
G.	τοῦ	τῆς	τουῦδε	τῆσδε	τούτου	ταύτης
D.	τῷ	τῇ	τῷδε	τῆδε	τούτῳ	ταύτῃ
A.	τόν	τήν	τόνδε	τήνδε	τούτον	ταύτην
P. N.	οἱ τά	αἱ	οἷδε τάδε	αἷδε	οὗτοι ταῦτα	αὗται
G.	τῶν	τῶν	τῶνδε	τῶνδε	τούτων	ταύτων
D.	τοῖς	ταῖς	τοῖσδε	ταῖσδε	τούτοις	ταύταις
A.	τούς	τάς	τούσδε	τάσδε	τούτους	ταύτας
D. N.	τῷ	τά	τῷδε	τάδε	τούτῳ	ταύτῳ
G.	τοῖν	ταῖν	τοῖνδε	ταῖνδε	τούτοιν	ταύταιν

§ 184. VII. PRONOUNS.

	Personal.			Emphatic.		
	1st P. I.	2d P. thou.	3d P. his, &c.	ί (very, same, self) τὸ	ἰ	
S. N.	ἐγώ	σύ	*	αὐτός	αὐτό	αὐτή
G.	ἐμοῦ, μοῦ	σοῦ	οῦ	αὐτοῦ		αὐτῆς
D.	ἐμοί, μοί	σοί	οῖ	αὐτῷ		αὐτῇ
A.	ἐμέ, μέ	σέ	εἰ (νίν)	αὐτόν		αὐτήν
P. N.	ἡμεῖς	ὑμεῖς	σφεῖς	αὐτοί	αὐτά	αὐταί
G.	ἡμῶν	ὑμῶν	σφῶν	αὐτῶν		αὐτῶν
D.	ἡμῖν	ὑμῖν	σφίσι, σφίν	αὐτοῖς		αὐταῖς
A.	ἡμᾶς	ὑμᾶς	σφᾶς (σφέ)	αὐτούς		αὐτάς
D. N.	ἐμῷ, ἐμῷ	σφῶν, σφῶν	σφῶν	αὐτῷ		αὐτά
G.	ἐμῶν, ἐμῶν	σφῶν, σφῶν	σφῶν	αὐτοῖν		αὐταῖν

Reflexive.

		M. (<i>of myself</i>)		F.	
S.	G.	ἐμαυτοῦ	ἐμαυτῆς	σεαυτοῦ, σαυτοῦ	σεαυτῆς, σαυτῆς
	D.	ἐμαυτῶ	ἐμαυτῇ	σεαυτῶ, σαυτῶ	σεαυτῇ, σαυτῇ
	A.	ἐμαυτόν	ἐμαυτήν	σεαυτόν, σαυτόν	σεαυτήν, σαυτήν
P.	G.	ἡμῶν αὐτῶν		ὑμῶν αὐτῶν	
	D.	ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς	ὑμῖν αὐτοῖς	ὑμῖν αὐταῖς
	A.	ἡμᾶς αὐτούς	ἡμᾶς αὐτάς	ὑμᾶς αὐτούς	ὑμᾶς αὐτάς

		M., <i>of himself.</i>		N., <i>of itself.</i>		F., <i>of herself.</i>	
S.	G.	ἑαυτοῦ, αὐτοῦ				ἑαυτῆς, αὐτῆς	
	D.	ἑαυτῶ, αὐτῶ				ἑαυτῇ, αὐτῇ	
	A.	ἑαυτόν, αὐτόν	ἑαυτό, αὐτό			ἑαυτήν, αὐτήν	
P.	G.	ἑαυτῶν, αὐτῶν				ἑαυτῶν, αὐτῶν	
	D.	ἑαυτοῖς, αὐτοῖς				ἑαυταῖς, αὐταῖς	
	A.	ἑαυτούς, αὐτούς	ἑαυτά, αὐτά			ἑαυτάς, αὐτάς	

		Reciprocal.		Definite.		Interrogative.	
		M. (<i>of one another</i>)	N.	F.	ἰ, ἡ, τὸ, such a one.	M. F. (<i>who?</i>)	N.
P.	G.	ἀλλήλων	ἀλλήλων	S. N. δεῖνα		τίς	τί
	D.	ἀλλήλοις	ἀλλήλαις	G. δεινός		τινός, τοῦ	
	A.	ἀλλήλους	ἀλλήλα	D. δεῖνι		τινί, τῶ	
			ἀλλήλας	A. δεῖνα		τίνα	
D.	A.	ἀλλήλω	ἀλλήλα	P. N. δεινές		τινές	τίνα
	G.	ἀλλήλοιν	ἀλλήλαιν	G. δεινων		τινων	
				D. *		τισι	
				A. δεινας		τινας	

		Relative.		Relative Indefinite.		Indefinite.			
		M. (<i>who</i>)	N.	F.	M. (<i>whoever</i>)	N.	F.	M. F. (<i>any, some</i>)	N.
S.	N.	ὅς	ὅ	ἧ	ὅστις	ὅτι	ἧτις	τίς	τί
	G.	οὗ	ῆς		οὗτινος, οὗτου		ἧστινος	τινός, τοῦ	
	D.	οῦ	ῆ		οὔτινι, οὔτω		ἧτινι	τινί, τῶ	
	A.	ὄν	ῆν		οὔτινα		ἧτινα	τινά	
P.	N.	οἷ	ᾧ	αἷ	οἵτινες	ἅτινα, ἅττα	αἵτινες	τινές	τινά, ἅττα
	G.	ῶν	ῶν		οἰτινων, οὔτων		οὔτινων	τινῶν	
	D.	οἷς	αἷς		οἰσισι, οὔτοις		αἰσισι	τισί	
	A.	οὔς	ᾧς		οὔστινας		ᾧστινας	τινάς	
D.	N.	οἷ	ᾧ		οἷτις		ᾧτις	τινί	
	G.	οἷν	αἷν		οἷτινων		αἷτινων	τινοῦν	

CHAPTER III.

THE DECLENSION OF NOUNS.

I. THE FIRST DECLENSION.

For the paradigms, see § 172.

§ 185. There seems no reason to doubt, that α originally belonged to all the terminations of the first declension. These terminations, in an ancient, though probably not the very earliest form, are exhibited in the following table.

	Singular.		Plural.		Dual.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
Nominative,	$\bar{\alpha}\varsigma$	α	$\alpha\iota$		$\bar{\alpha}$	
Genitive,	$\bar{\alpha}\omicron$	$\bar{\alpha}\varsigma$	$\bar{\alpha}\omega\nu$		$\alpha\iota\nu$	
Dative,		α	$\alpha\iota\varsigma$ or $\alpha\iota\sigma\iota$		$\alpha\iota\nu$	
Accusative,		$\alpha\nu$	$\bar{\alpha}\varsigma$		$\bar{\alpha}$	
Vocative,		α	$\alpha\iota$		$\bar{\alpha}$	

§ 186. In the progress of the language, the following euphonic changes took place.

I. In the terminations of the singular, except $\bar{\alpha}\omicron$ (§ 187), α , for the most part, became η (§§ 29, 53).

The original α remained,

1. In *all the cases*, if preceded by ϵ , ι , ρ , or $\rho\omicron$; as in $\iota\delta\epsilon\alpha$, *idea*, $\tau\alpha\mu\iota\alpha\varsigma$, *οικία*, $\theta\acute{\upsilon}\rho\alpha$ (§ 172), $\chi\rho\acute{\omicron}\alpha$, *color*.

So also, in $\pi\acute{\alpha}\alpha$, *πασά*, $\gamma\acute{\upsilon}\alpha$, *γύα*, $\sigma\iota\acute{\upsilon}\alpha$, *σιύα*, $\epsilon\lambda\acute{\alpha}\alpha$, *ελάα*, $\acute{\alpha}\lambda\alpha\lambda\acute{\alpha}$, *εσίβδα*, $\sigma\kappa\alpha\nu\delta\acute{\alpha}\lambda\alpha$, *σκανδάλα*, $\gamma\iota\nu\acute{\alpha}\delta\alpha\varsigma$ and in some proper names, as Ἄνδρομίδα , Λήδα , Φιλομήλα , Λιονίδα , Ἰλας .

Εκκερτιον. In the following nouns, which have ϵ for their characteristic, α became η ; $\acute{\alpha}\delta\acute{\alpha}\eta$, *δέση*, $\acute{\alpha}\rho\eta$, *άρη*, $\acute{\alpha}\rho\eta\eta$. some proper names, as Τήρης . and compounds of $\mu\epsilon\tau\rho\acute{\epsilon}\iota\alpha$, *to measure*, as $\gamma\iota\omega\mu\acute{\epsilon}\tau\rho\eta\varsigma$, *geometer*.

2. In the *direct cases* of *feminines*, whose characteristic was α , a double consonant, or $\lambda\lambda$; as in $\gamma\lambda\acute{\omega}\sigma\sigma\alpha$ (§ 172), $\delta\iota\psi\alpha$, *thirst*, $\delta\acute{\omicron}\zeta\alpha$, *opinion*, $\rho\acute{\iota}\zeta\alpha$, *root*, $\acute{\alpha}\mu\iota\lambda\lambda\alpha$, *contest*.

So also, in the direct cases of some feminines whose characteristic was *η*, particularly female appellatives; as ἰχθύνα, σῆμα, μέλιμα, *care*; ἄσπινα, *mistress*, λίσσινα, *likeness*. Add ἄκανθα, *thorn*.

Hence, these words have, in the direct cases, the terminations *α* and *αν*, while, in the indirect, they have *ης* and *η*; as, δίψα, δίψης · ἀμίλλα, ἀμίλλης · δισσάνα, δισσάνης. For feminine adjectives, see §§ 237, 239.

3. In the *vocative* of nouns in *της*, of gentiles in *ης*, and of nouns in the formation of which *ης* was annexed to the last consonant of a verb; as προφήτης (§ 172), Σκύθης, *Scythian*, μυροπώλης (from *μύρον*, *perfume*, and *πωλιώ*, *to sell*), *perfumer*; Voc. προφήτα, Σκύθα, μυροπώλα.

REMARK. In some words, the usage of the Attic and common dialect fluctuated between *η* and *α*. In general, the Ionic dialect preferred *η*, and the Doric, *α*.

§ 187. II. The genitive terminations, *αο* and *ᾶων*, were contracted as follows.

1. In the *Ionic* dialect, they were regularly contracted into *ω* and *ων* (§ 67), and then *ε* was inserted, as in contract noun of the second declension (§ 192); as Ἄτρεϊδαο (Ἄτρεϊδω,) Ἄτρεϊδεω, Ἄτρεϊδάων (Ἄτρεϊδῶν,) Ἄτρεϊδέων.

2. In the *Doric*, *α* absorbed the following vowel, and the terminations became *ᾶ* and *ᾶν*; as Ἄτρεϊδαο Ἄτρεϊδα, Ἄτρεϊδάων Ἄτρεϊδᾶν.

3. In the *Attic*, *αο* and *ᾶων* were contracted into *ου* (by precession from *ω*, § 53) and *ων*; as Ἄτρεϊδαο (Ἄτρεϊδω,) Ἄτρεϊδου, Ἄτρεϊδάων Ἄτρεϊδῶν.

§ 188. Antique, Ionic, and Doric forms are sometimes found in Attic writers; particularly,

1. The *Doric* genitive in *α*, from some nouns in *ας*, mostly proper names; as ἱερὸδοθέρας, *foowler*, Γαβρύας, Κελλίας · Gen. ἱερὸδοθέρα, Γαβρύα, Κελλία.

2. The *Ionic* genitive in *ω*, from a few proper names in *ης*; as Θαλῆς, Τήρης · Gen. Θάλω, Τήρω.

3. The *old dative plural* in *αισι*; thus εἰχναῖσι, ἡμέραισι, for εἰχναῖς, ἡμέραις.

§ 189. CONTRACTS. A few nouns of this declension, whose characteristic is *α* or *ε*, are contracted in the theme, according to the rules (§§ 67-69). The contract form is

tive, or the ending of the genitive (§ 166). Thus, *φῶς, φωτός, σῶμα, αἴτης*, to show that the roots are *φωτ-* and *σωματ-*.

§ 195. Special attention must be given to the formation of those cases, in which either *close* terminations are affixed to the root, or *no* terminations; that is, of the *nominative* and *vocative singular*, the *dative plural*, and, in some words, the *accusative singular*. The peculiarities in the formation of these cases, which are not explained by the general laws of euphony, arise, for the most part, from the following law of Greek declension.

The short vowels, *ε* and *ο*, can *never remain* in the *root*, either before the *termination s* (§ 171), or at the *end* of a word.

Hence arise the following changes.

§ 196. 1. Before the final *s*, in the *theme* of *masculines* and *feminines*, *ε* becomes *η, ι, υ*, or *ευ*; and *ο* becomes *ω* or *ου*.

Thus, *τριήρης, πόλις, πῆχυς, ἰππεύς, αἰδώς, βοῦς* (§ 177), *πούς* (§ 174), from the roots *τριηρε-, πολε-, πηχε-, ἰππε-, αἰδο-, βο-, ποδ-* (*δ* dropped, § 80).

In *γρᾰῦς* and *ναῦς* (§ 177), there is a similar change of *α* to *ου*.

In a few *feminines*, whose characteristic is *σ*, the final *ε* of the theme becomes *ι* (§ 64), and is then absorbed by the characteristic (§ 66). Thus, from the root *ἤχο-* (§ 177), is formed the theme (*ἤχης, ἤχου*) *ἤχώ*. So *πειθῶ, ἰσῶ, persuasion, Λητώ, ἰσῶ, Latona, &c.*

§ 197. 2. In the *theme* of *neuters*, *ε* *characteristic* either assumes *s*, or becomes *υ*; and, in nouns, when it assumes *s*, it is changed into *ο*.

Thus, *σαφές* (§ 180), *τεῖχος, ἄστυ* (§ 177), from the roots *σαφε-, τειχε-, ἄστε-*.

In the theme of a few foreign words, *ε* becomes *ι*; as *πίπρις, ἰως, pepper*.

§ 198. 3. In the *vocative singular* of *masculines* and *feminines*, *ε* and *ο* *characteristic* are, for the most part, changed as in theme.

Thus, Voc. *πόλι, πῆχυ, ἰππεῦ, βοῦ* (§ 177), *Οιδίπου* (§ 178

EXCEPTIONS. 1. If *s* characteristic becomes *η* in the theme, it assumes *ς* in the vocative; as, Voc. *τρίηρης, Σώκρατες* (§ 177).

2. If *o* characteristic becomes *ω* in the theme, it becomes *οἰ* in the vocative; as, Voc. *αἰδοῖ, ἦχοῖ* (§ 177).

§ 199. **ACCUSATIVE.** There is reason for believing, that this case in the third, as well as in the first and second declensions, originally ended in *ν*. But a consonant preceding required a change of this *ν* to *α* (§ 88), and the *α* secured such a place in the declension, that it often took the place of the *ν*, even after a vowel.

When no special remark is made upon the accusative singular of masculines and feminines, it will be understood that it ends in *α*.

In accusatives in *ν*, the root receives the same changes as in the theme.

Thus, *κλῆν, ὄρνιν* (§ 174), *πῆχυν, πόλιν, βοῶν, γραῦν, ναῦν, Σωκράτην* (§ 177), *Οιδίπουν* (§ 178).

§ 200. **VOCATIVE.** Few nouns, except proper names and personal appellatives, are sufficiently employed in address to require a separate form for the vocative. The formation of this case is particularly neglected in the third declension, because it can take place in mutes and double consonants only with a loss of the whole or a part of the characteristic (§ 88). Even in many words, in which the vocative is readily formed, the theme is, either always or usually, employed in its stead (§ 167).

The natural tone of frequent address has led, in a few vocatives, to the throwing back of the accent. Thus, *γυνή* (§ 174), *πατήρ, ἀνή* (§ 175), *Συκράτης* (§ 177), *δάη, brother-in-law, θυγάτηρ, daughter, Δημήτηρ, Ceres*; Voc. *γύναι, πάτερ, ἄνι, Σώκρατις, δάη, θύγατρι, Δήμητρι*. Compare *ἴσσωτα* (§ 190).

In these three, a long vowel is likewise shortened in the root; *Ἀπίλλων, ἄνις, Apollo, Ποσειδῶν, ἄνις, Neptune, ἰ σωτήρ, ἦρις, preserver*; Voc. *Ἀπιλλῶν, Πόσειδον, ἄνις*.

§ 201. **DATIVE PLURAL.** In *pures*, in which the characteristic is changed to a *diphthong* before *σ* in the theme (§ 196), the same change is made before *σι* in the dative plural; as *ἰκπεῦσι, βοῦσι, γραῦσι, ναῦσι* (§ 177).

A. MUTES.

For the paradigms, see §§ 174, 178.

§ 202. LABIALS AND PALATALS. These are all either masculine or feminine. For the ψ and ξ , in the theme and in the dative plural, see § 62.

In $\text{D}\rho\zeta$, the root is $\text{D}\rho\chi$ -. In those cases in which χ remains, D becomes τ , according to § 87.

$\Gamma\omega\eta$ is irregular in its theme, having adopted the form of a feminine of the first declension. For the vocative $\gamma\omega\eta\alpha$, see § 88. In no other labial or palatal is the vocative formed (§ 200).

In η $\acute{\alpha}\lambda\omega\pi\eta\zeta$, $\kappa\alpha\omicron\varsigma$, *fox*, the last vowel of the root is lengthened in the theme.

§ 203. MASCULINE AND FEMININE LINGUALS. For the loss of the characteristic, in the theme and in the dative plural, see § 80. For the vocative, see §§ 88, 200.

Barytones in $\iota\varsigma$ and $\upsilon\varsigma$ form their accusative singular both in α and in ν , the latter being the more common termination; as, $\delta\rho\eta\iota\varsigma$ (§ 174), $\eta\ \xi\eta\iota\varsigma$, *strife*, $\eta\ \kappa\acute{o}\rho\upsilon\varsigma$, *helmet*; Acc. $\delta\rho\eta\iota\theta\alpha$ and $\delta\rho\eta\iota\nu$, $\xi\eta\iota\theta\alpha$ and $\xi\eta\iota\nu$, $\kappa\acute{o}\rho\upsilon\theta\alpha$ and $\kappa\acute{o}\rho\upsilon\nu$.

So also, $\kappa\lambda\iota\iota\varsigma$ (§ 174), $\delta\ \gamma\acute{\iota}\lambda\omega\iota$, *laughter*, and the compounds of $\pi\acute{o}\delta\iota\varsigma$, *foot*; thus, Acc. $\kappa\lambda\iota\iota\theta\alpha$ and $\kappa\lambda\iota\iota\nu$, $\gamma\acute{\iota}\lambda\omega\theta\alpha$ and $\gamma\acute{\iota}\lambda\omega\nu$, $\text{O}\delta\acute{\iota}\tau\omega\theta\alpha$ and $\text{O}\delta\acute{\iota}\tau\omega\nu$ (§ 178), $\delta\iota\tau\omega\theta\alpha$ and $\delta\iota\tau\omega\nu$ (§ 179).

For $\delta\rho\eta\iota\varsigma$, $\delta\rho\eta\iota\nu$ (§ 174), see § 223, c.

§ 204. NEUTER LINGUALS. In these, the characteristic is always τ , which is dropped, in the theme, if $\mu\alpha$ or ι precede, but otherwise becomes ς or ρ (§ 88); as $\mu\acute{\epsilon}\lambda\iota$ (§ 178), $\sigma\acute{\omega}\mu\alpha$, $\phi\acute{\omega}\varsigma$, $\pi\acute{\epsilon}\rho\alpha\varsigma$, $\eta\ \pi\alpha\rho$ (§ 174), $\epsilon\iota\delta\acute{o}\varsigma$ (§ 182), from the roots $\mu\epsilon\lambda\epsilon\iota\tau$ -, $\sigma\omega\mu\alpha\tau$ -, $\phi\omega\iota\tau$ -, $\kappa\epsilon\rho\alpha\tau$ -, $\eta\ \pi\alpha\tau$ -, $\epsilon\iota\delta\omicron\tau$ -.

In $\gamma\acute{o}\nu\iota$, $\gamma\acute{o}\nu\alpha\tau\omicron\varsigma$ (§ 178), and $\delta\acute{\epsilon}\rho\upsilon$, $\delta\acute{\epsilon}\rho\alpha\tau\omicron\varsigma$, τ is dropped in the theme, and α changed into υ . Compare $\acute{\alpha}\sigma\tau\upsilon$ (§ 197). In $\text{I}\delta\omega\rho$, $\text{I}\delta\omega\tau\omicron\varsigma$ (§ 178), and $\sigma\acute{\kappa}\acute{o}\rho$, $\sigma\kappa\alpha\tau\acute{o}\varsigma$, *fillth*, τ is changed into ρ , and α into \omicron .

§ 205. CONTRACT LINGUALS. A few linguals drop their characteristic, before some or all of the open terminations, and are then contracted. Thus, $\kappa\lambda\epsilon\iota\delta\epsilon\varsigma$ ($\kappa\lambda\epsilon\iota\epsilon\varsigma$), $\kappa\lambda\epsilon\iota\varsigma$ (§ 174), $\kappa\lambda\epsilon\iota\delta\alpha\varsigma$ ($\kappa\lambda\epsilon\iota\alpha\varsigma$), $\kappa\lambda\epsilon\iota\varsigma$ (§ 70), $\delta\rho\eta\iota\theta\alpha\varsigma$ ($\delta\rho\eta\iota\alpha\varsigma$), $\delta\rho\eta\iota\varsigma$, $\kappa\acute{\epsilon}\rho\alpha\tau\omicron\varsigma$ ($\kappa\acute{\epsilon}\rho\alpha\omicron\varsigma$), $\kappa\acute{\epsilon}\rho\omega\varsigma$; $\tau\acute{\epsilon}\rho\alpha\tau\alpha$ ($\tau\acute{\epsilon}\rho\alpha\alpha$), $\tau\acute{\epsilon}\rho\alpha$, $\tau\acute{\epsilon}\rho\alpha\tau\omega\upsilon$ ($\tau\acute{\epsilon}\rho\alpha\omega\upsilon$), $\tau\acute{\epsilon}\rho\omega\upsilon$, from $\tau\acute{o}$ $\tau\acute{\epsilon}\rho\alpha\varsigma$, *prodigy*; $\text{i}\delta\rho\omega\tau\iota$ ($\text{i}\delta\rho\omega\acute{\iota}$), $\text{i}\delta\rho\omega\acute{\iota}$, $\text{i}\delta\rho\omega\tau\alpha$ ($\text{i}\delta\rho\omega\alpha$), $\text{i}\delta\rho\omega\acute{\alpha}$, from δ $\text{i}\delta\rho\omega\acute{\alpha}$, *sweat*; $\chi\rho\omega\tau\iota$ ($\chi\rho\omega\acute{\iota}$), $\chi\rho\omega\acute{\iota}$ (in the phrase $\text{é}\nu$ $\chi\rho\omega\acute{\iota}$), from δ $\chi\rho\omega\acute{\alpha}$, *skin*.

In the following words, the contraction is confined to the root ;

τὸ οὖς, ὠτός, *ear*, contracted from the old οὐας, οὐατος (§ 67), and thus declined ; οὖς, ὠτός, ὠτί· ὠτα, ὠτων, ὠσί· ὠτε, ὠτοι.

τὸ δέλεαρ, βαίτ, Gen. δελείατος, δέλητος.

τὸ στέαρ, contr. σιῆρ, *tallow*, Gen. στεῦατος, σιητός.

τὸ φρέαρ, *well*, Gen. φρέατος, φρητός.

B. LIQUIDS.

For the paradigms, see § 175.

§ 206. MASCULINE AND FEMININE LIQUIDS. In these, except ἄλς, *salt, sea*, the characteristic is always either ν or ρ . For the changes in the theme and in the dative plural, see §§ 82-84. When the characteristic is ν , it depends upon the preceding vowel, whether the ν or the ς is changed ; as follows.

1. If an *E* or *O* vowel precede, the ς is changed ; as in ποιμήν, ἐνος, δαίμων, ονος (§ 175) ; ὁ μήν, μηνός, month, ὁ χιμών, ὠνος, *storm, winter*.

Except ἰ κτίς, κτινός, *comb*, and the numeral ἓς, ἑός, *one* (§ 183).

2. If *a* precede, in *nouns* the ς is changed, but in *adjectives* the ν ; thus, ὁ Πάν, Πανός, *Pan*, ὁ παιάν, ἄνος, *παν* ; but μέλας, ανος (§ 181), τάλᾶς, ανος, *wretched*.

3. If *i* or *υ* precede, the ν is changed ; as in ῥίς, ῥινός (§ 175), ὁ δελφίς, ἴνος, *dolphin*, ὁ Φόρκυς, ὕνος, *Phorcys*.

The ν remains in μόσων, *υνοί*, *wooden tower* ; and most words in *ις* and *υς* have a second, but less classic form, in *ιν* and *υν* ; as ῥίς and ῥίν, δελφίς and δελφίν, Φόρκυς and Φόρκυν.

In the pronoun εἷς (§ 184), the ν of the root *εν*- is simply dropped in the theme.

REMARKS. The root of χεῖρ (§ 175) is shortened in the dative plural, and in the genitive and dative dual ; thus, χερσί, χερσίν.

In μάρτυς, *υροί*, *witness* (§ 82), a second form of the accusative, and likewise the dative plural are made after the analogy of the theme, as if the root were μαρτυν- ; Acc. μάρτυρα, μάρτυν· Dat. pl. μάρτυσι. In the later writers, the regularly formed nominative μάρτυς appears.

§ 207. SYNCOPATED LIQUIDS. 1. In a few liquids of familiar use, a short vowel preceding the characteristic is syncopated in some or most of the cases ; as follows.

In these three, the syncope takes place before *all* the open terminations ;

ἄνθρωπος, *man* (§ 175). For the insertion of the *δ*, see § 94.

κύων, *dog* (§ 175), which has, for its root, *κυν-*, by syncope, *κυν-*. In this word, the syncope extends to the dative plural.

ἀρνός, *lamb's* (§ 175), which has, for its root, *ἀρν-*, by syncope, *ἀρν-*. The nominative singular is not used, and its place is supplied by the word *ἀμνός*, which has the same signification.

These five are syncopated in the *genitive* and *dative singular* ;

πατήρ, *father* (§ 175):

μήτηρ, *mother* ; Gen. *μητέρος* *μητρός*, Dat. *μητέρι* *μητρὶ*.

θυγάτηρ, *daughter* ; Gen. *θυγατέρος* *θυγατρός*, Dat. *θυγατέρι* *θυγατρὶ*.

ἡ γαστήρ, *stomach* ; Gen. *γαστέρος* *γαστρός*, Dat. *γαστέρι* *γαστρὶ*.

Δημήτηρ, *Ceres*, Gen. *Δημήτερος* *Δήμητρος*, Dat. *Δημήτερι* *Δήμητρὶ* ; and also, in the accusative, *Δημήτερα* *Δήμητρα*.

In these words, the poets sometimes neglect the syncope, and sometimes employ it in other cases than those which are specified.

In the dative plural of syncopated liquids, *ε* is transposed, and then becomes *α* (§ 94) ; as, *πατέρσι* (*πατρῆσι*), *πατράσι*.

So also, *ἑστέρη*, *ἑστῆρος*, *star*, Dat. pl. *ἑστράσι*.

2. In the accusative of *Ἀπόλλων*, *Apollo*, and *Ποσειδῶν*, *Neptune*, there is often a syncope of the characteristic, followed by contraction ; thus, *Ἀπόλλωνα* (*Ἀπόλλωνα*), *Ἀπόλλω* · *Ποσειδῶνα* (*Ποσειδῶνα*), *Ποσειδῶ*. Compare *μείζων* (§ 179).

So also, *ἡ κοκκίαν*, *ῶνος*, *mixed drink* ; Acc. *κοκκίαν*, and, poetic, *κοκκίῶ* · *ἡ γλήχων*, *ῶνος*, *pepperyogal* ; Acc. *γλήχων*, *γλήχῳ*.

§ 208. NEUTER LIQUIDS. A few nouns, in which *ρ* is the characteristic, are neuter. They are, for the most part, confined to the singular, and require, in their declension, no euphonic changes of letters.

In *ἵαρι*, *spring*, the genitive and dative are commonly contracted ; thus, *ἵαρος* *ἵαρι*, *ἵαρι* *ἵαρι*. The contract nominative *ἵε* is poetic.

C. DOUBLE CONSONANTS.

For the paradigms, see § 176.

§ 209. In double consonants, the final letter of the root is either a lingual or a palatal.

The only exception is *πυξ*, in which the root is *πυκν-*. From the difficulty in appending *ς* to the root, transposition took place, at first confined to the theme, but afterwards extended, from the influence of analogy, through the oblique cases. Hence, the nominative *πυξ*, and the less classic forms of the other cases, *πυκίς*, *πυκί*, *πύκκ*.

Double consonants, if the root ends in a palatal, are declined precisely like simple palatals (compare *φάλαγξ*, § 176, with *αἶξ*, § 174). But if the root ends in a lingual, the dropping of this letter before *ς*, or at the end of a word, brings the preceding letter into contact with *ς*, or renders it final, so that an additional change is commonly required.

Thus, from the roots *ἀνακτ-*, *λιουτ-*, *γίγαντ-* (§ 176), *νυκτ-*, *δαμαρτ-*, *γαλακτ-* (§ 178), are formed the themes, (*ἀνακτες*, *ἀνακς*), *ἀναξ*, (*λιουτες*, *λίους*), *λίων*, (*γίγαντες*, *γίγαντες*), *γίγας*, (*νύκτες*, *νύκτες*) ἢ *νύξ*, *night*, (*δάμαρτες*, *δάμαρτες*) ἢ *δάμαρξ*, *wife*, (*γάλακτες*, *γάλακτες*) *τὸ γάλακ* and the datives plural, *ἀναξί*, *λίουςι*, *γίγανσι*, *νύξί*. See §§ 62, 80, 82-84, 88.

In like manner, from the root *ἀνακτ-*, is formed the vocative (*ἀνακτ*, *ἀνακ*.) *ἀνα*, which, however, is employed only in addressing a god.

Γέλα is the only double consonant noun that is neuter.

§ 210. When *ν* is brought before *ς* in the theme, by the dropping of *τ*, it depends upon the preceding vowel whether the *ν* or the *ς* is changed, according to the following rule.

If an *O* vowel precede, the *s* is changed; otherwise, the *ν*.

Thus, *λέων*, *οντος* (§ 176), *ὁ δράκων*, *οντος*, *dragon*, *Ξενοφῶν*, *ῶντος*, *Xenophon*; but *γίγας*, *αντος* (§ 176), *ὁ ἱμάς*, *αντος*, *thong*, *ὁ Σιμόεις*, *εντος*, *the Simois*, *Οὐάλης*, *εντος*, the Greek form of the Roman name *Valens*, *δεικνύς*, *ύντος*, *showing*.

Except *ἰδούς*, *οντος*, *tooth* (§ 176), and participles from verbs in *αμι*; as, *ἰδούς*, *οντος* (§ 182), from *δίδωμι*, *to give*.

REMARKS. 1. A few proper names in *ας*, *αντος*, form the vocative after the analogy of the nominative; that is, *ν* becomes *α*, and is then contracted (§ 83); thus, *Ἄτλας*, *αντος*, Voc. (*Ἄτλαντ*, *Ἄτλαν*, *Ἄτλαα*), *Ἄτλαε*.

2. Nouns and adjectives in *ις*, *εντος*, preceded by *ο* or *η*, are usually contracted; as, *ἡ πλανήτις* *πλανητοῦς*, *cake*, Gen. *πλανητόντος* *πλανητόντος* · *επιμήτις* *ἡ* *

τιμῆς, honored, Fem. τιμήσσα τιμήσσα, Neut. τιμῆν τιμῆν, Gen. τιμήντες τιμήντες, &c.

D. PURES.

For the paradigms, see § 177.

§ 211. In the declension of pures, there are three classes of EUPHONIC CHANGES; viz.

I. Changes in the CHARACTERISTIC.

For the general laws of these changes, see §§ 195–201. The following rules may be added, for the particular changes which ε and ο characteristic receive in the theme.

1. In the theme of *masculine nouns*, ε becomes εν in *simple*, and η in *compound* words (§ 151); as in the simples, ὁ ἱππεύς, εἰως (§ 177), ὁ βασιλεύς, εἰως, *king*, ὁ ἱερεύς, εἰως, *priest*, ὁ Θησεύς, εἰως, *Theseus*, ὁ Μεγαρεύς, εἰως, *Megarian*; and in the compounds, ὁ Σωκράτης, εος (§ 177), ὁ Ἀριστοτέλης, εος, *Aristotle*, ὁ Δημοσθένης, εος.

Except the simples, ὁ σῆχος, εως, *cubit* (§ 177), ὁ ἀίλικος, εως, *axe*; ὁ σῆς, εως, *moth*, ὁ Ἄρης, εως, *Mars*; ὁ ἔρις, εως, *serpent*, ὁ ἔχης, εως, *viper*, and the less frequent πῆρις, ἄρχης, πῆρβις, and μᾶρις.

2. In the theme of *feminine* and *common nouns*, ε becomes ι; as in ἡ πόλις, εως (§ 177), ἡ δύναμις, εως, *power*; ὁ, ἡ πρόμαντις, εως, *prophet*, *prophetess*.

§ 212. 3. In the theme of *neuter nouns*, ε assumes σ, becoming itself ο; as in τὸ τεῖχος, εος (§ 177), τὸ ἔθνος, εος, *nation*, τὸ ὄρος, εος, *mountain*.

Except τὸ ἄστυ, εως, *town* (§ 177), and a few foreign names of natural productions, as τὸ πιπτερι, εως, *pepper*.

REMARK. In the theme of neuters, α characteristic likewise assumes σ; as in τὸ γέρας, αος (§ 177), τὸ γῆρας, *old age*.

4. In the theme of *adjectives*, ε becomes υ in *simple*, and η in *compound* words; as in the simples, ἡδύς, εος (§ 181), γλυκύς, εος, *sweet*, ὀξύς, εος, *sharp*; and in the compounds, ἀληθής, εος, *true*, εὐτελής, εος, *cheap*, σφηκώδης, εως, *wasp-like*, τριήρης, εως, *having three banks of oars*, or, as a substantive (ναῦς, *vessel*, being understood), *trireme* (§ 177).

Except a few simple adjectives, in which ε becomes η; as σαφής, εος (§ 179), πλήρης, εως, *full*, ψευδής, εος, *false*.

5. In the theme of *monosyllables*, *o* becomes *ou*; otherwise, *ω*; thus, *βοῦς, βοός* (§ 177), *ὄ, ἡ ῥοῦς, ῥοός, sumach, ὄ χοῦς, χοός, heap of earth*; but *αἰδώς, ὄος* (§ 177).

This rule applies also to *linguals* in which *σ* precedes the characteristic; thus, *σούς, σοός* (§ 174), and its compounds, *Οἰδίπους, ὄος* (§ 178), *ῥιπυός, ῥιπυός* (§ 179); but *αἰδώς, ὄος* (§ 182).

§ 213. **REMARK.** These changes in the theme may be referred, chiefly, to the lengthening of a short vowel before *ς* (§ 99), and to the precession of the open vowels (§ 29). The simple protraction of *ι* and *ο* produces *η* and *ω*. In the words of most common use, as simple words and monosyllables, precession takes place, by which these vowels become *ιυ* and *ου*. In like manner, *α* becomes *αυ*, in *γραῦς* and *ναῦς*. But in many words, in which the characteristic is *ι*, precession takes place without a previous lengthening of the vowel, and *ι* is reduced to the closer *υ*, or the yet closer *ι*. That this precession does not take place in all the cases, is owing to contraction, or to changes in the termination equivalent to contraction (§ 215). Compare *ναῦς* (§ 218). In the Ionic dialect, in which contraction is little employed, the precession commonly extends through all the cases. Hence the Ionic declension, *πάλις, πάλις, &c.* According to the notation adopted (§ 58), the precession which takes place in the theme of the third declension, may be represented numerically, as follows. The vowel *α* = 8 is reduced to *αυ* = 6; *η* = 6, to *ιυ* = 5; *ω* = 6, to *ου* = 5; *ι* = 3, to *υ* = 2; *ο* = 3, to *ι* = 1. Compare the precession in the singular of the first declension (§ 186).

§ 214. II. Changes in the TERMINATION.

1. In the *theme of feminine pures*, in which the characteristic is *ο*, the final *ς* is changed to *ε*, and then absorbed (§ 196); as in *ἡχώ, ὄος* (§ 177).

Except *ἡ αἰδώς, ὄος, shame* (§ 177), which, in every other respect, is declined like *ἡχώ*.

REMARK. These words have no plural or dual, except by metaplasm (§ 229).

2. In the *genitive of masculine and feminine nouns* in *ις, υς, and ες*, and sometimes of *neuter nouns* in *ι* and *υ*, the termination is *lengthened* after *ς*; thus, *πόλις, εως, πῆχυς, εως, ἱππέυς, εως, ἄστυ, εος* and *εως* (§ 177), *τὸ πέπερι, εως, pepper*.

The form of the genitive in *εως* is termed, by grammarians, the *Attic genitive*. For its accentuation, see § 107.

3. In the *accusative singular*, the formative *ν* becomes *α*, except when the theme ends in *ας, ις, υς, αυς, or ους*; thus, *θώς, ἦρωα, ἱππέα, τριήρεα, αἰδώς, ἡχώ* (§ 177), *σαφής* (§ 179); **Acc.** *θῶα, ἦρωα, ἱππέα, τριήρεα, αἰδῶα, ἡχῶα, σαφέα* but *ὁ λίς, stone, κίς, οἷς* (contracted from *οῦς*), *πόλις, ἰχθύς, πῆχυς, γραῦς, ναῦς, βοῦς* (§ 177), *ἡδύς* (§ 181); **Acc.** *λᾶν, κιν, οἶν, πόλιν, ἰχθύν, πῆχυν, γραῖν, ναῦν, βοῦν, ἡδύν*.

4. In a few other words; as, κέρας, κέρατος· ψάρ, ψάρός· γρύψ, γρσπός.

None of these words are *ruces*, except γραῦς, γρῆς, and ναῦς, ναός. None of them are *labials*, except a few monosyllables, in which π is the characteristic; as, βίψ, βίπης· γύψ, γρσπός. None of them are neuters in α, ατος.

II. Monosyllabic themes are long; as, κίς, κῖός· μῦς, μῦός· πῦρ, πῦρός.

Except the pronoun εἷς.

For the quantity of the terminations, see the table (§ 171), and § 215.

§ 220. ACCENT. I. In nouns of this declension, *dissyllabic genitives and datives* throw the accent upon the termination (§ 170); thus, γυπός, αἰγί, τριχῶν, ποσι, κλειδοῖν (§ 174), φινός, θηρί, πατρός, ἀνδρῶν, κυσι, ἀρνί (§ 175).

Except those which become dissyllabic by *contraction*, and the *genitive plural* and *dual* of these ten words, δής, δμῶς, θώς, κέρα, οὔς, παῖς, σῆς, Τρώς, φῆς, φῶς, light; thus, πόλι πόλι (§ 177), ἱεροί ἱεροί, παῖδων, φάτων (§ 174), θάων (§ 177), κρέτων (§ 225). Yet αἰός (§§ 177, 214), σεντίς, φρητός (§ 205). See § 111.

Observe the accentuation of γυνή (§ 174), πῶς (§ 181), οὐδαίς (§ 183), εἷς, εἶς (§ 184), μήτηρ, θυγάτηρ, Δημήτηρ (§ 207).

II. In the vocative, *eu* and *oi* final are always circumflexed; as ἑππεῦ, αἰδοῖ, ἡχοῖ (§ 177).

For the throwing back of the accent in some vocatives, see § 200.

III. All themes in *eus*, and *ow*, all masculine themes in *ηρ*, and all feminine themes in *as*, are *oxytone*; as, ἑππεύς, ἡχοῖ· ὁ πατήρ· ἡ λαμπάς, torch.

For the accusative ἡχώ, and the genitive plural φρηῶν (§ 177), see § 111. For the genitives πῆχλιος, πόλιων, &c. (§ 177), see § 107.

IV. IRREGULAR NOUNS.

§ 221. Irregularities in the declension of nouns, which have not been already noticed, may be chiefly referred to two heads; *variety of declension*, and *defect of declension*.

Upon the general subject of irregularities in inflection, see § 157.

A. VARIETY OF DECLENSION.

§ 222. A noun may vary, 1. in its *root*; 2. in its *method* of declension; and 3. in its *gender* (§ 166).

Variety of declension is termed by grammarians *anomaly* (ἀνωμαλία, *want of uniformity*); and nouns which exhibit it, *anomalous* (ἀνώματος). And, more particularly, variety in the root is termed *metaplasm* (μεταπλασμός, *transformation*); and nouns which exhibit it, *metaplasta*. Nouns which vary in their method of declension are termed *heteroclite* (ἑτερόκλιτος, *of different declensions*); and those which vary in their gender, *heterogeneous* (ἑτερογενής, *of different genders*).

Nouns which have distinct double forms, either throughout or in part, are termed *redundant* (redundans, *overflowing*). Those, on the other hand, that want some of the usual forms, are termed *defective* (deficio, *to fail*).

The lists which follow are designed both to exemplify the different kinds of anomaly, and likewise to present, in a classified arrangement, the principal anomalous nouns. It will be observed, that some of the words might have been arranged with equal propriety under other heads, from their exhibiting more than one species of anomaly.

1. *Metaplasta*.

§ 223. In most of these words, the variation consists merely in the *omission*, *addition*, or *precession* of a characteristic letter.

α. With a Double Root, in *σ-* and in *σ-*.

ἡ ἀηδών, *nightingale*, G. ἀηδόνας, &c.; from the root ἀηδο-, G. ἀηδοῦς, V. ἀηδοῖ.

ἡ Γοργώ, οὔς, and Γοργών, όνος, *Gorgon*.

ἡ εἰκών, *image*, G. εἰκόνας, &c.; from the root εἰκο-, G. εἰκοῦς, A. εἰκώ; from the root εἰκ-, by the second declension, Pl. A. εἰκούς.

ἡ χελιδών, *swallow*, G. χελιδόνος, &c.; from the root χελιδο-, V. χελιδοῖ.

β. With a Double Root, in *δ-* and in *ι-*.

ἡ μῆνις, *resentment*, G. μῆνιδος and μῆνιος.

ἡ τρόπις, *keel*, G. τρόπιδος and τρόπιος.

γ. With a Double Root, in *ι-* and in *ε-*.

ὁ πόσις, *husband*, G. πόσιος, D. πόσει.

ὁ, ἡ, τίγρις, *tiger*, G. τίγριος, A. τίγριν· Pl. N. τίγρεις, G. τίγρων. In later writers, G. τίγριδος.

δ. With a Double Root, in *α-* and in *ε-*.

τὸ βρέτας, *wooden image*, G. βρέτεος, D. βρέτει· Pl. N. βρέτη, G. βρετέων.

τὸ κνέφας, *darkness*, G. κνέφους, D. κνέφα. In later writers, G. κνέφατος.

ι. Miscellaneous Examples.

ὁ, ἡ ἔγγελος, *eel*, G. ἔγγελος· Pl. N. ἔγγελοι, G. ἔγγελων.

ἡ Θέμις, *Themis*, G. Θέμιδος and Θέμιτος.

ἡ Δίμις, *justice, right*, has, in Attic and common Greek, only Δίμιδος. In certain forms of expression, Δίμις is used, without declension, as an adjective or a neuter noun; thus, Δίμις ἐστὶ, *it is lawful*; φασὶ Δίμις εἶναι, *they say that it is lawful*; τὸ μὴ Δίμις, *that which is not lawful*.

ὁ θεράπων, *attendant*, G. θεράποντος, &c.; poetic, A. θέραπα, Pl. N. θέραπες.

ὁ λαγώς, *hare* (from the root λαγα-, by the Attic second declension), G. λαγώ, A. λαγών, λαγώ, &c.; from the root λαγ-, Pl. N. λαγοί.

ὁ, ἡ ὄρνις, *bird*, G. ὄρνιθος, &c.; from the root ὄρνε-, Pl. N. ὄρνεις, G. ὄρνεων, A. ὄρνεις.

ὁ σῆς, *moth*, G. σεός, and, later, σητός.

ὁ χοῦς, the name of a measure, G. χοός, &c.; from the root χοε- (of which the theme χοεύς is used by the Ionics), G. χοῶς, A. χοῶ, Pl. A. χοῶς (§§ 70, 215).

τὸ χρέος, *debt*, G. χρέους· Pl. N. χρεῦ (§ 69); from the root χραε-, N. (χράος, χρωός,) χρέως, G. (χράεος, χράους, χρωός,) χρέως. See § 215.

ὁ χρώς, *skin, surface*, G. χρωτός and χροός, D. χρωτι (χρῶ, § 205) and χρῶτ, A. χρωτα and χροά.

For οἶς, Οὐίτους, and Ζῶς, see §§ 177, 178.

§ 224. 2. Heteroclite Nouns.

α. Of the First and Third Declensions.

ὁ Θαλῆς, *Thales*, G. Θάλω (§ 188) and Θάλητος.

ὁ λάας, contracted λάς, *stone*, G. λάος and λάου, D. λάϊ, A. λάαν, λάν· Pl. N. λάας, &c.

ὁ μύκης, *mushroom*, G. μύκου and μύκητος.

β. Of the Second and Third Declensions.

τὸ δάκρυον, *tear*, G. δακρύου, &c.; Dec. III. Dat. pl. δάκρυσι.
τὸ δένδρον, *tree*, G. δένδρου, &c.; Dec. III. D. δένδρει, Pl. N.
δένδρη, D. δένδρεσι.

ὁ κλάδος, *twig*, G. κλάδου, &c.; Dec. III. D. κλαδί, pl. κλά-
δαι.

ὁ κοινωνός, *sharer*, G. κοινωνοῦ, &c.; Dec. III. Pl. N. κοινῶ-
νες, A. κοινῶνας.

τὸ κρίνον, *lily*, G. κρίνου, &c.; Dec. III. Dat. pl. κρίνεσι.

ἡ πρόχοος, contracted πρόχους, *ewer*, G. πρόχου, &c.; Dec.
III. Dat. pl. πρόχουσι.

τὸ πῦρ, *fire*, G. πυρός, D. πυρί· Dec. II. Pl. N. πυρά, *watch-
fires*, D. πυροῖς.

For *νῆς*, and *Οἰδίαισι*, see § 178.

γ. Of the Attic Second and the Third Declensions.

ἡ ἄλωσ, *threshing-floor*, G. ἄλω and ἄλωνος.

ὁ μήτρως, *maternal uncle*, G. μήτρω and μήτρως.

ὁ Μίνως, *Minos*, G. Μίνω and Μίνως.

ὁ πάτρως, *paternal uncle*, G. πάτρω and πάτρως.

ὁ ταώς, *peacock*, G. ταώ and ταῶνος.

ὁ τυφώς, *whirlwind*, G. τυφώ and τυφῶνος.

§ 225. 3. Heterogeneous Nouns.

α. Of the Second Declension.

ὁ δεσμός, *band*, Pl. τὰ δεσμά and οἱ δεσμοί.

ὁ ζυγός and τὸ ζυγόν, *yoke*, Pl. τὰ ζυγά.

ὁ θεσμός, *institute*, Pl. οἱ θεσμοί and τὰ θεσμά.

ὁ λύχνος, *lamp*, Pl. οἱ λύχνοι and τὰ λύχνα.

τὸ νῶτον and ὁ νῶτος, *back*, Pl. τὰ νῶτα.

ὁ σίτος, *corn*, Pl. τὰ σῖτα.

ὁ σταθμός, *station, balance*, Pl. οἱ σταθμοί and τὰ σταθμά,
stations, τὰ σταθμά, balances.

ὁ Τάρταρος, *Tartarus*, Pl. τὰ Τάρταρα.

β. Of the Third Declension.

τὸ κάρᾱ, *head*, G. κρατός, D. κρατί and κάρᾱ, A. τὸ κάρᾱ, τὸ
κράτα, and τὸν κράτα· Pl. A. τοὺς κράτας.

B. DEFECT OF DECLENSION.

§ 226. 1. Some words receive *no declension*, as the names of the letters, some foreign proper names, and a few other foreign words. Thus, τὸ, τοῦ, τῷ ἄλφα ὁ, τοῦ, τῷ, τὸν Ἀβραάμ τὸ, τοῦ, τῷ πάσχα, *passover*.

A word of this kind is termed *indeclinable*, or an *aptote* (ἄπτωτος, *without cases*).

2. A few diminutives and foreign proper names, whose root ends with a vowel, receive *ς* in the nominative, *ν* in the accusative, and, if the vowel admits it, an *iota subscript* in the dative, but have no further declension; as

ὁ Διονῦς (dim. from Διώνυσος, *Bacchus*), G. Διονῦ, D. Διονῶ, A. Διονῦν, V. Διονῦ.

ὁ Μηνᾶς (dim. from Μηνόδωρος), G. Μηνᾶ, D. Μηνᾷ, A. Μηνᾶν, V. Μηνᾶ.

ὁ Μασκάς, G. Μασκά, D. Μασκᾷ, A. Μασκᾶν, V. Μασκᾶ.

ὁ Ἰαννῆς, G. Ἰαννῆ, D. Ἰαννῆι, A. Ἰαννῆν, V. Ἰαννῆ.

ὁ Ἰησοῦς, *Jesus*, G. Ἰησοῦ, D. Ἰησοῦ, A. Ἰησοῦν, V. Ἰησοῦ.

See, also, ἡ Γλωττῆς (§ 178).

§ 227. 3. Some nouns are employed only in particular cases, and these, it may be, occurring only in certain forms of expression. Of this kind are the following;

δῆμας, *body, form*, N. and A. neut.

λίπα, *with oil*, Dat. neut.

μάλης, *arm-pit*, only in the phrase, ὑπὸ μάλης, *under the arm, secretly*.

μέλε, a vocative used only in familiar address; ὦ μέλε, *my good friend*.

ὄναρ, *sleep, dream*, N. and A. neut.

ὄσσε, *eyes*, Du. N. and A. neut.; Pl. G. ὄσων, D. ὄσσοις.

ὄφελος, *advantage*, N. neut.

τάν, used only in the form of address, ὦ τάν, *good sir, sirrah*.

ὑπαρ, *waking, reality*, N. and A. neut.

A word which is only employed in a *single case*, is termed a *monoptote* (μόνος, *single, πτωσις, case*); in *two cases*, a *díptote*; in *three*, a *tríptote*; in *four*, a *tetrapto*te.

V. RULES OF GENDER.

§ 228. The gender of many words is determined by their signification (§§ 160–162). That of other words may be ascertained, for the most part, from their declension, according to the following rules.

NOTE. These rules are little more than the repetition in another form of what has been already stated; and much is still left to be learned from observation.

I. In the FIRST DECLENSION, all words in *as* and *ης* are *masculine*; all in *α* and *η*, *feminine*.

E. g. ὁ ταμίης, ὁ προφήτης · ἡ οἰκία, ἡ τιμή.

II. In the SECOND DECLENSION, most words in *os* and *ως* are *masculine*, but some are *feminine* or *common*; all in *ον* and *ων* are *neuter*.

E. g. ὁ λόγος, ὁ νεώς · ἡ ὁδός, ἡ ἕως, *dawn*; ὁ, ἡ θεός, *god*, ὁ, ἡ ἄρκτος, *bear*; τὸ σῦκον, τὸ ἀνώγειον.

§ 229. III. In the THIRD DECLENSION,

1. All words in *eus* are *masculine*; all in *ω* and *αυς*, *feminine*; and all in *α*, *ι*, *υ*, and *ος*, *neuter*; as, ὁ ἱππεύς, ὁ ἀμφορεύς, *amphora*; ἡ ἡχώ, ἡ ναῦς · τὸ σῶμα, τὸ μέλι, τὸ ἄστυ, τὸ τεῖχος.

2. All *abstracts* in *της* and *ις*, and most other words in *ις*, are *feminine*; as, ἡ γλυκύτης, *sweetness*; ἡ δύναμις, *power*, ἡ ποιησις, *poesy*; ἡ ῥίς, ἡ πόλις.

3. All *labials* and *palatals*, all *liquid nouns* (except a few in which *ρ* is the characteristic), and all *double consonant nouns* (except *γάλα*) are either *masculine* or *feminine*.

4. Nouns in which the root ends in

(1.) *ωτ*, *εν*, *ορ*, *ντ*, are *masculine*; as, ὁ γέλως, *ωτος*, *laughter*; ὁ ποιμὴν, ὁ λιμὴν, ἔνος, *harbour*; ὁ λέων, ὁ ὀδούς, ὁ γίγας, ὁ ἱμάς, *ántos*, *thong*.

Except τὸ οὖς, *ῶτις*, *ear*, τὸ φῶς, *φωτός*, *light*, ἡ φρέν, *φρενός*, *mind*, and a few names of cities (§ 162); as, ἡ Ῥαμνοῦς, *ῶντος*, *Rhamnus*.

(2.) *δ* or *θ*, are *feminine*; as, ἡ λαμπάς, *ἄδος*, *torch*, ἡ ἔρις, *ἴδος*, *strife*, ἡ χλαμύς, *ῦδος*, *cloak*; ἡ κόρυς, *υθος*, *helmet*.

Except ἡ παῖς, *παιδός*, *child*, ἡ πούς, *ποδός*, *foot*, ἡ ἄρξις, *ἰθός*, *bird*.

(3.) *ατ* or *ᾶ*, are *neuter*; as, τὸ ἥπαρ, *ατος*, τὸ κέρασ, *ᾶτος*, τὸ γέρας, *ᾶος*.

CHAPTER IV.

THE DECLENSION OF ADJECTIVES AND PARTICIPLES.

§ 230. Adjectives vary their gender according to the gender of the substantives with which they are connected (§ 159).

This variation may take place to a certain extent without any change of form. In the second and third declensions, the feminine throughout, and the neuter in the indirect cases and in the dual, are declined like the masculine.

Variation of form to denote variation of gender, is termed by grammarians *motio* (*motio, moving*, sc. from one gender to another). Adjectives which have no motion, are called *adjectives of one termination*. Their declension differs in no respect from that of nouns, and therefore requires no paradigms. They are confined, in the language of prose, to the masculine and feminine genders, and some of them are employed in a single gender only. E. g.

1. Masculine. Dec. I. ἡ γιννάδας, *eu, noble*, ἡ μονίας, *eu, solitary*, ἡ ἰδιουστάς, *eu, voluntary*; Dec. III. ἡ γέρον, *ontes, old*, ἡ πίνης, *ontes, poor*.

2. Feminine. Dec. III. ἡ μαινάς, *άδος, frantic*, ἡ κωρείς, *ίδος, native*, ἡ Τρωάς, *άδος, Trojan*, ἡ Δωρείς, *ίδος, Dorian*.

3. Masculine and Feminine. Dec. III. ἡ ἄγώς, *ώτος, unkleown*, ἡ ἄπαις, *αίδος, childless*, ἡ ἡλιξ, *ιπες, of the same age*, ἡ ἡμιθής, *ἄτος, half-dead*, ἡ ἡ φυγής, *άδος, fugitive*.

The indirect cases of adjectives of one termination and of the third declension, are sometimes employed by the poets as neuter. E. g.

Γνώμη τι μεγάλην ἐν πίνητι σώματι.

Eur. El. 375.

§ 231. In adjectives, the masculine is regarded as the primary gender, and the root, theme, and declension of the masculine, as the general root, theme, and declension of the word.

Thus we say, that the adjectives *πᾶς, χαρίεις, μίλας* (§ 181) belong to the third declension, that their roots are *παντ-, χαριεντ-, μιλαντ-*, and that their themes are *πᾶς, χαρίεις, μίλας*.

In the inflection of adjectives of more than one termination, special regard must be had, 1. to the formation of the neuter, and 2. to the formation of the feminine, when it is distinct from the masculine.

Of these formations, the first is indispensable to the completeness of the adjective, since the neuter cannot have throughout the same form with the masculine. But the second, though found in most adjectives, is not essential, since (except in the first declension) the same form may be both masculine and feminine. See the table (§ 171).

Adjectives, in which the neuter is formed, but in which the feminine is the same with the masculine, are called *adjectives of two terminations*. Those which have a distinct form for each gender, are called *adjectives of three terminations*.

The declension of an adjective is marked, by subjoining to the theme the other forms of the nominative singular, or their endings; and, if necessary, the ending of the genitive singular. Thus, ἄδικος, εν· σαφής, ἑς· φίλος, α, εν· ἰ, ἡ δίκου, ὄδος, τὸ δίκου.

A. FORMATION OF THE NEUTER.

§ 232. Adjectives which form the neuter must be either of the second or of the third declension (§ 166), and, if of the third declension, cannot have either a labial or a palatal characteristic (§ 202).

The distinct neuter forms are only two; one, for the direct cases singular, and the other for the direct cases plural. And of these, the former, in the second declension, is the same with the accusative masculine, and, in the third declension, for the most part, the same with the vocative masculine. The latter, in the third declension, is the same with the accusative singular in α. See the table (§ 171), and the paradigms (§§ 179–182).

For the euphonic changes in the formation of the neuter singular of the third declension, see §§ 195, 197, 212.

§ 233. REMARKS. 1. In δίκου (§ 179), and in similar compounds of ποῦς, foot, the neuter singular, on account of the difficulty of forming it from the root, is formed from the theme, after the analogy of contracts of the second declension (§ 180); thus, ἰ, ἡ δίκου, τὸ δίκου· ἰ, ἡ τρίκου, ὄδος, three-footed, τὸ τρίκου.

2. A neuter plural is sometimes given, though rarely, to adjectives which do not form the neuter singular. E. g.

Ἦν τίνια πατρίς ἀπάτρα.

Eur. Herc. F. 114.

3. To adjectives which cannot form the neuter, this gender is sometimes supplied from a kindred or a derived root; as, ἰ, ἡ ἄεραξ, αγωγ, ταραχίου, τὸ ἀερακτιόν.

B. FORMATION OF THE FEMININE.

§ 234. It is only in the first declension, that the feminine gender has a distinct form from the masculine. The three genders, therefore, are distinguished in adjectives, by adding to the masculine and neuter terminations of the second or third declension, the feminine terminations of the first.

§ 235. Of those words which belong to the general class of ADJECTIVES (§§ 136–139), the following have three terminations ;

1. All participles ; as ἄγων, ἄρας, εἰδώς (§ 182).
2. All comparatives and superlatives in ος ; as, σοφώτερος, α, ον, wisest ; σοφώτατος, η, ον, wisest.
3. All numerals, except cardinal numbers from 2 to 100 inclusive ; as, διακόσιοι, αι, α, two hundred, τρίτος, η, ον, third.
4. The article and adjective pronouns, except τις (τις). See §§ 183, 184.
5. Simple adjectives in ος, εις, and υς, with a few other adjectives ; as φίλιος, σοφός, χρύσεος (§ 180) ; χαριεις, ἡδύς πᾶς, μέλας (§ 181) ; ἐκών, οὔσα, όν, G. όντος, willing ; τάλας, αινα, αν, G. ανος, wretched ; τέρην, εινα, εν, G. ενος, tender.

§ 236. REMARKS. 1. For the number of terminations in adjectives in ος, only general rules can be given. For the most part, simples have three terminations, and compounds, but two. Yet some compounds have three, and many simples, particularly derivatives in ιος, ιας, and ιας, have but two. Derivatives from compound verbs, as being themselves uncompounded, especially derivatives in ιος, have more commonly three terminations. In many words, usage is variable.

2. Adjectives in ος, of the Attic second declension, have but two terminations ; as ἐγγής (§ 179), ἰ, ἡ εὔγαιος, τὸ εὔγαιον, fertile. For πλιός, see § 241.

3. Adjectives in ης, εις, of the third declension, have sometimes a distinct form for the feminine ; as θισσιωής, ἑς, oracular, ἡ θισσιώεια.

4. In words in which the feminine has commonly a distinct form, the form of the masculine is sometimes employed in its stead. And, on the other hand, a distinct form is sometimes given to the feminine, in words in which it is commonly the same with the masculine.

§ 237. The FEMININE, when distinct from the masculine, is formed according to the following rules.

I. If the theme belongs to the *second declension*, the feminine terminations of the first are simply affixed to the root.

If the root ends in ϵ , ι , ρ , or $\rho\omicron$, the feminine is declined like $\omicron\iota\kappa\iota\alpha$; otherwise, like $\tau\iota\mu\eta$ (§§ 172, 186).

Thus, $\phi\iota\lambda\iota\alpha$, $\phi\iota\lambda\iota\alpha\varsigma$: $\sigma\phi\acute{\eta}$, $\sigma\phi\eta\varsigma$: $\chi\rho\upsilon\sigma\iota\alpha$, $\delta\iota\pi\lambda\acute{\omicron}\eta$ (§ 180); $\mu\alpha\kappa\rho\acute{\epsilon}\varsigma$, $\acute{\alpha}$, $\acute{\omicron}\iota$, long, $\acute{\alpha}\theta\rho\acute{\omicron}\varsigma$, α , \omicron , $\sigma\epsilon\pi\epsilon$; $\kappa\alpha\lambda\acute{\omicron}\varsigma$, $\acute{\eta}$, $\acute{\omicron}\iota$, beautiful, $\mu\acute{\iota}\sigma\omicron\varsigma$, η , \omicron , middle, $\gamma\gamma\gamma\alpha\mu\mu\acute{\iota}\nu\omicron\varsigma$, η , \omicron , written.

ACCENT. The feminine is accented, as far as the general rules of accent permit (§§ 107, 108), upon the same syllable with the masculine. Hence, in the plural, $\phi\acute{\iota}\lambda\iota\alpha\iota$, $\phi\acute{\iota}\lambda\iota\omega\upsilon\upsilon$ (§ 180), while, from the noun $\acute{\eta}$ $\phi\iota\lambda\iota\alpha$, friendship, these forms would be accented, $\phi\iota\lambda\iota\alpha\iota$, $\phi\iota\lambda\iota\omega\upsilon\upsilon$ (§ 190).

§ 238. II. If the theme belongs to the *third declension*, σ is added to the root, and the feminine terminations of the first declension are then affixed.

Thus, from the roots $\pi\alpha\upsilon\tau\text{-}$, $\chi\alpha\rho\iota\upsilon\tau\text{-}$ (§ 181), $\acute{\alpha}\gamma\omicron\upsilon\tau\text{-}$, $\acute{\alpha}\rho\alpha\upsilon\tau\text{-}$, $\phi\alpha\upsilon\iota\upsilon\tau\text{-}$ (§ 182), are formed the feminines, ($\pi\acute{\alpha}\nu\tau\epsilon\alpha$, $\acute{\alpha}\nu\tau\epsilon\alpha$.) $\sigma\acute{\alpha}\nu\tau\epsilon\alpha$, ($\chi\alpha\rho\iota\upsilon\sigma\tau\epsilon\alpha$, $\chi\alpha\rho\iota\upsilon\sigma\tau\epsilon\alpha$.) $\chi\alpha\rho\iota\upsilon\sigma\tau\epsilon\alpha$, ($\acute{\alpha}\gamma\omicron\upsilon\sigma\tau\epsilon\alpha$.) $\acute{\alpha}\gamma\omicron\upsilon\sigma\tau\epsilon\alpha$, ($\acute{\alpha}\rho\alpha\upsilon\sigma\tau\epsilon\alpha$.) $\acute{\alpha}\rho\alpha\upsilon\sigma\tau\epsilon\alpha$, ($\phi\alpha\upsilon\iota\upsilon\sigma\tau\epsilon\alpha$.) $\phi\alpha\upsilon\iota\upsilon\sigma\tau\epsilon\alpha$ (§§ 80, 82, 83).

The following SPECIAL RULES are observed in the formation of the feminine, when the theme belongs to the third declension.

1. After ϵ or \omicron , the σ which is added to the root, becomes ς (§ 64), which is then contracted, with ϵ , into $\epsilon\iota$, and, with \omicron , into $\omicron\iota$.

Thus from the roots $\acute{\eta}\delta\iota\text{-}$ (§ 181) and $\iota\delta\omicron\upsilon\text{-}$ (§ 182), are formed the feminines, ($\acute{\eta}\delta\iota\sigma\alpha$, $\acute{\eta}\delta\iota\sigma\alpha$.) $\acute{\eta}\delta\iota\sigma\alpha$, ($\iota\delta\omicron\upsilon\sigma\alpha$, $\iota\delta\omicron\upsilon\sigma\alpha$, $\iota\delta\omicron\upsilon\sigma\alpha$.) $\iota\delta\omicron\upsilon\sigma\alpha$.

The diphthong $\omicron\upsilon$ never stands before the terminations of the first declension. The concurrence of open vowels, which would be thus produced, seems to have displeased the Greek ear. Hence the contraction, in this case, of $\omicron\upsilon$ into the closer diphthong $\omicron\iota$.

In the contracted perfect participles, which have a long vowel in the last syllable of the root, the ϵ remains; thus from the root $\iota\sigma\tau\alpha\upsilon\text{-}$ (contracted from $\iota\sigma\tau\alpha\upsilon\sigma\text{-}$, from the verb $\iota\sigma\tau\eta\mu\iota$, to stand), is formed the feminine ($\iota\sigma\tau\alpha\upsilon\sigma\tau\epsilon\alpha$.) $\iota\sigma\tau\alpha\upsilon\sigma\tau\epsilon\alpha$:

§ 239. 2. If the characteristic is a liquid, the σ which is added becomes ϵ , which is then transposed, and contracted with the preceding vowel into a diphthong.

Thus, from the roots $\mu\lambda\alpha\upsilon-$ (§ 181), $\tau\rho\epsilon\iota\upsilon-$ (the root of $\tau\rho\epsilon\iota\upsilon\sigma$, *tender*), $\pi\upsilon\epsilon-$ are formed the feminines, ($\mu\acute{\iota}\lambda\alpha\upsilon\sigma\alpha$, $\mu\acute{\iota}\lambda\alpha\upsilon\epsilon$,) $\mu\acute{\iota}\lambda\alpha\upsilon\sigma\alpha$, ($\tau\rho\epsilon\iota\upsilon\sigma\alpha$, $\tau\rho\epsilon\iota\upsilon\epsilon$,) $\tau\rho\epsilon\iota\upsilon\sigma\alpha$, $\tau\rho\epsilon\iota\upsilon\epsilon$ (§ 240). Compare §§ 81, 82.

3. If the root, after the addition of σ , and the consequent changes, ends in ι or ρ , the feminine is declined like $\omicron\iota\kappa\iota\alpha$ but if it ends in σ or ν , like $\gamma\lambda\omega\sigma\sigma\alpha$ (§§ 172, 186).

Thus, $\acute{\alpha}\delta\iota\alpha$, $\acute{\alpha}\delta\iota\alpha\sigma$. $\pi\tilde{\alpha}\sigma\alpha$, $\pi\tilde{\alpha}\sigma\eta\varsigma$. $\mu\acute{\iota}\lambda\alpha\upsilon\sigma\alpha$, $\mu\acute{\iota}\lambda\alpha\upsilon\eta\varsigma$ (§ 181); $\pi\acute{\iota}\upsilon\epsilon\sigma\alpha$, $\pi\acute{\iota}\upsilon\epsilon\sigma\eta\varsigma$.

ACCENT. The feminine retains the accent of the theme, subject, however, to the same changes as in nouns of the first declension; thus, $\pi\tilde{\alpha}\sigma\alpha$, $\pi\tilde{\alpha}\sigma\eta\varsigma$, $\pi\alpha\sigma\tilde{\omega}\nu$ (§ 190); $\mu\acute{\iota}\lambda\alpha\upsilon\sigma\alpha$, $\mu\acute{\iota}\lambda\alpha\upsilon\tilde{\omega}\nu$. Except feminines in $\iota\alpha$, belonging to adjectives in $\acute{\alpha}\varsigma$; as, $\theta\iota\sigma\pi\iota\omega\tilde{\nu}\acute{\alpha}\varsigma$, $\theta\iota\sigma\pi\acute{\alpha}\tau\iota\alpha$ (§ 236).

§ 240. To some adjectives, feminine forms are supplied from a kindred or a derived root; as,

$\delta\acute{\omicron}$, $\acute{\eta}$ $\pi\acute{\iota}\omega\upsilon$, $\tau\acute{\omicron}$ $\pi\acute{\iota}\omega$, *fat*; $\acute{\eta}$ $\pi\acute{\iota}\epsilon\iota\sigma\alpha$.

$\delta\acute{\omicron}$ $\pi\rho\acute{\epsilon}\sigma\beta\upsilon\varsigma$, *venerable*; $\acute{\eta}$ $\pi\rho\acute{\epsilon}\sigma\beta\epsilon\iota\sigma\alpha$.

Particularly masculines of the first declension in $\eta\varsigma$, have corresponding feminines of the third declension in $\iota\varsigma$, $\iota\delta\omicron\varsigma$; as,

$\delta\acute{\omicron}$ $\epsilon\tilde{\upsilon}\omega\pi\eta\varsigma$, *ou*, *fair-eyed*; $\acute{\eta}$ $\epsilon\tilde{\upsilon}\tilde{\omega}\pi\iota\varsigma$, *ιδος*.

$\delta\acute{\omicron}$ $\tau\rho\iota\alpha\kappa\omicron\upsilon\tau\acute{\omicron}\tau\eta\varsigma$, *ou*, *of thirty years' duration*; $\acute{\eta}$ $\tau\rho\iota\alpha\kappa\omicron\upsilon\tau\acute{\omicron}\tau\iota\varsigma$, *ιδος*.

NOTE. The rules for the declension of adjectives and participles, except as affected by *motion* (§ 230), have been already given, in connexion with the rules for the declension of nouns.

C. IRREGULAR ADJECTIVES.

§ 241. The principal irregular adjectives are the following.

$\mu\acute{\epsilon}\gamma\alpha\varsigma$, *great*, and $\pi\omicron\lambda\acute{\upsilon}\varsigma$, *much* (§ 181). In these adjectives, the nominative and accusative singular, masculine and neuter, are formed from the roots $\mu\epsilon\gamma\alpha-$ and $\pi\omicron\lambda\epsilon-$, according to the third declension. The other cases are formed from the roots $\mu\epsilon\gamma\alpha\lambda-$ and $\pi\omicron\lambda\lambda-$, according to the second and first declensions.

Forms from the roots *πολι-* and *πολλ-*, which are not given in the table (§ 181), occur in the poets; as, τὰ *πολίαια*, τῶν *πολίων*, τὸ and τὴν *πολίαια*. From its signification, *πολίαια* has no dual.

ὁ *πλήωρ*, ἡ *πλεία*, τὸ *πλείων*, *full*. The masculine and neuter are formed from the root *πλα-*, according to the Attic second declension (§ 189); the feminine is formed from the root *πλε-*.

ὁ *πραῖος*, ἡ *πραΐα*, τὸ *πραῖον*, *gentle*. In this adjective, the forms from *πρα-*, of the second declension, and from *πραε-*, of the third, are blended. The masculine (except the genitive plural), and the neuter singular are commonly formed from *πραε-*; the rest of the adjective, from *πραε-*.

ὁ, ἡ *σῶρ*, τὸ *σῶν*, *safe*. In this adjective, contract forms from the root *σα-* are blended with forms from the root *σω-*, belonging partly to the second, and partly to the third declension. Thus,

	ὁ, ἡ	τὸ
S. N.	(σάος) σῶρ	(σῶον) σῶν
A.	(σῶον) σῶν	
P. N.	σῶοι and (σῶες) σῶρ	σῶα and (σῶα) σῶ
A.	σῶονος and (σῶας) σῶρ	

φροῦδος, η, ον, *gone*. This adjective, besides the nominative throughout, has only the genitive form *φροῦδου*.

Φροῦδου γὰρ ἤδη τοῦ κακοῦ μείων λόγος:
Eschyl. Aj. 264.

§ 242. Some compounds of *γίλωρ*, *laughter*, and *κέρας*, *horn*, may receive either the Attic second, or the third declension; as,

- φιλόγελωρ*, ων, G. ω and *ωτορ*, *laughter-loving*.
- χρυσόκερωρ*, ων, G. ω and *ωτορ*, *golden-horned*.

For the accent of these compounds, see § 107.

Some feminines are employed by the poets, which have no corresponding masculine or neuter; as,

- ἡ *πόνια*, *revered*, τὴν *πόνια*, αἱ *πόνια*.

Some adjective forms are likewise employed by the poets, to which there is no corresponding nominative singular; as, τὴν *ὑψικέρατα*, *high-peaked*, τοῦ *δυσδάμαρτορ*, *unhappily married*.

Ἄνῆρ τε δυσδάμαρτορ ἀντ' ἀνδρὸρ πείσῃ.
Eschyl. Agam. 1320.

TABLE OF NUMERALS.

I. ADJECTIVES.

1. Cardinal.

2. Ordinal.

Interrog.	πόσῳ; how many?	πῶστος; which in order? or,
Indef.	ποσῶν, a certain number.	one of how many?
Rel. Ind.	ἑοσῶν, how many soever.	ἑοστος, whichever in order.
Dimin.	ὀλίγοι, few.	ὀλιγοστίς, one of few.
Augment.	πολλοί, many.	πολλοστίς, one of many, or,
Demonst.	οἷοι, so many.	one following many.
Relat.	ἴσα, as many.	
1	α' εἷς, μία, ἓν, one.	πρῶτος, η, ον, first.
2	β' δύο, δύο, two.	δεύτερος, α, ον, second.
3	γ' τρεῖς, τρία, three.	τρίτος, η, ον, third.
4	δ' τέσσαρες, τέσσαρα, four.	τέταρτος, fourth.
5	ε' πέντε, five.	πέμπτος, fifth.
6	ς' ἕξ, six.	ἕκτος, sixth.
7	ζ' ἑπτὰ, seven.	ἕβδομος, seventh.
8	η' ὀκτώ, eight.	ὄγδοος, eighth.
9	θ' ἑννέα, nine.	ἐνάτος, ἑννατος, ninth.
10	ι' δέκα, ten.	δέκατος, tenth.
11	ια' ἑνδεκα, eleven.	ἑνδέκατος, eleventh.
12	ιβ' δωδέκα, twelve.	δωδέκατος, twelfth.
13	ιγ' τρισκαίδεκα, δεκατρεῖς	τρισκαίδεκατος
14	ιδ' τεσσαρεσκαίδεκα	τεσσαρακαίδεκατος
15	ιε' πεντεκαίδεκα	πεντεκαίδεκατος
16	ισ' ἑκκαίδεκα	ἑκκαίδεκατος
17	ις' ἑπτακαίδεκα	ἑπτακαίδεκατος
18	ιη' ὀκτωκαίδεκα	ὀκτωκαίδεκατος
19	ιθ' ἑννεακαίδεκα	ἑννεακαίδεκατος
20	κ' εἴκοσι	εἰκοστός
21	κα' εἴκοσιν εἷς, εἷς καὶ εἴκοσι	εἰκοστός πρῶτος
30	λ' τριάκοντα	τριᾶκοστός
40	μ' τεσσαράκοντα	τεσσαρακοστός
50	ν' πενήκοντα	πεντηκοστός
60	ς' ἑξήκοντα	ἑξηκοστός
70	ο' ἑβδομηκοντα	ἑβδομηκοστός
80	π' ὀγδοήκοντα	ὄγδοηκοστός
90	ιη' ἑνεήκοντα	ἑνεηκοστός
100	ρ' ἑκατόν	ἑκατοστός
200	σ' διακόσιοι, αἱ, α	διᾶκοσιοστός
300	τ' τριακόσιοι	τριακοσιοστός

400	υ'	τετρακόσιοι	τετρακοσιοστός
500	φ'	πεντακόσιοι	πεντακοσιοστός
600	χ'	ἑξακόσιοι	ἑξακοσιοστός
700	ψ'	ἑπτακόσιοι	ἑπτακοσιοστός
800	ω'	ὀκτακόσιοι	ὀκτακοσιοστός
900	Ϟ	ἐννακόσιοι	ἐννακοσιοστός
1,000	α	χίλιοι, αι, α	χιλιοστός
2,000	β	δισχίλιοι	δισχιλιοστός
10,000	ι	μύριοι, αι, α	μυριοστός
20,000	κ	δισμύριοι	δισμυριοστός
100,000	ρ	δεκακισμύριοι	δεκακισμυριοστός

3. Temporal.

4. Multiple.

Inter. *πρωταῖος*, on what day?

1. (αὐθήμερος, on the same day.) ἀπλός, ἀπλοῦς, simple, single.
2. δευτεραῖος, on the second day. διπλός, double.
3. τριταῖος, on the third day. τριπλός, triple.
4. τεταρταῖος, on the fourth day. τετραπλός, quadruple.
5. πεμπταῖος, on the fifth day. πενταπλός, quintuple.
6. ἑκταῖος, on the sixth day. ἑξαπλός, sextuple.
7. ἑβδομαῖος, on the seventh day. ἑπταπλός, septuple.
8. ὀγδοαῖος, on the eighth day. ὀκταπλός, octuple.

5. Proportional.

II. ADVERBS.

III. SUBSTANTIVES.

Inter. *ποσάκις*; how many fold? *ποράκις*; how many times? *ποσότης*, quantity, number.

Dim. *ὀλιγάκις*, few times. *ὀλιγότης*, fewness.

Augm. *πολλαπλάσιος*, many fold. *πολλάκις*, many times.

1. (ἴσος, equal.)	ἅπαξ, once.	μονάς, monad.
2. διπλάσιος, twofold.	δὶς, twice.	δυάς, duad.
3. τριπλάσιος, threefold.	τρίς, thrice.	τριάς, triad.
4. τετραπλάσιος	τετράκις, four times.	τετράς, tetrad.
5. πενταπλάσιος	πεντάκις	πεντάς
6. ἑξαπλάσιος	ἑξάκις	ἑξάς
7. ἑπταπλάσιος	ἑπτάκις	ἑβδομάς
8. ὀκταπλάσιος	ὀκτάκις	ὀγδοάς
9. ἐννεαπλάσιος	ἐννεάκις, ἐννάκις	ἐννεάς
10. δεκαπλάσιος	δεκάκις	δεκάς
20. εἰκοσαπλάσιος	εἰκοσάκις	εἰκάς
100. ἑκατονταπλάσιος	ἑκατοντάκις	ἑκατοντάς
1,000. χίλιοιπλάσιος	χιλιάκις	χιλιάς
10,000. μυριοιπλάσιος	μυριάκις	μυριάς

CHAPTER VI.

PRONOUNS AND ARTICLE.

§ 248. The SUBSTANTIVE PRONOUNS, in Greek, are the following; the *personal pronouns* ἐγώ, σύ, οὗ· the *reflexives* ἑμαυτοῦ, σεαυτοῦ, ἑαυτοῦ· the *reciprocal* ἀλλήλων· and the *definite* δεῖνα. The remaining pronouns are ADJECTIVE. The name ARTICLE is commonly restricted, in Greek, to the *definite* ὁ, ἡ, τό, *the*.

The Greeks gave the name ἄρθρον, *joint*, to the two small words, *ὁ*, *the*, and *ἡ*, *who*, from their giving connexion to discourse, by marking the person or thing spoken of, as one which had been spoken of before, or which was about to be spoken of further, or which was familiar to the mind. The Greek name ἄρθρον became, in Latin, *articulus* (*small joint*, from *artus*, *joint*, a word of the same origin with ἄρθρον), from which has come the English name, *article*.

Of the two articles, *ὁ* usually *precedes* the name of the person or thing which is spoken of, and *ἡ* usually *follows* it; as, οὗτός ἐστιν ὁ ἀνὴρ ἐν ᾧ εἶπε, *this is THE man WHOM you saw*; τὸ ρόδον ἢ ἀνοῖθι, *THE rose WHICH blooms*. Hence the former is termed the *prepositive article* (*præpositus*, *placed before*), and the latter, the *postpositive* (*postpositus*, *placed after*). The postpositive article is now commonly termed the *relative pronoun*, and the prepositive, simply the *article*. In English, the word *an* or *a* contrasts with *the*, the former being *indefinite* in its signification (§ 142), and the latter *definite* (*definitus*, *limited*). These words have therefore been classed together, and termed, the former, the *indefinite*, and the latter, the *definite article* (§ 137).

§ 249. The substantive pronouns are all declined in the tables (§ 184). The article and the adjective pronouns, except *τις*, are declined with three terminations, according to the second and first declensions.

The theme of the article, and the neuter singular of the article and of the pronouns ἄλλος, αὐτός, ἐκεῖνος, and ὅς, are formed in *ο*, instead of the regular terminations *ος* and *ον* (§ 171); thus, ὁ, ἡ, τό (§ 183); ἄλλος, ἄλλη, ἄλλο, *other*; αὐτός, ἡ, ὁ (§ 184); ἐκεῖνος, ἐκείνη, ἐκεῖνο, *that*; ὅς, ἡ, ὁ, *who*, *which*, *what* (§ 184).

In crasis with the article (§ 72), and in composition with *τοῖος* and *τόσος* (§ 250), the neuter *αὐτό* more frequently becomes *αὐτόν*· thus, *καὶαὐτόν* and *καὶτόν*, for *καὶ αὐτό*· *τοιούτων* and *τοιούτα*, *τοσούτων* and *τοσούτα*.

§ 250. The pronouns and article are rendered *more expressive* in various ways.

I. The emphatic pronoun *αὐτός* is *compounded* with them, or joined with them as a *distinct word*.

(α.) By *composition*, *αὐτός* forms,

1. With the personal pronouns, the *reflexives* *ἐμαντοῦ*, *σεαυτοῦ*, and *ἐαυτοῦ* (§ 184).

These pronouns, from the very nature of reflexives (§ 132), have only the *oblique* cases. The two first, as applying only to persons, or to things regarded as persons, have *no neuter*.

2. With the article *ὁ*, *the*, the *demonstrative* *οὗτος*, *this*, (§ 183).

3. With the adjective pronouns *τοῖος*, *such*, *τόσος*, *so much*, *τηλίκος*, *so old*, and *τύννος*, *so little*, the *more intensive* *τοιούτος*, *just such*, *τοσοῦτος*, *just so much*, *τηλικούτος*, *just so old*, and *τυννοῦτος*, *just so little*.

§ 251. In declining the compounds of *αὐτός* with the article and adjective pronouns, the following rule is observed.

If the termination of the article or adjective pronoun has an *O* vowel, it unites with the first syllable of *αὐτός*, to form *ου*; but is, otherwise, absorbed.

Thus, (*ὁ αὐτός*), *οὗτος*, (*ἡ αὐτή*), *αὕτη*, (*τὰ αὐτά*), *αὗτο* · G. (*τοῦ αὐτοῦ*), *τούτου*, (*τῆς αὐτῆς*), *ταύτης* · Pl. (*οἱ αὐτοί*), *οὗτοι*, (*αἱ αὐταί*), *αὗται*, (*τὰ αὐτά*), *ταῦτα* · G. (*τῶν αὐτῶν*), *τούτων* (§ 183) · (*ταῖς αὐταῖς*), *τοιούτος*, (*τοῖα αὐτά*), *τοιούτη*, (*ταῖον αὐτόν*), *τοιούτο* and *τοιούτον* (§ 249) · G. *τοιούτου*, *τοιούτης* · Pl. *τοιούτοι*, *τοιούται*, *τοιούτα* · G. *τοιούτων*.

(β.) The combinations of *αὐτός* with the pronouns and article, *without composition*, belong rather to syntax than to etymology.

For examples of such combinations, see the plural of the reflexives *ἐμαντοῦ* and *σεαυτοῦ* (§ 184). The plural of *ἐαυτοῦ* may be likewise formed in the same way; thus, *ἐφ' ἑαυτῶν*, &c.

§ 252. II. The addition of the inseparable particle *δε* to *ὁ*, *τοῖος*, *τόσος*, and *τηλίκος*, produces the same effect as the composition of these words with *αὐτός*: thus, *ὅδε* and *οὗτος*, *ἐκίς* (§ 183); so *τοιούδε* = *τοιούτος*, *τοσοῦδε* = *τοσοῦτος*, *τηλικόδε* = *τηλικούτος*.

ACCENT. In these compounds with *δε*, the syllable preceding this particle always takes the accent, which is acute or circumflex according to the rule (§ 170); thus *ταράσσει, τασάσει, τασάσει, τασάσει, τασάσει*.

Instead of the simple pronouns *ταύτης, τούτου, τελλίως*, the compounds in *αὐτός* and *ίδε* are more commonly employed, even when there is no special emphasis.

III. The enclitic *γέ* is affixed to the personal pronouns *ἐγώ* and *σύ*, and sometimes to other pronouns, for the sake of emphasis; thus, *ἔγωγε, I at least, σύγε, thou surely; τοῦτό γε, this certainly*.

ACCENT. In *ἐγώ, ἐμοί, ἐμί*, the accent is thrown back, when *γέ* is affixed; thus, *ἔγωγε, ἔμοιγε, ἔμιγε*.

§ 253. IV. To demonstratives, for the sake of stronger expression, an *ι* is affixed, which is always long and acute, and before which a short vowel is dropped, and a long vowel or diphthong regarded as short; thus, *οὔτοι, αὐτήι, ταυτί, this here*; Pl. *οὔτοιι, αὐταιι, ταυτίι ἐκείνοιι, that there*; from *οἶδε, this, οἶδι, ἡδι, τοδι, ταδι*.

V. The indefinite pronoun *τις*, and the particles *δή, δήποτε, οἷον*, and *περ* are affixed to relatives, for the sake of *extending* or *strengthening* their signification; thus, *ὅς, who, which, what, ὅστις, whoever, whichever, whatever, ὅστισδή, whoever now*.

In *ἕντι*, both parts are declined; thus, *ἕντι, ἕντι or ἕντι* (§ 22). See § 184.

VI. The pronoun *ἄλλος*, *other*, is doubled to form the reciprocal *ἀλλήλων*, *of one another*, which, from its nature, has only the *oblique* cases, *plural* and *dual*. See § 184.

A. REMARKS UPON THE SUBSTANTIVE PRONOUNS.

§ 254. 1. When the oblique cases singular of *ἐγώ* are enclitic (§ 116), the shorter forms *μοῦ, μοί, μέ*, are employed; but otherwise, the longer forms *ἐμοῦ, ἐμοί, ἐμί*.

2. The shortened dual forms *νῶ, σφῶ*, are also written with an iota subscript; thus, *νῶι, σφῶι*. The full forms *νωῖ, νωῖι, σφωῖ, σφωῖι*, are not used by the Attics.

3. The pronoun *ἐγώ* is used, both as a simple personal pronoun, and as a reflexive. In the Attic and common dialects, however, it is but little used in either sense; and its place is usually supplied, as a personal pronoun, by *αὐτός, ἑ, ἑς*, or one of the demonstratives, and, as a reflexive, by the compound *ἑαυτοῦ*. The dual *σφῶι* is never used by the Attics. The plural has a neuter form *σφίσι*, which also is not used by the Attics.

§ 255. 4. The accusatives *τίς* and *οἷς* are poetic, and are employed without distinction of number or gender. The poetic dative plural *οἷς* (which, like *οἷσις*, is enclitic) is likewise used, though rarely, as singular.

5. For *ἡμῶν*, *οὐῶν*, *αὐῶν*, the poets sometimes use the old genitives *ἡμῖσις*, *οἶσις*, *αἰσις*.

6. The poets sometimes shorten the ultima of the dative and accusative plural of *ἐγώ* and *σύ*; thus, *ἡμῖν* (*ι*) or *ἡμῖν*, *ἡμῖν* (*ἄ*) or *ἡμῖν*.

7. The pronoun *δύνα* may be termed, with almost equal propriety, *definite* or *indefinite*. It is used to designate a particular person or thing, which the speaker either cannot, or does not care to name; or, in the language of Matthæ, it "indefinitely expresses a definite person or thing." In the singular, this pronoun is of the three genders; in the plural, it is masculine only. It is sometimes indeclinable; as, *τοῦ δύνα*.

B. REMARKS UPON THE ADJECTIVE PRONOUNS AND ARTICLE.

§ 256. 1. From the personal pronouns are formed the *possessives* *ἐμῆς*, *my*, *οἷς*, *thy*, *ἡς*, *his*, *her*, *αὐς*, *ἡμετέρας*, *our*, *ὑμετέρας*, *your*, *σφίτερας*, *their*.

2. The interrogative *τίς*, *who?* *which?* *what?* and the indefinite *τις*, *any*, *some*, have, for the root of their regular forms, *τις-*, which drops its *ς* in the nominative singular. The forms of the interrogative are *orthotone* (§ 118); those of the indefinite, except *ἄρα*, are *enclitic* (§ 116). In lexicons and grammars, for the sake of distinction, the forms of the indefinite, *τις* and *τι*, are usually written with the *grave* accent, or *without* an accent.

3. The relative *ὅς* has, for its root, only the rough breathing. The root of the article is *α-*, except in the forms *ὁ*, *ἡ*, *οἱ*, and *αἱ*, in which the root is only the rough breathing.

§ 257. 4. Special care is required in distinguishing the forms of *ὁ*, *ὅς*, *οὗ*, *οἷς*, and *οἷς*. Forms which have the same letters may be often distinguished by the accentuation; as, *οἱ* (§ 115), *οἷ*, *οἷ*.

5. Special care is required in distinguishing the forms of *οὗρος*, those of *αὐρός*, the combined forms of *ὁ αὐρός*, *the same*, and the contracted forms of *αὐροῦ*.

6. A number of corresponding pronouns and adverbs are *interrogative* or *indefinite* when they begin with *π*, *demonstrative* when they begin with *σ*, *relative* when they begin with the rough breathing, and *relative indefinite* when they begin with *ὅ*. Thus, *πόσος*; *how much?* *ποσός*, *of a certain quantity*, *πόσος*, *ποσῶδε*, and *ποσούτος* (§ 252), *so much*, *ὅσος*, *as much*, *ὅσῶτος*, *how much soever*; *πότε*; *when?* *πότε*, *at some time*, *πότε*, *then*, *ὅτε*, *when*, *ὅποτε*, *whenever*. The corresponding interrogatives and indefinites are, for the most part, distinguished from each other by the accent.

CHAPTER VII.

COMPARISON.

§ 258. Adjectives and adverbs expressing properties which may be possessed in *different degrees*, have, in Greek, *three forms*. Of these, the first simply denotes the *possession* of the property; the second denotes its possession in a *higher degree*; and the third, its possession in the *highest degree*; as, σοφός, *wise*, σοφώτερος, *wiser*, σοφώτατος, *wisest*. Of these forms, the first is termed the **POSITIVE DEGREE** (pono, *to place, to lay down*); the second, the **COMPARATIVE** (comparo, *to compare*); and the third, the **SUPERLATIVE** (superfero, *to raise above*).

I. COMPARISON OF ADJECTIVES.

In adjectives, the *comparative* is usually formed in τερος, α, ον, and the *superlative* in τatos, η, ον; but, sometimes, the *comparative* is formed in ἴων, ἴον, Gen. ἴωνος, and the *superlative*, in ἰστος, η, ον.

A. COMPARISON IN τερος, τatos.

§ 259. In receiving the terminations τερος and τatos, the endings of the theme are changed as follows;

(1.) os, preceded by a long syllable, becomes o-; by a short syllable, ω- (§ 99); thus,

κούφος, <i>light</i> ,	κονφότερος,	κονφότατος.
σοφός, <i>wise</i> ,	σοφώτερος,	σοφώτατος.

A mute and liquid preceding os, have commonly the same effect as a long syllable; thus,

εφιδής, <i>vehement</i> ,	εφιδήτερος,	εφιδήτατος.
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In a few words, *ος* is dropped; and, in a few, it becomes *αι-*, *εσ-*, or *ισ-*; as,

παλαιός, <i>ancient</i> ,	παλαιέτερος,	παλαιάτατος.
φίλος, <i>dear</i> ,	φίλτερος,	φίλιτατος.
friendly,	φιλαίτερος,	φιλαίτατος.
ἤσυχος, <i>quiet</i> ,	ἤσυχαίτερος.	
ἐφθωμένος, <i>strong</i> ,	ἐφθωμενίστερος,	ἐφθωμενίστατος.
λάλος, <i>loquacious</i> ,	λαλίστερος,	λαλίτατος.

The change of *ος* into *ισ-* belongs particularly to contracts in *ωσ*. These contracts, and those in *εσ*, are likewise contracted in the comparative and superlative. Thus,

ἁπλῶς, <i>simple</i> ,	ἁπλοῦστερος,	ἁπλοῦστατος.
ἁπλῶς,	ἁπλοῦστερος,	ἁπλοῦστατος.
κεφύριος, <i>ryrie</i> ,	κεφυριώτερος,	κεφυριώτατος.
κεφυρούς,	κεφυριώτερος,	κεφυριώτατος.

§ 260. (2.) *εις* and *ης* become *εσ-*; thus,

χαρίεις, <i>agreeable</i> ,	χαριέστερος,	χαριέστατος.
σαφής, <i>evident</i> ,	σαφέστερος,	σαφέστατος.
πένης, <i>poor</i> ,	πενέστερος,	πενίστατος.

In adjectives of the first declension, and in *ψευδής*, *ης* becomes *ισ-*; thus,

πλεονέκτης, <i>ου</i> , <i>covetous</i> ,	πλεονεκτίστατος.
ψευδής, <i>εος</i> , <i>false</i> ,	ψευδίστατος.

Except, for the sake of euphony,

ἰβριστής, <i>ᾶ</i> , <i>insolent</i> ,	ἰβριστότερος,	ἰβριστότατος.
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(3.) *υς* becomes *υ-*; thus,

πρεῖβυς, <i>old</i> ,	πρεσβύτερος,	πρεσβύτατος.
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§ 261. (4.) In adjectives of other endings, *τερος* and *τατος* are either added to the simple root, or to the root increased by *εσ-*, *ισ-*, or *ω-*; thus,

τάλας, <i>ατος</i> , <i>wretched</i> ,	ταλάντερος,	ταλάντατος.
σώφρων, <i>ονος</i> , <i>discreet</i> ,	σωφρονίστερος,	σωφρονίστατος.
ἄρπαξ, <i>ατος</i> , <i>rapacious</i> ,	ἄρπαξιτατος.	
βλάξ, βλακός, <i>stupid</i> ,	βλακώτερος,	βλακώτατος.

Adjectives in *ων* are compared with the insertion of *εσ-*; as *σώφρων* above.

ἄγχι, near (§ 267), ἄγχιστος, nearest.

ἡρέμα, quietly, ἡρεμίστερος, more quiet.

ἔξ, out of, ἔσχατος, extreme.

πρὸ, before, πρότερος, former, πρῶτος, first (§ 263, 2).

ὑπέρ, above, ὑπέρτερος, superior, ὑπέρτατος and ὑπάτος, supreme.

II. COMPARISON OF ADVERBS.

§ 266. I. Adverbs derived from adjectives commonly take for their comparative and superlative, the *neuter singular comparative*, and the *neuter plural superlative*, of the adjectives from which they are derived ; thus,

σοφῶς (from σοφός, § 259), wisely,	σοφώτερον, more wisely,	σοφώτατα, most wisely.
σαφῶς (from σαφής, § 260), clearly,	σαφέστερον, more clearly,	σαφέστατα, most clearly.
ταχέως (from ταχύς, § 262),	θᾶσσον, θᾶπτον,	τάχιστα.
αἰσχροῶς (from αἰσχρός, § 262),	αἰσχῖον,	αἰσχιστα.

The adverbial termination *ως* is sometimes given to the comparative ; as, *χαλεπωτέρως, more severely, ἐχθιόνως, in a more hostile manner.*

So also, in the superlative, *ξυνηκνωτάτω, most concisely*, Soph. CEd. Col. 1579.

§ 267. II. Adverbs not derived from adjectives are, for the most part, compared in *τέρω* and *τάτω* ; as,

ἄνω, up,	ἄνωτέρω,	ἄνωτάτω.
ἐκός, afar,	ἐκαστέρω,	ἐκαστάτω.

The following are compared after the analogy of adverbs derived from adjectives ;

ἄγχι, near,	ἄσσον,	ἄγχιστα.
μάλα, very,	μᾶλλον,	μάλιστα.

REMARK. Some adverbs vary in their comparison ; as,

ἐγγύς, near,	ἐγγυτέρω,	ἐγγυτάτω.
	ἐγγύτερον,	ἐγγύτατα.

CHAPTER VIII.

GENERAL PRINCIPLES OF CONJUGATION.

§ 268. Verbs are conjugated, in Greek, to mark five distinctions, VOICE, TENSE, MODE, NUMBER, and PERSON. Of these distinctions, the first shows, how the *action* of a verb is related to its *subject* (§ 122); the second, how it is related to *time*; and the third, how it is related to the *mind of the speaker*, or to *some other action*. The two remaining distinctions merely show the number and person of the subject.

Greek verbs are conjugated both by PREFIXES and by TERMINATIONS (§ 153). For the prefixes, see Chapter X.; for the terminations, see §§ 280 – 282, and Chapter XI.

Verbs which assist in the conjugation of other verbs are termed *auxiliary* (*auxiliaris, assisting*). For the use of auxiliary verbs in Greek, see Syntax.

The systematic inflection of a verb is called *conjugation* (*conjugatio, yoking together*), because it connects, in regular order, the various forms of that verb.

A. VOICE.

§ 269. The Greek has three voices (*vox, voice*, as though, in a special sense, the *expression* of the verb);

The ACTIVE (*ago, to do*), which represents the subject of the verb as the *doer* of the action, or its *agent*; thus, *λούω τινά, I wash some one*.

The PASSIVE (*patior, to suffer, to be affected*), which represents the subject of the verb as the *receiver* of the action, or its *object*; thus, *λουμαι υπό τινος, I am washed by some one*.

The MIDDLE, which is *intermediate* in sense be-

tween the Active and the Passive, and commonly represents the subject of the verb as, either more or less directly, both the *agent* and the *object* of the action; thus, *ἐλουσάμην, I washed myself, I bathed.*

§ 270. REMARKS. 1. The *middle* and *passive* voices have a common form, except in the *future* and *aorist*. In Etymology, this form is usually spoken of as *passive*.

2. The distinction in sense between the middle and passive voices, in the future and aorist, is not always preserved.

3. The reflexive sense of the middle voice often becomes so indistinct, that this voice does not differ from the active in its use. Hence, in many verbs, either wholly or in part, the middle voice takes the place of the active. This is particularly frequent in the *future tense*. When it occurs in the *theme* (§ 276), the verb is termed *deponent* (deponens, *laying aside*, sc. the peculiar signification of the middle form). E. g.

(α.) Verbs, in which the *theme* has the *active*, and the *future* has the *middle* form; *ἀκούω, to hear, ἀκούομαι* · *βαίνω, to go, βήσομαι* · *γινώσκω, to know, γινώσομαι* · *εἶμι, to be, ἴσομαι* (§ 305) · *μανθάνω, to learn, μαθήσομαι*.

(β.) Deponent Verbs; *αἰσθάνομαι, to perceive, γίγνομαι, to become, δίδχομαι, to receive, δύναμαι, to be able*.

A deponent verb is termed *deponent middle*, or *deponent passive*, according as its aorist has the middle or the passive form.

B. TENSE.

§ 271. The Greek has six tenses (*tempus, time*);

1. The PRESENT (*præsens*), which represents an action as *doing* at the *present time*; thus, *γράφω, I am writing, I write*.

2. The IMPERFECT (*imperfectus, unfinished*), which represents an action as *doing* at some *past time*; thus, *ἔγραφον, I was writing*.

3. The FUTURE (*futūrus, about to be*), which represents an action as one that *will be done* at some *future time*; thus, *γράψω, I shall write*.

4. The **AORIST** (*ἀόριστος, indefinite*), which represents an action simply as *done*; thus, *ἔγραψα, I wrote, I have written, I had written.*

5. The **PERFECT** (*perfectus, finished*), which represents an action as *complete* at the *present time*; thus, *γέγραφα, I have written.*

6. The **PLUPERFECT** (*plus, more, and perfectus, finished, more than finished*), which represents an action as *complete* at some *past time*; thus, *ἔγγράφειν, I had written.*

§ 272. Tenses may be classified in two ways; I. with respect to the *time* which is spoken of; II. with respect to the *relation* which the action bears to this time.

I. The time which is spoken of, is either, 1. *present*, 2. *future*, or 3. *past*.

The reference to time is most distinct in the indicative mode. In this mode, those tenses which refer to present or future time, are termed *primary* or *chief* tenses, and those which refer to past time, *secondary* or *historical* tenses.

II. The action is related to the time, either, 1. as *doing at the time*, 2. as *done in the time*, or 3. as *complete at the time*.

The tenses which denote the first of these relations may be termed *definite*; the second, *indefinite*; and the third, *complete*.

§ 273. TABLE OF THE GREEK TENSES.

Relations.	Time.	Primary.		Secondary.
		1. Present.	2. Future.	3. Past.
1. Definite.		PRESENT. <i>γράφω,</i> <i>I am writing.</i>	*	IMPERFECT. <i>ἔγραφον,</i> <i>I was writing.</i>
2. Indefinite.		*	FUTURE. <i>γράψω,</i> <i>I shall write.</i>	AORIST, <i>ἔγραψα,</i> <i>I wrote.</i>
3. Complete.		PERFECT. <i>γέγραφα,</i> <i>I have written.</i>	*	PLUPERFECT. <i>ἔγγράφειν,</i> <i>I had written.</i>

Some verbs, in the middle and passive voices, have a *complete future* tense, called the *third future*; but, otherwise, the three tenses which are wanting in the table, viz. the *indefinite present*, the *definite future*, and the *complete future*, are supplied by forms belonging to other tenses, or by participles combined with auxiliary verbs.

C. MODE.

§ 274. The Greek has six modes (*modus, manner*);

1. The **INDICATIVE** (*indico, to point out, to make known*), which is employed in direct *assertion* or *inquiry*; as, *γράφω, I am writing; γράφω; am I writing?*

2. The **SUBJUNCTIVE** (*subjungo, to subjoin*), which is *joined* with another verb in one of the *primary* tenses, to express some *associated idea*; as, *πάρειμι ἵνα ἴδω, I am present that I may see.*

3. The **OPTATIVE** (*opto, to wish*, because often used in the expression of a wish), which is joined with another verb in one of the *secondary* tenses, to express some *associated idea*; as, *παρῆν ἵνα ἴδοιμι, I was present that I might see.*

4. The **IMPERATIVE** (*impero, to command*), which is employed in direct *command*, or *entreaty*; as, *γράφε, write; τυπέσθω, let him be beaten; δός μοι, grant me.*

5. The **INFINITIVE**, which partakes of the nature of an *abstract noun* (§ 133); as, *γράφειν, to write.*

6. The **PARTICIPLE**, which partakes of the nature of an *adjective* (§ 133); as, *γράφων, writing.*

§ 275. In the regular inflection of the Greek verb, the *present* and *aorist* have *all* the modes; but the *future* wants

the *subjunctive* and *imperative*; and the *perfect*, for the most part, wants the *subjunctive* and *optative*, and likewise, in the active voice, the *imperative*. The *imperfect* has the same form with the present, and the *pluperfect* the same form with the perfect, except in the *indicative*.

D. NUMBER AND PERSON.

§ 276. The numbers and persons of verbs correspond to those of nouns and pronouns (§§ 126, 163).

The *imperative*, from its signification, wants the *first person*; the *infinitive*, from its abstract nature, wants the distinctions of number and person altogether; and the *participle*, as partaking of the nature of an adjective, has the distinctions of *gender* and *case*, instead of person.

The *first person singular* of the *present indicative active*, or, in deponent verbs (§ 270), *middle*, is regarded as the **THEME** of the verb (§ 155).

NOTE. Fuller details respecting the use of the Greek verb in its several forms will be given in the Syntax.

CHAPTER IX.

TABLES OF CONJUGATION.

§ 277. The paradigms contained in this chapter are given with various degrees of fulness. But the *first person dual* is omitted throughout, as having the same form with the first person plural; and the *third person dual* is omitted, whenever it has the same form with the second person dual.

In the table (§ 289), the form of the verb must be adapted to the number and person of the pronoun; thus, *I am planning*, *thou art planning*, *he is planning*, &c. For the middle voice, change the forms of "*plan*" into the corresponding forms of "*deliberate*"; and, for the passive voice, into the corresponding forms of "*be planned*."

A star (*) in the tables denotes that a termination or a form is wanting.

§ 278. I. FORMATION OF THE TENSES.

PREFIXES.	TENSES.	TERMINATIONS.		
		Active.	Middle.	Passive.
	PRESENT,	ω, μι		ομαι, μαι
Augm.	IMPERFECT,	ον, ν		όμεν, μην
	FUTURE,	σω	σομαι	θήσομαι
	2 FUTURE,			ήσομαι
Augm.	AORIST,	σα	σάμην	θήν
Augm.	2 AORIST,	ον, ν	όμεν, μην	ην
Redupl.	PERFECT,	κα		μαι
Redupl.	2 PERFECT,	α		
Augm. Redupl.	PLUPERFECT,	κειν		μην
Augm. Redupl.	2 PLUPERFECT,	ειν		
Redupl.	3 FUTURE,			σομαι

§ 279. II. FLEXIBLE ENDINGS.

CLASS I. SUBJECTIVE.

Orders.	1. Prim.	2. Second.	3. Imp.	4. Inf.	5. Part.
S. 1	μι	ν, με		ναι, ν, ι	N. νις
2	ς	ς	θι		νισά
3	σι	*	τω		νι
P. 1	μεν	μεν			G. ντος
2	τε	τε	τε		νισης
3	νσι	σαν, ν, εν	τωσαν, ντων		
D. 1	μεν	μεν			
2	τον	τον	τον		
3	των	την	των		

CLASS II. OBJECTIVE.

Orders.	1. Prim.	2. Second.	3. Imp.	4. Inf.	5. Part.
S. 1	μαι	μην		σθα	N. μένος
2	σαι, αι	σο, ο	σο, ο		μένη
3	ται	το	σθα		μένον
P. 1	μεθα, μεσθα	μεθα			G. μένου
2	σθε	σθε	σθε		μένης
3	νται	ντο	σθωσαν, σθων		
D. 1	μεθα, μεθον	μεθα			
2	σθον	σθον	σθον		
3	σθον	σθην	σθων		

§ 280. III. TERMINATIONS OF VERBS IN *μι*.

		ACTIVE.		MIDDLE AND PASSIVE.		
Indicative,	S.	1	<i>μι</i>	<i>ν</i>	<i>μαι</i>	<i>μην</i>
		2	<i>ς</i>	<i>ς</i>	<i>σαι, αι</i>	<i>σο, ο</i>
		3	<i>σι</i>	<i>*</i>	<i>ται</i>	<i>το</i>
	P.	1	<i>μεν</i>	<i>μεν</i>	<i>μεθα</i>	<i>μεθα</i>
		2	<i>τε</i>	<i>τε</i>	<i>σθε</i>	<i>σθε</i>
		3	<i>νοι, ἄσι</i>	<i>σαν</i>	<i>νται</i>	<i>ντο</i>
	D.	1	<i>μεν</i>	<i>μεν</i>	<i>μεθα</i>	<i>μεθα</i>
		2	<i>τον</i>	<i>τον</i>	<i>σθον</i>	<i>σθον</i>
		3	<i>τον</i>	<i>την</i>	<i>σθον</i>	<i>σθην</i>
Subjunctive,	S.	1	<i>ω</i>		<i>ωμαι</i>	
		2	<i>ης</i>		<i>η</i>	
		3	<i>η</i>		<i>ηται</i>	
	P.	1	<i>ωμεν</i>		<i>ώμεθα</i>	
		2	<i>ητε</i>		<i>ησθε</i>	
		3	<i>ωσι</i>		<i>ωνται</i>	
	D.	1	<i>ωμεν</i>		<i>ώμεθα</i>	
		2	<i>ητον</i>		<i>ησθον</i>	
		3	<i>ητον</i>		<i>ησθον</i>	
Optative,	S.	1	<i>ιην</i>		<i>ιμην</i>	
		2	<i>ιης</i>		<i>ιο</i>	
		3	<i>ιη</i>		<i>ιτο</i>	
	P.	1	<i>ιημεν, ἱμεν</i>		<i>ιμεθα</i>	
		2	<i>ιητε, ἱτε</i>		<i>ισθε</i>	
		3	<i>ιησαν, ἱαν</i>		<i>ιντο</i>	
	D.	1	<i>ιημεν, ἱμεν</i>		<i>ιμεθα</i>	
		2	<i>ιητον, ἱτον</i>		<i>ισθον</i>	
		3	<i>ιήτην, ἱτην</i>		<i>ισθην</i>	
Imperative,	S.	2	<i>θι, ς, ε</i>		<i>σο, ο</i>	
		3	<i>τω</i>		<i>σθω</i>	
	P.	2	<i>τε</i>		<i>σθε</i>	
		3	<i>τωσαν, ντων</i>		<i>σθωσαν, σθων</i>	
	D.	2	<i>τον</i>		<i>σθον</i>	
		3	<i>των</i>		<i>σθων</i>	
Infinitive,			<i>ναι</i>		<i>σθαι</i>	
Participle,			<i>ντις, ντισα, ν</i>		<i>μενος, μένη, μενον</i>	

§ 281. IV. REGULAR TERMINATIONS

		Present.	Imperfect.	Future.
Indicative,	S. 1	ω	ον	σω
	2	εις	εις	σεις
	3	ει	ει	σει
	P. 1	ομεν	ομεν	σομεν
	2	ετε	ετε	σετε
	3	ουσι	ουσι	σουσι
	D. 1	ομεν	ομεν	σομεν
	2	ετον	ετον	σετον
	3	ετον	ετην	σετον
Subjunctive,	S. 1	ω		
	2	ης		
	3	η		
	P. 1	ομεν		
	2	ητε		
	3	ωσι		
	D. 1	ομεν		
	2	ητον		
	3	ητον		
Optative,	S. 1	οιμι		οδιμι
	2	οις		οις
	3	οι		οι
	P. 1	οιμεν		οδιμεν
	2	οιτε		οιτε
	3	οιεν		οιεν
	D. 1	οιμεν		οδιμεν
	2	οιτον		οιτον
	3	οιτην		οδιτην
Imperative,	S. 2	ε		
	3	ετω		
	P. 2	ετα		
	3	ετωσαν, οντων		
	D. 2	ετον		
	3	ετων		
Infinitive,		ειν		σειν
Participle,		ων, ουσα, ον		σων, σουσα, σον
	Gen.	οντος, ούσης		οντος, σουσης

OF THE ACTIVE VOICE.

		Aorist.	Perfect.	Pluperfect.	
Indicative,	S. 1	σα	κα	κειν, κη	
		2	σας	κεις	
		3	σε	κει	
	P. 1	σαμεν	καμεν	κειμεν	
		2	σατε	κατε	κειτε
		3	σαν	κασι	κεισαν, κεσαν
	D. 1	σαμεν	καμεν	κειμεν	
		2	σατον	κατον	κειτον
		3	σατην	κατον	κειτην
	Subjunctive,	S. 1	σῃ		
			2	σῃς	
			3	σῃ	
P. 1		σωμεν			
		2	σητε		
		3	σῃσι		
D. 1		σωμεν			
		2	σητον		
		3	σητον		
Optative,		S. 1	σαιμι		
			2	σαις, σθαις	
			3	σαι, σθαι	
	P. 1	σαιμεν			
		2	σαιτε		
		3	σαιεν, σθαιεν		
	D. 1	σαιμεν			
		2	σαιτον		
		3	σαιτην		
	Imperative,	S. 2	σον		
			3	σάτω	
		P. 2	σατε		
3			σάτωσαν, σάντων		
D. 2		σατον			
		3	σάτων		
Infinitive,		σαι	κίμαι		
Participle,		σᾶς, σᾶσα, σᾶν	κώς, κυία, κός		
	Gen.	σαντος, σάσης	κότος, κυίας		

§ 982. V. REGULAR TERMINATIONS OF

	Present.	Imperfect.	Future Mid.	Aorist Mid.
Ind. S.	1 ομαι	όμην	σομαι	σάμην
	2 η, ει	ου	ση, σει	σω
	3 ται	ετο	σται	σατο
P.	1 όμεθα	όμεθα	σόμεθα	σάμεθα
	2 εσθε	εσθε	σεσθε	σασθε
	3 ονται	οντο	σονται	σαντο
D.	1 όμεθα	όμεθα	σόμεθα	σάμεθα
	2 εσθον	εσθον	σεσθον	σασθον
	3 εσθην	έσθην	σεσθην	σάσθην
Subj. S.	1 ωμαι			σωμαι
	2 η			ση
	3 ηται			σηται
P.	1 ώμεθα			σώμεθα
	2 ησθε			σησθε
	3 ωνται			σωνται
D.	1 ώμεθα			σώμεθα
	2 ησθον			σησθον
	3 ησθον			σησθον
Opt. S.	1 οίμην		σοίμην	σαίμην
	2 οιο		σοιο	σαιο
	3 οιοτο		σοιοτο	σαιοτο
P.	1 οίμεθα		σοίμεθα	σαιμεθα
	2 οισθε		σοισθε	σαισθε
	3 οιντο		σοιντο	σαιντο
D.	1 οίμεθα		σοίμεθα	σαιμεθα
	2 οισθον		σοισθον	σαισθον
	3 οισθην		σοισθην	σαισθην
Imp. S.	2 ου			σαι
	3 έσθω			σάσθω
P.	2 εσθε			σασθε
	3 έσθωσαν, έσθων			σάσθωσαν, σάσθων
D.	2 εσθον			σασθον
	3 έσθων			σάσθων
Infin.	εσθαι		σεσθαι	σασθαι
Part.	όμενος, η, ον		σόμενος	σάμενος

THE MIDDLE AND PASSIVE VOICES.

	Perfect.	Pluperfect.	Aorist Pass.	Future Pass.
Ind. S.	1 <i>μαι</i>	<i>μην</i>	<i>θην</i>	<i>θήσομαι</i>
	2 <i>σαι</i>	<i>σο</i>	<i>θής</i>	<i>θήσῃ, θήσῃ</i>
	3 <i>ται</i>	<i>το</i>	<i>θη</i>	<i>θήσεται</i>
P.	1 <i>μεθα</i>	<i>μεθα</i>	<i>θημεν</i>	<i>θησόμεθα</i>
	2 <i>σθε</i>	<i>σθε</i>	<i>θητε</i>	<i>θήσεσθε</i>
	3 <i>νται</i>	<i>ντο</i>	<i>θησαν</i>	<i>θήσονται</i>
D.	1 <i>μεθα</i>	<i>μεθα</i>	<i>θημεν</i>	<i>θησόμεθα</i>
	2 <i>σθον</i>	<i>σθον</i>	<i>θητον</i>	<i>θήσεσθον</i>
	3 <i>σθον</i>	<i>σθην</i>	<i>θήτην</i>	<i>θήσεσθον</i>
Subj. S.	1		<i>θῶ</i>	
	2		<i>θῆς</i>	
	3		<i>θῆ</i>	
P.	1		<i>θῶμεν</i>	
	2		<i>θῆτε</i>	
	3		<i>θῶσι</i>	
D.	1		<i>θῶμεν</i>	
	2		<i>θῆτον</i>	
	3		<i>θῆτον</i>	
Opt. S.	1		<i>θείην</i>	<i>θήσοιμην</i>
	2		<i>θείης</i>	<i>θήσοιο</i>
	3		<i>θείη</i>	<i>θήσοιτο</i>
P.	1		<i>θείμεν, θείμεν</i>	<i>θήσοιμεθα</i>
	2		<i>θείητε, θείτε</i>	<i>θήσοισθε</i>
	3		<i>θείησαν, θείεν</i>	<i>θήσοιντο</i>
D.	1		<i>θείμεν, θείμεν</i>	<i>θήσοιμεθα</i>
	2		<i>θείητον</i>	<i>θήσοισθον</i>
	3		<i>θείητην</i>	<i>θήσοισθον</i>
Imp. S.	2 <i>σο</i>		<i>θητε</i>	
	3 <i>σθω</i>		<i>θήτω</i>	
	P. 2 <i>σθε</i>		<i>θητε</i>	
	3 <i>σθωσαν, σθων</i>		<i>θήτωσαν, θήτων</i>	
D.	2 <i>σθον</i>		<i>θητον</i>	
	3 <i>σθων</i>		<i>θήτων</i>	
Infm.	<i>σθαι</i>		<i>θῆναι</i>	<i>θήσεσθαι</i>
Part.	<i>μένος</i>		<i>θείς, θείσα, θέν</i>	<i>θησόμενος</i>

§ 283. VI. THE ACTIVE VOICE OF THE

	Present.	Imperfect.		
Ind. S. 1 <i>I</i>	} <i>am planning,</i> or <i>plan.</i>	} <i>was planning,</i> or <i>planned.</i>		
2 <i>Thou, You</i>				
3 <i>He, She, It</i>				
P. 1 <i>We</i>				
2 <i>Ye, You</i>				
3 <i>They</i>				
D. 1 <i>We two</i>				
2 <i>You two</i>				
3 <i>They two</i>				
Subj. S. 1 <i>I</i>			} <i>may plan,</i> <i>can plan,</i> or <i>plan.</i>	
2 <i>Thou, You</i>				
3 <i>He, She, It</i>				
P. 1 <i>We</i>				
2 <i>Ye, You</i>				
3 <i>They</i>				
D. 1 <i>We two</i>				
2 <i>You two</i>				
3 <i>They two</i>				
Opt. S. 1 <i>I</i>	} <i>might plan,</i> <i>should plan,</i> <i>would plan,</i> <i>could plan,</i> or <i>planned.</i>			
2 <i>Thou, You</i>				
3 <i>He, She, It</i>				
P. 1 <i>We</i>				
2 <i>Ye, You</i>				
3 <i>They</i>				
D. 1 <i>We two</i>				
2 <i>You two</i>				
3 <i>They two</i>				
Imp. S. 2 <i>Do thou</i>		} <i>be planning,</i> or <i>plan.</i>		
3 <i>Let him</i>				
P. 2 <i>Do you</i>				
3 <i>Let them</i>				
D. 2 <i>Do you two</i>				
3 <i>Let them two</i>				
Infinitive,	} <i>To be planning,</i> or <i>To plan.</i>			
Participle,		<i>Planning.</i>		

VERB *βουλευῶ* (§ 284) TRANSLATED.

Future.	Aorist.	Perfect.	Pluperfect.
<i>shall plan,</i> or <i>will plan.</i>	<i>planned,</i> <i>have planned,</i> <i>had planned,</i> or <i>plan.</i>	<i>have planned.</i>	<i>had planned.</i>

may plan,
may have planned,
can plan,
can have planned,
plan, or have planned.

should plan,
or
would plan.

might plan,
might have planned,
should plan,
should have planned,
would plan,
would have planned,
could plan,
could have planned,
plan, or have planned

plan, or have planned.

To be about to plan. *To plan, or To have planned.* *To have planned.*

About to plan. { *Having planned,*
 } or *Planning.* *Having planned.*

§ 284. VII. ACTIVE VOICE OF THE

	Present.	Imperfect.	Future.
Ind. S.	1 βουλεύω 2 βουλεύεις 3 βουλεύει	ἔβουλεον ἔβούλευς ἔβούλευε	βουλεύσω βουλεύσεις βουλεύσει
P.	1 βουλούμεν 2 βουλεύεσθε 3 βουλεύουσι	ἔβουλούμεν ἔβουλεύεσθε ἔβούλεον	βουλεύσομεν βουλεύεσθε βουλεύουσι
D.	2 βουλεύετον 3	ἔβουλεύετον ἔβουλεύετην	βουλεύεσθε
Subj. S.	1 βουλεύω 2 βουλεύῃς 3 βουλεύῃ		
P.	1 βουλεύωμεν 2 βουλεύητε 3 βουλεύωσι		
D.	2 βουλεύητον		
Opt. S.	1 βουλεύοιμι 2 βουλεύοις 3 βουλεύοι		βουλεύσοιμι βουλεύσοις βουλεύσοι
P.	1 βουλεύοιμεν 2 βουλεύοιτε 3 βουλεύοιεν		βουλεύσοιμεν βουλεύσοιτε βουλεύσοιεν
D.	2 βουλεύοιτον 3 βουλεύοιτην		βουλεύσοιτον βουλεύσοιτην
Imp. S.	2 βούλευε 3 βουλεύετω		
P.	2 βουλεύετε 3 βουλεύεσσαν, βουλεύόντων		
D.	2 βουλεύετον 3 βουλεύετων		
Infin.	βουλεύειν		βουλεύσειν
Part.	βουλεύων		βουλεύσων

REGULAR VERB *βουλεύω, to plan, to counsel.*

Aorist.	Perfect.	Pluperfect.
<i>ἔβουλευσα</i>	<i>βεβούλευκα</i>	<i>ἔβεβουλεύκειν</i>
<i>ἔβουλεύσας</i>	<i>βεβούλευκας</i>	<i>ἔβεβουλεύκεις</i>
<i>ἔβουλεύσε</i>	<i>βεβούλευκε</i>	<i>ἔβεβουλεύκει</i>
<i>ἔβουλεύσαμεν</i>	<i>βεβουλεύκαμεν</i>	<i>ἔβεβουλεύκειμεν</i>
<i>ἔβουλεύσατε</i>	<i>βεβουλεύκατε</i>	<i>ἔβεβουλεύκειτε</i>
<i>ἔβουλεύσαν</i>	<i>βεβουλεύκασι</i>	<i>ἔβεβουλεύκεισαν,</i> <i>ἔβεβουλεύκεισαν</i>
<i>ἔβουλεύσατον</i>	<i>βεβουλεύκατον</i>	<i>ἔβεβουλεύκειτον</i>
<i>ἔβουλεύσαίτην</i>		<i>ἔβεβουλεύκειτήν</i>
<i>βουλεύσω</i>		
<i>βουλεύσῃς</i>		
<i>βουλεύσῃ</i>		
<i>βουλεύσωμεν</i>		
<i>βουλεύσῃτε</i>		
<i>βουλεύσωσι</i>		
<i>βουλεύσῃτον</i>		
<i>βουλεύσαιμι</i>		
<i>βουλεύσαις, βουλεύσειας</i>		
<i>βουλεύσαι, βουλεύσειε</i>		
<i>βουλεύσαιμεν</i>		
<i>βουλεύσαιτε</i>		
<i>βουλεύσαιεν, βουλεύσειαν</i>		
<i>βουλεύσαιτον</i>		
<i>βουλεύσαιτήν</i>		
<i>βούλευσον</i>		
<i>βουλεύσατώ</i>		
<i>βουλεύσατε</i>		
<i>βουλεύσατώσαν,</i>		
<i>βουλεύσάντων</i>		
<i>βουλεύσατον</i>		
<i>βουλεύσατών</i>		
<i>βουλεύσαι</i>	<i>βεβουλευκέναι</i>	
<i>βουλεύσῃς</i>	<i>βεβουλευκώς</i>	

§ 278. I. FORMATION OF THE TENSES.

PREFIXES.	TENSES.	TERMINATIONS.		
		Active.	Middle.	Passive.
	PRESENT,	ω, μι	ομαι, μι	
Augm.	IMPERFECT,	ον, ν	ομην, μην	
	FUTURE,	σω	σομαι	θήσομαι
	2 FUTURE,			ήσομαι
Augm.	AORIST,	σα	σάμην	θήν
Augm.	2 AORIST,	ον, ν	όμην, μην	ήν
Redupl.	PERFECT,	κα	μαι	
Redupl.	2 PERFECT,	κα		
Augm. Redupl.	PLUPERFECT,	κειν	μην	
Augm. Redupl.	2 PLUPERFECT,	ειν		
Redupl.	3 FUTURE,		σομαι	

§ 279. II. FLEXIBLE ENDINGS.

CLASS I. SUBJECTIVE.

Orders.	1. Prim.	2. Second.	3. Imp.	4. Inf.	5. Part.
S. 1	μι	ν, με		ναι, ν, ι	N. ντις
2	ς	ς	θι		ντια
3	σι	*	τω		ντι
P. 1	μεν	μεν			G. ντος
2	τε	τε	τε		ντισης
3	ναι	σαν, ν, εν	τωσαν, ντων		
D. 1	μεν	μεν			
2	τον	τον	τον		
3	τον	την	των		

CLASS II. OBJECTIVE.

Orders.	1. Prim.	2. Second.	3. Imp.	4. Inf.	5. Part.
S. 1	μαι	μην		σθαι	N. μενος
2	σαι, αι	σο, ο	σο, ο		μένη
3	ται	το	σθω		μενος
P. 1	μεθα, μεσθα	μεθα			G. μένου
2	σθε	σθε	σθε		μένης
3	νται	ντο	σθωσαν, σθων		
D. 1	μεθα, μεθον	μεθα			
2	σθον	σθον	σθον		
3	σθον	σθην	σθων		

§ 280. III. TERMINATIONS OF VERBS IN *μι*.

		ACTIVE.		MIDDLE AND PASSIVE.		
Indicative,	S.	1	<i>μι</i>	<i>ν</i>	<i>μαι</i>	<i>μην</i>
		2	<i>ς</i>	<i>ς</i>	<i>σαι, αι</i>	<i>σο, ο</i>
		3	<i>σι</i>	<i>•</i>	<i>ται</i>	<i>το</i>
	P.	1	<i>μεν</i>	<i>μεν</i>	<i>μεθα</i>	<i>μεθα</i>
		2	<i>τε</i>	<i>τε</i>	<i>σθε</i>	<i>σθε</i>
		3	<i>νσι, ᾶσι</i>	<i>σαν</i>	<i>νται</i>	<i>ντο</i>
	D.	1	<i>μεν</i>	<i>μεν</i>	<i>μεθα</i>	<i>μεθα</i>
		2	<i>τον</i>	<i>τον</i>	<i>σθον</i>	<i>σθον</i>
		3	<i>τον</i>	<i>την</i>	<i>σθον</i>	<i>σθην</i>
Subjunctive,	S.	1	<i>ω</i>		<i>ωμαι</i>	
		2	<i>ης</i>		<i>η</i>	
		3	<i>η</i>		<i>ηται</i>	
	P.	1	<i>ωμεν</i>		<i>ώμεθα</i>	
		2	<i>ητε</i>		<i>ησθε</i>	
		3	<i>ωσι</i>		<i>ωνται</i>	
	D.	1	<i>ωμεν</i>		<i>ώμεθα</i>	
		2	<i>ητον</i>		<i>ησθον</i>	
		3	<i>ητον</i>		<i>ησθον</i>	
Optative,	S.	1	<i>ιην</i>		<i>ιμην</i>	
		2	<i>ιης</i>		<i>ιο</i>	
		3	<i>ιη</i>		<i>ιτο</i>	
	P.	1	<i>ιμεν, ἱμεν</i>		<i>ιμεθα</i>	
		2	<i>ιητε, ἱτε</i>		<i>ισθε</i>	
		3	<i>ιησαν, ἱαν</i>		<i>ιντο</i>	
	D.	1	<i>ιμεν, ἱμεν</i>		<i>ιμεθα</i>	
		2	<i>ιητον, ἱτον</i>		<i>ισθον</i>	
		3	<i>ιήτην, ἱτην</i>		<i>ισθην</i>	
Imperative,	S.	2	<i>θι, ς, ε</i>		<i>σο, ο</i>	
		3	<i>τω</i>		<i>σθω</i>	
		P.	2	<i>τε</i>		<i>σθε</i>
	3	<i>τωσαν, ντων</i>		<i>σθωσαν, σθων</i>		
	D.	2	<i>τον</i>		<i>σθον</i>	
		3	<i>των</i>		<i>σθων</i>	
Infinitive,			<i>ναι</i>		<i>σθαι</i>	
Participle,			<i>νς, νσα, ν</i>		<i>μενος, μένη, μενον</i>	

§ 281. IV. REGULAR TERMINATIONS

		Present.	Imperfect.	Future.	
Indicative,	S. 1	ω	ον	ωω	
	2	εις	εις	σεις	
	3	ει	ε	σει	
	P. 1	ομεν	ομεν	σομεν	
	2	ετε	ετε	στετε	
	3	ουσι	ον	σουσι	
	D. 1	ομεν	ομεν	σομεν	
	2	ετον	ετον	στων	
	3	ετον	ετην	στων	
	Subjunctive,	S. 1	ω		
		2	ης		
		3	η		
P. 1		ωμεν			
2		ητε			
3		ωσι			
D. 1		ωμεν			
2		ητον			
3		ητον			
Optative,		S. 1	οιμι		οδιμι
		2	οις		σοις
		3	οι		σοι
	P. 1	οιμεν		σοιμεν	
	2	οιτε		σοιτε	
	3	οιεν		σοιεν	
	D. 1	οιμεν		σοιμεν	
	2	οιτον		σοιτον	
	3	οιτην		σοιτην	
	Imperative,	S. 2	ε		
		3	ετω		
		P. 2	ετα		
3		ετωσαν, οντων			
D. 2		ετον			
3		ετων			
Infinitive,		ειν		σειν	
Participle,		ων, ουσα, ον		ων, ουσα, ον	
	Gen.	οντος, ούσης		οντος, ούσης	

OF THE ACTIVE VOICE.

		Aorist.	Perfect.	Pluperfect.	
Indicative,	S. 1	σα	κε	κεῖν, κη	
		2	σας	κεῖς	
		3	σε	κεῖ	
	P. 1	σαμεν	κεῖμεν	κεῖμεν	
		2	σατε	κεῖτε	
		3	σαν	κεῖσαν, κεσαν	
	D. 1	σαμεν	κεῖμεν	κεῖμεν	
		2	σατον	κεῖτον	
		3	σατήν	κεῖτην	
	Subjunctive,	S. 1	σω		
			2	σης	
			3	ση	
P. 1		σωμεν			
		2	σητε		
		3	σωσι		
D. 1		σωμεν			
		2	σητον		
		3	σητον		
Optative,		S. 1	σαιμι		
			2	σαις, σέαις	
			3	σαι, σέαι	
	P. 1	σαιμεν			
		2	σαιτε		
		3	σαιεν, σέαιεν		
	D. 1	σαιμεν			
		2	σαιτον		
		3	σαίτην		
	Imperative,	S. 2	σον		
			3	σάτω	
		P. 2	σατε		
3			σάτωσαν, σάντων		
D. 2		σατον			
		3	σάτων		
Infinitive,		σαι	κείναι		
Participle,		σῶς, σῶσα, σῶν	κεῖς, κεία, κεί		
	Gen.	σαντος, σάσης	κότος, κείας		

§ 282. V. REGULAR TERMINATIONS OF

	Present.	Imperfect.	Future Mid.	Aorist Mid.
Ind. S.	1 <i>ομαι</i>	<i>όμεην</i>	<i>σομαι</i>	<i>σάμην</i>
	2 <i>η, ει</i>	<i>ου</i>	<i>ση, σει</i>	<i>σω</i>
	3 <i>εται</i>	<i>ετο</i>	<i>σται</i>	<i>σατο</i>
P.	1 <i>όμεθα</i>	<i>όμεθα</i>	<i>σόμεθα</i>	<i>σάμεθα</i>
	2 <i>εσθε</i>	<i>εσθε</i>	<i>σεσθε</i>	<i>σασθε</i>
	3 <i>ονται</i>	<i>οντο</i>	<i>σονται</i>	<i>σαντο</i>
D.	1 <i>όμεθα</i>	<i>όμεθα</i>	<i>σόμεθα</i>	<i>σάμεθα</i>
	2 <i>εσθον</i>	<i>εσθον</i>	<i>σεσθον</i>	<i>σασθον</i>
	3 <i>εσθον</i>	<i>εσθην</i>	<i>σεσθον</i>	<i>σάσθην</i>
Subj. S.	1 <i>ωμαι</i>			<i>σωμαι</i>
	2 <i>η</i>			<i>ση</i>
	3 <i>ηται</i>			<i>σηται</i>
P.	1 <i>όμεθα</i>			<i>σόμεθα</i>
	2 <i>ησθε</i>			<i>σησθε</i>
	3 <i>ωνται</i>			<i>σωνται</i>
D.	1 <i>όμεθα</i>			<i>σόμεθα</i>
	2 <i>ησθον</i>			<i>σησθον</i>
	3 <i>ησθον</i>			<i>σησθον</i>
Opt. S.	1 <i>οίμην</i>		<i>σοίμην</i>	<i>σαίμην</i>
	2 <i>οιο</i>		<i>σοιο</i>	<i>σαιο</i>
	3 <i>οιτο</i>		<i>σοιτο</i>	<i>σαιτο</i>
P.	1 <i>οίμεθα</i>		<i>σοίμεθα</i>	<i>σαίμεθα</i>
	2 <i>οισθε</i>		<i>σοισθε</i>	<i>σαισθε</i>
	3 <i>οιντο</i>		<i>σοιντο</i>	<i>σαιντο</i>
D.	1 <i>οίμεθα</i>		<i>σοίμεθα</i>	<i>σαίμεθα</i>
	2 <i>οισθον</i>		<i>σοισθον</i>	<i>σαισθον</i>
	3 <i>οίσθην</i>		<i>σοίσθην</i>	<i>σαίσθην</i>
Imp. S.	2 <i>ου</i>			<i>σαι</i>
	3 <i>έσθω</i>			<i>σάσθω</i>
P.	2 <i>εσθε</i>			<i>σασθε</i>
	3 <i>έσθωσαν, έσθων</i>			<i>σάσθωσαν, σάσθων</i>
D.	2 <i>εσθον</i>			<i>σασθον</i>
	3 <i>έσθων</i>			<i>σάσθων</i>
Infin.	<i>εσθαι</i>		<i>σεσθαι</i>	<i>σασθαι</i>
Part.	<i>όμενος, η, ον</i>		<i>σόμενος</i>	<i>σάμενος</i>

THE MIDDLE AND PASSIVE VOICES.

	Perfect.	Pluperfect.	Aorist Pass.	Future Pass.
Ind. S.	1 <i>μαι</i>	<i>μην</i>	<i>θην</i>	<i>θήσομαι</i>
	2 <i>σαι</i>	<i>σο</i>	<i>θης</i>	<i>θήσῃ, θήσῃ</i>
	3 <i>ται</i>	<i>το</i>	<i>θη</i>	<i>θήσεται</i>
P.	1 <i>μεθα</i>	<i>μεθα</i>	<i>θημεν</i>	<i>θησόμεθα</i>
	2 <i>σθε</i>	<i>σθε</i>	<i>θητε</i>	<i>θήσεσθε</i>
	3 <i>νται</i>	<i>ντο</i>	<i>θησαν</i>	<i>θήσονται</i>
D.	1 <i>μεθα</i>	<i>μεθα</i>	<i>θημεν</i>	<i>θησόμεθα</i>
	2 <i>σθον</i>	<i>σθον</i>	<i>θητον</i>	<i>θήσεσθον</i>
	3 <i>σθον</i>	<i>σθην</i>	<i>θήτην</i>	<i>θήσεσθον</i>
Subj. S.	1		<i>θῶ</i>	
	2		<i>θῆς</i>	
	3		<i>θῆ</i>	
P.	1		<i>θῶμεν</i>	
	2		<i>θῆτε</i>	
	3		<i>θῶσι</i>	
D.	1		<i>θῶμεν</i>	
	2		<i>θῆτον</i>	
	3		<i>θῆτον</i>	
Opt. S.	1		<i>θείην</i>	<i>θήσοιμην</i>
	2		<i>θείης</i>	<i>θήσοιο</i>
	3		<i>θείη</i>	<i>θήσοιτο</i>
P.	1		<i>θείημεν, θείμεν</i>	<i>θησοίμεθα</i>
	2		<i>θείητε, θείτε</i>	<i>θήσοισθε</i>
	3		<i>θείησαν, θείεν</i>	<i>θήσοιντο</i>
D.	1		<i>θείημεν, θείμεν</i>	<i>θησοίμεθα</i>
	2		<i>θείητον</i>	<i>θήσοισθον</i>
	3		<i>θείητην</i>	<i>θησοίσθη</i>
Imp. S.	2 <i>σο</i>		<i>θητι</i>	
	3 <i>σθω</i>		<i>θήτω</i>	
	P. 2 <i>σθε</i>		<i>θητε</i>	
	3 <i>σθωσαν, σθων</i>		<i>θήτωσαν, θέντων</i>	
D.	2 <i>σθον</i>		<i>θητον</i>	
	3 <i>σθων</i>		<i>θήτων</i>	
Inf.	<i>σθαι</i>		<i>θήναι</i>	<i>θήσεσθαι</i>
Part.	<i>μένος</i>		<i>θείς, θείσα, θέν</i>	<i>θησόμενος</i>

§ 284. VII. ACTIVE VOICE OF THE

	Present.	Imperfect.	Future.
Ind. S. 1	βουλεύω	ἔβουλεον	βουλεύσω
2	βουλεύεις	ἔβούλευς	βουλεύσεις
3	βουλεύει	ἔβουλεῖς	βουλεύσει
P. 1	βουλεύομεν	ἔβουλεύομεν	βουλεύσομεν
2	βουλεύετε	ἔβουλεύετε	βουλεύσετε
3	βουλεύουσι	ἔβούλευον	βουλεύσουσι
D. 2	βουλεύετον	ἔβουλεύετον	βουλεύσετεν
3		ἔβουλεύετην	
Subj. S. 1	βουλεύω		
2	βουλεύῃς		
3	βουλεύῃ		
P. 1	βουλεύωμεν		
2	βουλεύῃτε		
3	βουλεύωσι		
D. 2	βουλεύητον		
Opt. S. 1	βουλεύοιμι		βουλεύσοιμι
2	βουλεύοις		βουλεύσοις
3	βουλεύοι		βουλεύσοι
P. 1	βουλεύοιμεν		βουλεύσοιμεν
2	βουλεύοιτε		βουλεύσοιτε
3	βουλεύοιεν		βουλεύσοιεν
D. 2	βουλεύοιτον		βουλεύσοιτον
3	βουλεύοιτην		βουλεύσοιτην
Imp. S. 2	βούλευε		
3	βουλεύετω		
P. 2	βουλεύετε		
3	βουλεύετωσαν, βουλεύόντων		
D. 2	βουλεύετον		
3	βουλεύετων		
Infin.	βουλεύειν		βουλεύσειν
Part.	βουλεύων		βουλεύσων

REGULAR VERB *βουλεύω, to plan, to counsel.*

<i>Active.</i>	<i>Perfect.</i>	<i>Pluperfect.</i>
<i>ἔβουλευσα</i>	<i>βεβούλευκα</i>	<i>ἔβεβουλεύκειν</i>
<i>ἔβουλευσας</i>	<i>βεβούλευκας</i>	<i>ἔβεβουλεύκεις</i>
<i>ἔβουλευσε</i>	<i>βεβούλευκε</i>	<i>ἔβεβουλεύκει</i>
<i>ἔβουλεύσαμεν</i>	<i>βεβουλεύκαμεν</i>	<i>ἔβεβουλεύκαμεν</i>
<i>ἔβουλεύσατε</i>	<i>βεβουλεύκατε</i>	<i>ἔβεβουλεύκατε</i>
<i>ἔβουλευσαν</i>	<i>βεβουλεύκασι</i>	<i>ἔβεβουλεύκασαν,</i> <i>ἔβεβουλεύκασαν</i>
<i>ἔβουλεύσατον</i>	<i>βεβουλεύκατον</i>	<i>ἔβεβουλεύκατον</i>
<i>ἔβουλευσάτην</i>		<i>ἔβεβουλευκεῖτην</i>
<i>βουλεύω</i>		
<i>βουλεύης</i>		
<i>βουλεύῃ</i>		
<i>βουλεύσωμεν</i>		
<i>βουλεύσητε</i>		
<i>βουλεύσωσι</i>		
<i>βουλεύσητον</i>		
<i>βουλεύσαιμι</i>		
<i>βουλεύσαις, βουλεύσαις</i>		
<i>βουλεύσαι, βουλεύσειε</i>		
<i>βουλεύσαιμεν</i>		
<i>βουλεύσαιτε</i>		
<i>βουλεύσαιεν, βουλεύσαιεν</i>		
<i>βουλεύσαιτον</i>		
<i>βουλευσαιήτην</i>		
<i>βούλευσον</i>		
<i>βουλευσάτω</i>		
<i>βουλεύσατε</i>		
<i>βουλευσάτωσαν,</i>		
<i>βουλευσάντων</i>		
<i>βουλεύσατον</i>		
<i>βουλευσάτων</i>		
<i>βουλεύσαι</i>	<i>βεβουλευκέναι</i>	
<i>βουλεύσῃς</i>	<i>βεβουλευκώς</i>	

§ 285. VIII. MIDDLE AND PASSIVE VOICES OF

(In the Middle Voice,

	Present.	Imperfect.	Future Mid.
Ind. S.	1 βουλευόμεαι	ἔβουλευόμην	βουλευόσομαι
	2 βουλεύη, βουλεύει	ἔβουλεύου	βουλεύησῃ, βουλεύσει
	3 βουλεύεται	ἔβουλεύετο	βουλεύσεται
P.	1 βουλευόμεθα	ἔβουλευόμεθα	βουλευόμεθα
	2 βουλεύεσθε	ἔβουλεύεσθε	βουλεύεσθε
	3 βουλεύονται	ἔβουλεύοντο	βουλεύσονται
D.	2 βουλεύεσθον	ἔβουλεύεσθον	βουλεύεσθον
	3	ἔβουλεύεσθην	
Subj. S.	1 βουλεύωμαι		
	2 βουλεύῃ		
	3 βουλεύηται		
P.	1 βουλευώμεθα		
	2 βουλεύησθε		
	3 βουλεύωνται		
D.	2 βουλεύησθον		
Opt. S.	1 βουλευοίμην		βουλευσοίμην
	2 βουλεύοιο		βουλεύσοιο
	3 βουλεύοιτο		βουλεύσοιτο
P.	1 βουλευοίμεθα		βουλευσοίμεθα
	2 βουλεύοισθε		βουλεύσοισθε
	3 βουλεύοιντο		βουλεύσοιντο
D.	2 βουλεύοισθον		βουλεύσοισθον
	3 βουλευοίσθην		βουλευσοίσθην
Imp. S.	2 βουλεύου		
	3 βουλεύεσθω		
P.	2 βουλεύεσθε		
	3 βουλεύεσθωσαν, βουλεύεσθων		
D.	2 βουλεύεσθον		
	3 βουλεύεσθων		
Infinitive.	βουλεύεσθαι		βουλεύεσθαι
Participle.	βουλευόμενος		βουλευόμενος

THE REGULAR VERB *βουλευώ*, to plan, to counsel.*to deliberate, to resolve.)*

Aorist Mid.	Perfect.	Pluperfect.
ἔβουλευσάμην	βεβούλευμαι	ἔβεβουλέμην
ἔβουλεύσω	βεβούλευσαι	ἔβεβούλευσο
ἔβουλεύσατο	βεβούλευται	ἔβεβούλευτο
ἔβουλευσάμεθα	βεβουλέμεθα	ἔβεβουλέμεθα
ἔβουλεύσασθε	βεβούλευσθε	ἔβεβούλευσθε
ἔβουλεύσαντο	βεβούλευνται	ἔβεβούλευντο
ἔβουλεύσασθον	βεβούλευσθον	ἔβεβούλευσθον
ἔβουλευσάσθη		ἔβεβουλεύσθη
βουλεύσωμαι		
βουλεύσῃ		
βουλεύσῃται		
βουλευσάμεθα		
βουλεύσῃσθε		
βουλεύσονται		
βουλεύσῃσθον		
βουλευσαίμην		
βουλεύσαιο		
βουλεύσαιτο		
βουλευσαίμεθα		
βουλεύσαισθε		
βουλεύσαιντο		
βουλεύσαισθον		
βουλευσαίσθη		
βούλευσαι	βεβούλευσο	
βουλευσάσθω	βεβουλεύσθω	
βουλεύσασθε	βεβούλευσθε	
βουλευσάσθωσαν,	βεβουλεύσθωσαν,	
βουλευσάσθων	βεβουλεύσθων	
βουλεύσασθον	βεβούλευσθον	
βουλευσάσθων	βεβουλεύσθων	
βουλεύσασθαι	βεβουλεύσθαι	
βουλευσάμενος	βεβουλεμένος	

TABLE VIII. COMPLETED.

	Aorist Pass.		Future Pass.	
Ind. S.	1 ἐβουλεύθη		βουλευθήσομαι	
	2 ἐβουλεύθης		βουλευθήσῃ,	
		3 ἐβουλεύθη	βουλευθήσῃαι	
	P.	1 ἐβουλεύθημεν		βουλευθήσομεθα
		2 ἐβουλεύθητε		βουλευθήσεσθε
		3 ἐβουλεύθησαν		βουλευθήσονται
D.	2 ἐβουλεύθητον		βουλευθήσεθον	
	3 ἐβουλευθήτην			
Subj. S.	1 βουλευθῶ			
	2 βουλευθῆς			
	3 βουλευθῆ			
	P.	1 βουλευθῶμεν		
		2 βουλευθῆτε		
		3 βουλευθῶσι		
D.	2 βουλευθήτων			
Opt. S.	1 βουλευθείην		βουλευθήσοίμην	
	2 βουλευθείης		βουλευθήσοιο	
	3 βουλευθείη		βουλευθήσοιτο	
	P.	1 βουλευθείημεν, βουλευθείμεν		βουλευθήσοίμεθα
		2 βουλευθείητε, βουλευθείτε		βουλευθήσοισθε
		3 βουλευθείησαν, βουλευθείεν		βουλευθήσοιντο
D.	2 βουλευθείητον		βουλευθήσοισθον	
	3 βουλευθείητην		βουλευθήσοισθην	
Imp. S.	2 βουλεύθητι			
	3 βουλευθήτω			
	P.	2 βουλεύθητε		
		3 βουλευθήτωσαν, βουλευθέντων		
D.	2 βουλεύθητον			
	3 βουλευθήτων			
Infin.	βουλευθῆναι		βουλευθήσεσθαι	
Part.	βουλευθείς		βουλευθήσομενος	

§ 286. IX. A. MUTE VERBS. I. LABIAL.

1. *Γράφω, to write.*

ACTIVE VOICE.

	Present.	Future.	Aorist.	Perfect.
Ind.	γράφω	γράψω	ἔγραψα	γέγραφα
Subj.	γράφω		γράψω	
Opt.	γράφοιμι	γράψοιμι	γράψαιμι	
Imp.	γράφε		γράψον	
Inf.	γράφειν	γράψειν	γράψαι	γεγραφέναι
Part.	γράφων	γράψων	γράψας	γεγραφώς
	Imperfect.			Pluperfect.
Ind.	ἔγραφον			ἔγεγράφειν

MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Aorist Mid.	3 Future.
Ind.	γράφομαι	γράψομαι	ἔγραψάμην	γεγράφομαι
Subj.	γράφωμαι		γράψωμαι	
Opt.	γραφοίμην	γραψοίμην	γραψαίμην	γεγραψοίμην
Imp.	γράφου		γράψαι	
Inf.	γράφεσθαι	γράψεσθαι	γράψασθαι	γεγράψεσθαι
Part.	γραφόμενος	γραψόμενος	γραψάμενος	γεγραψόμενος
	Imperfect.			
Ind.	ἐγραφόμην			
	1 Aor. Pass.	2 Aor. Pass.	1 Fut. Pass.	2 Fut. Pass.
Ind.	ἐγράφθην	ἐγράφη	γραφθήσομαι	γραφήσομαι
Subj.	γραφθῶ	γραφῶ		
Opt.	γραφθείην	γραφείην	γραφθήσοίμην	γραφησοίμην
Imp.	γραφθήτι	γραφήτι		
Inf.	γραφθῆναι	γραφῆναι	γραφθήσεσθαι	γραφήσεσθαι
Part.	γραφθείς	γραφείς	γραφθησόμενος	γραφησόμενος
	PRESENT, IND.	IMP.	INF.	PLUPERFECT.
S. 1	γέγραμμαι		γεγράφθαι	ἔγεγράμμην
2	γέγραψαι	γέγραψο		ἔγέγραψο
3	γέγραπται	γεγράφθω		ἔγέγραπτο
P. 1	γεγράμμεθα		Part.	ἔγεγράμμεθα
2	γέγραφθε	γέγραφθε	γεγραμμένος	ἔγέγραφθε
3	γεγραμμένοι	γεγράφθωσαν,		γεγραμμένοι
	[εἰσὶ	γεγράφθων		[ῆσαν
D. 2	γέγραφθον	γέγραφθον		ἔγέγραφθον
3		γεγράφθων		ἔγεγράφθον

§ 287. LABIAL. 2. *Λείπω, to leave.*

ACTIVE VOICE.

	Present.	Imperfect.	Future.	2 Perfect.	2 Pluperfect.
Ind.	<i>λείπω</i>	<i>ἔλειπον</i>	<i>λείψω</i>	<i>λίλαπα</i>	<i>ἐλαλοίπειν'</i>
Subj.	<i>λείπω</i>				
Opt.	<i>λείποιμι</i>		<i>λείβοιμι</i>		
Imp.	<i>λείπε</i>				
Inf.	<i>λείπειν</i>		<i>λείψειν</i>	<i>λελοπίναί</i>	
Part.	<i>λείπων</i>		<i>λείφων</i>	<i>λελοπίως</i>	

AORIST II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	<i>ἔλιπον</i>	<i>λίπω</i>	<i>λίποιμι</i>		<i>λιπέϊν</i>
2	<i>ἔλιπες</i>	<i>λίπῃς</i>	<i>λίποις</i>	<i>λίπε</i>	
3	<i>ἔλιπε</i>	<i>λίπῃ</i>	<i>λίποι</i>	<i>λίπέτω</i>	Part.
P. 1	<i>ἔλιπόμην</i>	<i>λίπωμην</i>	<i>λίποιμεν</i>		<i>λιπόν</i>
2	<i>ἔλιπετε</i>	<i>λίπητε</i>	<i>λίποιτε</i>	<i>λίπετε</i>	<i>λιπούσα</i>
3	<i>ἔλιπον</i>	<i>λίπωσι</i>	<i>λίποιεν</i>	<i>λιπέωσαν, λιπόντων</i>	<i>λιπόν</i>
D. 2	<i>ἔλιπετον</i>	<i>λίπητον</i>	<i>λίποιτον</i>	<i>λίπετον</i>	<i>λιπόντος</i>
3	<i>ἔλιπέτην</i>		<i>λίποιτην</i>	<i>λιπέτων</i>	<i>λιπούσης</i>

MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Perfect.	Aorist Pass.
Ind.	<i>λείπομαι</i>	<i>λείψομαι</i>	<i>ἔλειμμαι</i>	<i>ἐλείφθην</i>
Subj.	<i>λείπωμαι</i>			<i>λειφθῶ</i>
Opt.	<i>λείποιμην</i>	<i>λείβοίμην</i>		<i>λειφθείην</i>
Imp.	<i>λείπου</i>		<i>ἔλειψο</i>	<i>λειφθῆτι</i>
Inf.	<i>λείπεσθαι</i>	<i>λείψεσθαι</i>	<i>ἔλειφθαι</i>	<i>λειφθῆναι</i>
Part.	<i>λειπόμενος</i>	<i>λειψόμενος</i>	<i>λελειμμένος</i>	<i>λειφθείς</i>
	Imperfect.	3 Future.	Pluperfect.	Future Pass.
Ind.	<i>ἐλειπόμην</i>	<i>λελεψομαι</i>	<i>ἐλελείμην</i>	<i>λειφθήσομαι</i>

AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	<i>ἔλιπόμην</i>	<i>λίπωμαι</i>	<i>λίποιμην</i>		<i>λιπέσθαι</i>
2	<i>ἔλιπου</i>	<i>λίπῃ</i>	<i>λίποιε</i>	<i>λιπού</i>	
3	<i>ἔλιπετο</i>	<i>λίπηται</i>	<i>λίποιτο</i>	<i>λιπέσθαι</i>	Part.
P. 1	<i>ἔλιπόμεθα</i>	<i>λιπώμεθα</i>	<i>λιποίμεθα</i>		<i>λιπόμενος</i>
2	<i>ἔλιπεσθε</i>	<i>λιψησθε</i>	<i>λιποισθε</i>	<i>λιπεσθε</i>	
3	<i>ἔλιποντο</i>	<i>λιπωνται</i>	<i>λιποιντο</i>	<i>λιπέσθωσαν, λιπέσθων</i>	
D. 2	<i>ἔλιπεσθον</i>	<i>λιψησθον</i>	<i>λιποισθον</i>	<i>λιπεσθον</i>	
3	<i>ἔλιπέσθην</i>		<i>λιποισθην</i>	<i>λιπέσθων</i>	

§ 288. II. PALATAL. *Πράσσω* or *πράττω*, *to do*.

ACTIVE VOICE.

	Present.	Future.	Aorist.	1 Perfect.	2 Perfect.
Ind.	<i>πράσσω, πράττω</i>	<i>πράξω</i>	<i>ἔπραξα</i>	<i>πέπραχα</i>	<i>πέπραγα</i>
Subj.	<i>πράσσω, πράττω</i>		<i>πράξω</i>		
Opt.	<i>πράσσοιμι, πράττοιμι</i>	<i>πράξοιμι</i>	<i>πράξαιμι</i>		
Imp.	<i>πράσσε, πράττε</i>		<i>πράξον</i>	[<i>να</i>	[<i>να</i>
Inf.	<i>πράσσειν, πράττειν</i>	<i>πράξεν</i>	<i>πράξει</i>	<i>πεπραχέ-</i>	<i>πεπραγέ-</i>
Part.	<i>πράσσων, πράττων</i>	<i>πράξων</i>	<i>πράξας</i>	<i>πεπραχώς</i>	<i>πεπραγώς</i>
	Imperfect.			1 Pluperfect.	2 Pluperfect.
	<i>ἔπρασσον, ἔπραττον</i>			<i>ἔπεπράχην</i>	<i>ἔπεπραγών</i>

MIDDLE AND PASSIVE VOICES.

	Present.	Imperfect.	Future Mid.	
Ind.	<i>πράσσομαι, πράττομαι</i>	<i>ἐπρασσόμεην, ἐπραττόμεην</i>	<i>πράξομαι</i>	
Subj.	<i>πράσσωμαι, πράττωμαι</i>			
Opt.	<i>πρασσοίμην, πραττοίμην</i>		<i>πραξοίμην</i>	
Imp.	<i>πράσσου, πράττου</i>			
Inf.	<i>πράσσεσθαι, πράττεσθαι</i>		<i>πράξεσθαι</i>	
Part.	<i>πρασσόμενος, πραττόμενος</i>		<i>πραξόμενος</i>	
	Aorist Mid.	Aorist Pass.	Future Pass.	3 Future.
Ind.	<i>ἐπραξάμην</i>	<i>ἐπράχθην</i>	<i>πραχθήσομαι</i>	<i>πεπραξομαι</i>
Subj.	<i>πράξωμαι</i>	<i>πραχθῶ</i>		
Opt.	<i>πραξάιμην</i>	<i>πραχθειήν</i>	<i>πραχθησοίμην</i>	<i>πεπραξοίμην</i>
Imp.	<i>πράξαι</i>	<i>πραχθητι</i>		
Inf.	<i>πράξασθαι</i>	<i>πραχθῆναι</i>	<i>πραχθήσεσθαι</i>	<i>πεπραξέσθαι</i>
Part.	<i>πραξάμενος</i>	<i>πραχθείς</i>	<i>πραχθήσόμενος</i>	<i>πεπραξόμενος</i>

	PRESENT.		PLUPERFECT.	
	Ind.	Imp.	Inf.	
S.	1 <i>πέπραγμα</i>		<i>πεπραχθαι</i>	<i>ἔπεπράχμην</i>
	2 <i>πέπραξι</i>	<i>πέπραξο</i>		<i>ἔπέπραξο</i>
	3 <i>πέπρακται</i>	<i>πεπράχθω</i>		<i>ἔπέπρακτο</i>
P.	1 <i>πεπραγμέθα</i>		<i>πεπραγμένοι</i>	<i>ἔπεπράγμεθα</i>
	2 <i>πέπραχθε</i>	<i>πέπραχθε</i>		<i>ἔπέπραχθε</i>
	3 <i>πεπραγμένοι</i>	<i>πεπραχθώσαν,</i>		<i>πεπραγμένοι</i>
		[<i>είσι</i> <i>πεπράχθων</i>		[<i>ήσθη</i>
D.	2 <i>πέπραχθον</i>	<i>πέπραχθον</i>		<i>ἔπέπραχθον</i>
	3	<i>πεπράχθων</i>		<i>ἔπεπραχθην</i>

§ 289. III. LINGUAL. 1. Πείθω, to persuade.

(2 Perfect, to trust; Middle and Passive, to believe, to obey.)

ACTIVE VOICE.

	Present.	Future.	1 Aorist.	2 Aorist.	1 Perfect.	2 Perfect.
Ind.	πείθω	πείσω	ἔπεισα	ἔπειθον	πέπεικα	πέποιθα
Subj.	πείθω	πείσω	πείσω	πίθω	πέποιθα	πέποιθα
Opt.	πείθοιμι	πείσοιμι	πέσαιμι	πίθοιμι	πέποιθῶ	πέποιθῶ
Imp.	πείθε	πείσῃ	πίθει	πίθει	πέπεισθι	πέπεισθι
Inf.	πείθειν	πείσειν	πίσαι	πίθειν	πέπεικέναι	πέποιθέναι
Part.	πείθων	πείσων	πίσας	πίθων	πέπεικώς	πέποιθώς

Imperfect.

ἔπειθον

1 Pluperfect. 2 Pluperfect.

ἔπεπεικέναι ἔπεποιθέναι

MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	2 Aor. Mid.	Aorist Pass.	Future Pass.
Ind.	πείθομαι	πείσομαι	ἐπιθόμεν	ἐπεισθην	πεισθήσομαι
Subj.	πείθωμαι	πείσωμαι	πίθωμαι	πεισθῶ	πεισθῶ
Opt.	πείθοίμην	πείσοίμην	πιθόίμην	πεισθείην	πεισθησοίμην
Imp.	πείθου	πείσῃ	πίθου	πεισθητι	πεισθητι
Inf.	πείθεσθαι	πείσεσθαι	πίθεσθαι	πεισθῆναι	πεισθήσεσθαι
Part.	πείθόμενος	πείσόμενος	πιθόμενος	πεισθῆς	πεισθησόμενος

Imperfect.

ἐπειθόμην

PERFECT.

PLUPERFECT.

	Ind.	Imp.	Inf.	Part.
S. 1	πέπεισμαι		πεπέισθαι	
2	πέπεισαι	πέπεισο		
3	πέπεισται	πεπεισθω		
P. 1	πεπεισμεθα		πεπεισμένοι	
2	πέπεισθε	πέπεισθε		
3	πεπεισμένοι [είσ]	πεπεισθωσαν, πεπεισθων		
D. 2	πέπεισθον	πέπεισθον		
3		πεπεισθων		

§ 290. 2. *Κομίζω, to bring.*

(Middle, to receive.)

ACTIVE VOICE.

	Present.	Future.	Aorist.	Perfect.
Ind.	κομίζω	κομίσω	έκομισα	κεκόμισα
Subj.	κομίζωμαι		κομισωμαι	
Opt.	κομίζοιμι	κομίσοιμι	κομισάιμι	
Imp.	κόμιζε		κόμισον	
Inf.	κομίζειν	κομίσειν	κομίσαι	κεκομικέναι
Part.	κομίζων	κομίσων	κομίσας	κεκομικώς
	Imperfect.			Pluperfect.
	έκομιζον			έκεκομικειν

MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Aorist Mid.	Aorist Pass.
Ind.	κομίζομαι	κομίσομαι	έκομισάμην	έκομισθήν
Subj.	κομίζωμαι		κομισωμαι	κομισθῶ
Opt.	κομίζοιμην	κομισοίμην	κομισάιμην	κομισθείην
Imp.	κομίζου		κόμισαι	κομισθήτι
Inf.	κομίζεσθαι	κομίσεσθαι	κομισασθαι	κομισθήναι
Part.	κομίζόμενος	κομισόμενος	κομισάμενος	κομισθείς
	Imperfect.	Perfect.	Pluperfect.	Future Pass.
Ind.	έκομιζόμην	κεκόμισαμαι	έκεκομισμην	κομισθήσομαι
Opt.				κομισθήσοιμην
Imp.		κεκόμισο		
Inf.		κεκομισθαι		κομισθήσεσθαι
Part.		κεκομισμένος		κομισθήσόμενος

ATTIC FUTURE.

	ACTIVE.		MIDDLE.	
	Ind.	Inf.	Ind.	Inf.
S. 1	κομιῶ	κομιῆς.	κομιούμαι	κομιῆσθαι
2	κομιεῖς		κομιεῖ	
3	κομιεῖ	Part.	κομιεῖται	Part.
P. 1	κομιούμεν	κομιῶν	κομιούμεθα	κομιούμενος
2	κομιεῖτε	κομιούσα	κομιεῖσθε	
3	κομιούσι	κομιούν	κομιούνται	
D. 2	κομιῶντων	κομιούντος	κομιῶσθων	

§ 291. X. B. LIQUID VERBS.

1. Ἀγγέλλω, to announce.

ACTIVE VOICE.

	Present.	Imperfect.	2 Aorist.	Perfect.	Pluperfect.
Ind.	ἄγγελλω	ἤγγελλον	ἤγγελον	ἤγγεκα	ἤγγεκαίην
Subj.	ἄγγελλω		ἄγγελω		
Opt.	ἄγγελλοιμι		ἄγγελοιμι		
Imp.	ἄγγελλε		ἄγγελε		
Inf.	ἄγγελλειν		ἄγγελεῖν	ἤγγελέναι	
Part.	ἄγγελλων		ἄγγελων	ἤγγεκαῖς	

FUTURE.

	Ind.	Opt.	Inf.	Part.
S. 1.	ἄγγελῶ	ἄγγελοῖμι, ἄγγελοίην	ἄγγελεῖν	ἄγγελων
2.	ἄγγελεῖς	ἄγγελοῖς, ἄγγελοῖης		ἄγγελοῦσα
3.	ἄγγελεῖ	ἄγγελοῖ, ἄγγελοῖη		ἄγγελοῦν
P. 1.	ἄγγελοῦμεν	ἄγγελοῖμεν, ἄγγελοίημεν		ἄγγελοῦντος
2.	ἄγγελεῖτε	ἄγγελοῖτε, ἄγγελοῖητε		ἄγγελοῦσης
3.	ἄγγελοῦσι	ἄγγελοῖεν		
D. 2.	ἄγγελεῖτον	ἄγγελοῖτον, ἄγγελοῖητον		
3.		ἄγγελοῖτην, ἄγγελοῖήτην		

AORIST I.

	Ind.	Subj.	Opt.	Imp.
S. 1.	ἤγγειλα	ἄγγελλω	ἄγγελλαιμι	
2.	ἤγγειλας	ἄγγελλης	ἄγγελλαις, ἄγγελλαις	ἄγγειλον
3.	ἤγγειλε	ἄγγελλῃ	ἄγγελλαι, ἄγγελλεις	ἄγγειλάτω
P. 1.	ἤγγειλαμεν	ἄγγελλωμεν	ἄγγελλαιμεν	
2.	ἤγγειλατε	ἄγγελλητε	ἄγγελλαιτε	ἄγγειλατε
3.	ἤγγειλαν	ἄγγελλωσι	ἄγγελλαιεν, ἄγγελλαιεν	ἄγγειλάτωσαν, ἄγγειλάντων
D. 2.	ἤγγειλατον	ἄγγελλητον	ἄγγελλαιτον	ἄγγειλατον
3.	ἤγγειλάτην		ἄγγειλάτην	ἄγγειλάτων
Inf.	ἄγγελλαι.		Part. ἄγγειλας, ἄσα, αν · G. ατος, ἄσης.	

MIDDLE AND PASSIVE VOICES.

	Present.	2 Aor. Mid.	1 Aor. Pass.	2 Aor. Pass.
Ind.	ἄγγελλομαι	ἤγγελόμην	ἤγγελόθην	ἤγγελέην
Subj.	ἄγγελλωμαι	ἄγγελλωμαι	ἄγγελοῦμαι	ἄγγελοῦμαι
Opt.	ἄγγελλοίμην	ἄγγελοίμην	ἄγγελοῦμαι	ἄγγελοῦμαι
Imp.	ἄγγελλου	ἄγγελοῦ	ἄγγελοῦ	ἄγγελοῦ
Inf.	ἄγγελλεσθαι	ἄγγελέσθαι	ἄγγελοῦσθαι	ἄγγελοῦσθαι
Part.	ἄγγελλόμενος	ἄγγελόμενος	ἄγγελοῦμενος	ἄγγελοῦμενος

	Imperfect.	1 Future.	2 Future.
Ind.	ἡγγελλόμεν	ἄγγελθήσομαι	ἄγγελήσομαι
Opt.		ἄγγελθῶσοίμην	ἄγγελῶσοίμην
Inf.		ἄγγελθήσεσθαι	ἄγγελήσεσθαι
Part.		ἄγγελθήσομενος	ἄγγελήσομενος

FUTURE MIDDLE.

	Ind.	Opt.	Inf.	Part.
S. 1	ἄγγελοῦμαι	ἄγγελοίμην	ἄγγελεῖσθαι	ἄγγελούμενος
2	ἄγγελῆ, ἄγγελῆ	ἄγγελοῖτο		ἄγγελουμένη
3	ἄγγελεῖται	ἄγγελοῖτο		ἄγγελούμενος
P. 1	ἄγγελοῦμεθα	ἄγγελοίμεθα		ἄγγελουμένοι
2	ἄγγελεῖσθε	ἄγγελοῖσθε		ἄγγελουμένης
3	ἄγγελοῦνται	ἄγγελοῖντο		
D. 2	ἄγγελεῖσθον	ἄγγελοῖσθον		
3		ἄγγελοῖσθην		

AORIST I. MIDDLE.

	Ind.	Subj.	Op	Imp.
S. 1	ἡγγελάμην	ἄγγελωμαι	ἄγγελάμην	
2	ἡγγεῖλω	ἄγγεῖλη	ἄγγεῖλαιο	ἄγγεῖλαι
3	ἡγγεῖλατο	ἄγγεῖληται	ἄγγεῖλαιοτο	ἄγγελάσθω
P. 1	ἡγγελάμεθα	ἄγγελώμεθα	ἄγγελαίμεθα	
2	ἡγγεῖλασθε	ἄγγεῖλησθε	ἄγγελαίσθε	ἄγγεῖλασθε
3	ἡγγεῖλαντο	ἄγγεῖλονται	ἄγγεῖλαιντο	ἄγγελάσθωσαν, ἄγγελάσθων
D. 2	ἡγγεῖλασθον	ἄγγεῖλησθον	ἄγγελαίσθον	ἄγγεῖλασθον
3	ἡγγεῖλάσθην		ἄγγελαίσθην	ἄγγελάσθων
		Inf. ἄγγεῖλασθαι.	Part. ἄγγελαίμενος.	

		PRESENT.		PLUPERFECT.
	Ind.	Imp.	Inf.	
S. 1	ἡγγεῖμαι		ἡγγεῖσθαι	ἡγγεῖμην
2	ἡγγεῖσαι	ἡγγεῖσαι		ἡγγεῖσαι
3	ἡγγεῖται	ἡγγεῖσθω	Part.	ἡγγεῖτο
P. 1	ἡγγεῖμεθα		ἡγγεῖμένοι	ἡγγεῖμεθα
2	ἡγγεῖσθε	ἡγγεῖσθε		ἡγγεῖσθε
3	ἡγγεῖμένοι εἰσι	ἡγγεῖσθωσαν, ἡγγεῖσθων		ἡγγεῖμένοι ἦσαν
D. 2	ἡγγεῖσθον	ἡγγεῖσθον		ἡγγεῖσθον
3		ἡγγεῖσθων		ἡγγεῖσθον

§ 292. LIQUID. 2. Φαίνω, to show.

(2 Perf. and Middle, to appear.)

ACTIVE VOICE.

	Present.	Future.	Aorist.	1 Perfect.	2 Perfect.
Ind.	φαίνω	φανῶ	ἔφηνα	πέφαγκα	πέφηνα
Subj.	φαίνω		φήνω		
Opt.	φαίνομαι	φανοῦμι, φανοίην	φήναιμι		
Imp.	φαίνε		φήνον		
Inf.	φαίνειν	φανείν	φήναι		πεφηνέναι
Part.	φαίνων	φανών	φήνας		πεφηνώς
	Imperfect.				2 Pluperfect.
	ἔφαινον				ἐπεφήντιν

MIDDLE AND PASSIVE VOICES.

	Present.	Imperfect.	Future Mid.	Aorist Mid.
Ind.	φαίνομαι	ἐφαινόμην	φανοῦμαι	ἔφηνάμην
Subj.	φαίνομαι			φήτωμαι
Opt.	φαιροίμην		φανοίμην	φήναιμην
Imp.	φαίνου			φήναι
Inf.	φαίνεσθαι		φανείσθαι	φήνασθαι
Part.	φαινόμενος		φανόμενος	φήνάμενος

	1 Aor. Pass.	2 Aor. Pass.	1 Fut. Pass.	2 Fut. Pass.
Ind.	ἔφάνθη	ἔφάνην	φανθήσομαι	φανήσομαι
Subj.	φανθῶ	φανῶ		
Opt.	φανθείην	φανείην	φανθησοίμην	φανησοίμην
Imp.	φάνθητι	φάνηθι		
Inf.	φανθήναι	φανῆναι	φανθήσεσθαι	φανήσεσθαι
Part.	φανθείς	φανείς	φανθησόμενος	φανησόμενος

PERFECT.

	Ind.	Imp.	Inf.	PLUPERFECT.
S. 1	πέφασμαι		πεφάνθαι	επεφάσμη
2	πέφασαι	πέφασσο		επέφασσο
3	πέφανται	πεφάνθω		επέφαντο
P. 1	πεφάσμεθα		πεφασμένοι	επεφάσμεθα
2	πέφανθε	πέφανθε		επέφανθε
3	πεφασμένοι εισί	πεφάνθωσαν, πεφάνθων		πεφασμένοι ἦσαν
D. 2	πέφανθεν	πέφανθον		επέφανθον
3		πεφάνθων		επεφάνθη

§ 293. XI. C. DOUBLE CONSONANT VERBS.

1. *Αύξω* or *αυξάνω*, to increase.

ACTIVE VOICE.

	Present.		Future.	Aorist.	Perfect.
Ind.	αύξω,	αυξάνω	αυξήσω	ηύξησα	ηύξηκα
Subj.	αύξωι,	αυξάνωι		αυξήσωι	
Opt.	αύξοιμι,	αυξάνοιμι	αυξήσοιμι	αυξήσαιμι	
Imp.	αύξε,	αυξανε		αυξησον	
Inf.	αυξειν,	αυξανειν	αυξησειν	αυξησαι	ηύξηκέναι
Part.	αυξων,	αυξανων	αυξησων	αυξησας	ηύξηκώς
	Imperfect.				Pluperfect.
	ηύξον,	ηύξανον			ηύξηκειν

MIDDLE AND PASSIVE VOICES.

	Present.		Future Mid.	Aorist Mid.
Ind.	αύξομαι,	αυξάνομαι	αυξήσομαι	ηύξησάμην
Subj.	αύξωμαι,	αυξάνωμαι		αυξήσωμαι
Opt.	αυξοίμην,	αυξανοίμην	αυξησοίμην	αυξησάμην
Imp.	αύξου,	αυξανου		αυξηθη
Inf.	αυξεσθαι,	αυξανεσθαι	αυξησεσθαι	αυξησασθαι
Part.	αυξόμενος,	αυξανόμενος	αυξησόμενος	αυξησάμενος
	Imperfect.			
	ηύξόμην,	ηύξανόμην		
	Perfect.	Pluperfect.	Aorist Pass.	Future Pass.
Ind.	ηύξημαι	ηύξημην	ηύξηθη	αυξηθήσομαι
Subj.			αυξηθῶ	
Opt.			αυξηθείην	αυξηθήσοίμην
Imp.	ηύξησο		αυξηθήτι	
Inf.	ηυξησθαι		αυξηθήναι	αυξηθήσεσθαι
Part.	ηυξημένος		αυξηθείς	αυξηθήσόμενος

§ 294. 2. Perfect Passive of *κάμπτω*, to bend, and *ἐλέγχω*, to convict.

	Indicative.		Imperative.	
S. 1	κέκαμμαι	ἐλήλεγμαι		
2	κέκαμψαι	ἐλήλεγξαι	κέκαμψο	ἐλήλεγξο
3	κέκαμπται	ἐλήλεγκται	κεκάμφθω, &c.	ἐληλέγχθω, &c.
P. 1	κεκάμμεθα	ἐηλέγεμεθα		Infinitive.
2	κέκαμφθε	ἐηλέγχθε	κεκάμφθαι	ἐηλέγχθαι
3	κεκαμμένοι	ἐηλεγμένοι		Participle.
	[εἰσὶ	[εἰσὶ	κεκαμμένος	ἐηλεγμένος
D. 2	κέκαμφθον	ἐηλέγχθον		

§ 295. XII. D. PURE VERBS. I. CONTRACT.

1. Τιμάω, to honor.

ACTIVE VOICE.

PRESENT IND.		PRESENT SUBJ.	
S. 1	τιμάω, τιμῶ	τιμάω, τιμῶ	τιμῶ
2	τιμάεις, τιμάῃς	τιμάῃς, τιμάῃς	τιμάῃς
3	τιμάει, τιμάῃ	τιμάῃ, τιμάῃ	τιμάῃ
P. 1	τιμάομεν, τιμῶμεν	τιμάομεν, τιμῶμεν	τιμῶμεν
2	τιμάετε, τιμάτε	τιμάῃτε, τιμάτε	τιμάτε
3	τιμάουσι, τιμῶσι	τιμάωσι, τιμῶσι	τιμῶσι
D. 2	τιμάετον, τιμάτον	τιμάῃτον, τιμάτον	τιμάτον
IMPERFECT.		PRESENT OPT.	
S. 1	ἐτίμαον, ἐτίμων	τιμάοιμι, τιμῶμι, τιμῶην	τιμῶην
2	ἐτίμαες, ἐτίμας	τιμάοις, τιμῶς, τιμῶης	τιμῶης
3	ἐτίμαε, ἐτίμα	τιμάοι, τιμῶ, τιμῶη	τιμῶη
P. 1	ἐτιμάομεν, ἐτιμῶμεν	τιμάοιμεν, τιμῶμεν, τιμῶημεν	τιμῶημεν
2	ἐτιμάετε, ἐτιμάτε	τιμάοιτε, τιμῶτε, τιμῶητε	τιμῶητε
3	ἐτίμαον, ἐτίμων	τιμάοιεν, τιμῶεν	
D. 2	ἐτιμάετον, ἐτιμάτον	τιμάοιτον, τιμῶτον, τιμῶητον	τιμῶητον
3	ἐτιμαέτην, ἐτιμάτην	τιμαοίτην, τιμῶτην, τιμῶητην	τιμῶητην
PRESENT IMP.		PRESENT INF.	
S. 2	τίμαε, τίμα	τιμάειν, τιμῶν	τιμῶν
3	τιμαέτω, τιμάτω		
		PRESENT PART.	
P. 2	τιμάετε, τιμάτε	τιμάων, τιμῶν	τιμῶν
3	τιμαέτωσαν, τιμάτωσαν, τιμαόντων, τιμώντων	τιμάουσα, τιμῶσα	τιμῶσα
		τιμάον, τιμῶν	τιμῶν
D. 2	τιμάετον, τιμάτον	G. τιμαόντος, τιμῶντος	τιμῶντος
3	τιμαέτων, τιμάτων	τιμαούσης, τιμῶσης	τιμῶσης
Future.		Aorist.	
Ind.	τιμήσω	ἐτίμησα	τετίμηκα
Subj.		τιμήσω	ἐτετιμήμην
Opt.	τιμήσοιμι	τιμήσοιμι	
Imp.		τίμησον	
Inf.	τιμήσειν	τιμήσαι	τετιμηκέναι
Part.	τιμήσων	τιμήσας	τετιμηκώς

MIDDLE AND PASSIVE VOICES.

	PRESENT IND.		PRESENT SUBJ.	
S. 1	τιμάσομαι,	τιμῶμαι	τιμάσομαι,	τιμῶμαι
2	τιμάῃ,	τιμᾷ	τιμάῃ,	τιμᾷ
3	τιμάσεται,	τιμάται	τιμάηται,	τιμάται
P. 1	τιμάομεθα,	τιμώμεθα	τιμάομεθα,	τιμώμεθα
2	τιμάσθε,	τιμᾶσθε	τιμάσθε,	τιμᾶσθε
3	τιμάσονται,	τιμῶνται	τιμάωνται,	τιμῶνται
D. 2	τιμάσθων,	τιμᾶσθων	τιμάσθων,	τιμᾶσθων

	IMPERFECT.		PRESENT OPT.	
S. 1	ἐτιμάομην,	ἐτιμῶμην	τιμαοίμην,	τιμῶμην
2	ἐτιμάου,	ἐτιμῶ	τιμάοιο,	τιμῶο
3	ἐτιμάετο,	ἐτιμᾶτο	τιμάοιτο,	τιμῶτο
P. 1	ἐτιμάομεθα,	ἐτιμώμεθα	τιμαοίμεθα,	τιμῶμεθα
2	ἐτιμάεσθε,	ἐτιμᾶσθε	τιμάοισθε,	τιμῶσθε
3	ἐτιμάοντο,	ἐτιμῶντο	τιμάοιντο,	τιμῶντο
D. 2	ἐτιμάεσθων,	ἐτιμᾶσθων	τιμάοισθων,	τιμῶσθων
3	ἐτιμάεσθην,	ἐτιμᾶσθην	τιμαοίσθην,	τιμῶσθην

	PRESENT IMP.		PRESENT IMP.	
S. 2	τιμάου,	τιμῶ	τιμάεσθαι,	τιμᾶσθαι
3	τιμάεσθω,	τιμᾶσθω		
P. 2	τιμάεσθε,	τιμᾶσθε		
3	τιμάεσθωσαν,	τιμᾶσθωσαν,		
	τιμαέσθων,	τιμᾶσθων		
D. 2	τιμάεσθων,	τιμᾶσθων		
3	τιμαέσθων,	τιμᾶσθων		

	Future Mid.	Aorist Mid.	Perfect.	Aorist Pass.
Ind.	τιμήσομαι	ἐτιμησάμην	τετιμημαι	ἐτιμήθη
Subj.		τιμησώμαι		τιμηθῶ
Opt.	τιμησοίμην	τιμησαίμην		τιμηθείην
Imp.		τιμησαι	τετιμησο	τιμήθητι
Inf.	τιμήσεσθαι	τιμησασθαι	τετιμησθαι	τιμηθῆναι
Part.	τιμησόμενος	τιμησάμενος	τετιμημένος	τιμηθείς
	3 Future.		Pluperfect.	Future Pass.
Ind.	τετιμήσομαι		ἐτετιμήμην	τιμηθήσομαι
Opt.	τετιμησοίμην			τιμηθήσοίμην
Inf.	τετιμήσεσθαι			τιμηθήσεσθαι
Part.	τετιμησόμενος			τιμηθήσόμενος

§ 296. CONTRACT. 2. Φιλέω, to love.

ACTIVE VOICE.

PRESENT IND.		PRESENT SUBJ.			
S. 1	φιλέω, φιλω̄	φιλέω,	φιλω̄		
2	φιλέεις,	φιλέης,	φιλή̄ς		
3	φιλέει,	φιλέῃ,	φιλή̄ῃ		
P. 1	φιλόμεν,	φιλέωμεν,	φιλω̄μεν		
2	φιλέετε,	φιλέητε,	φιλή̄τε		
3	φιλόουσι,	φιλέωσι,	φιλω̄σι		
D. 2	φιλέετον,	φιλέητον,	φιλή̄τον		
IMPERFECT.		PRESENT OPT.			
S. 1	ἐφιλέον,	ἐφιλον	φιλόομι,	φιλοῶμι,	φιλοῖην
2	ἐφιλέεις,	ἐφιλείς	φιλόοις,	φιλοῶς,	φιλοῖης
3	ἐφιλέει,	ἐφιλεί	φιλόοι,	φιλοῶ,	φιλοῖῃ
P. 1	ἐφιλόμεν,	ἐφιλοῦμεν	φιλόομεν,	φιλοῶμεν,	φιλοῖμεν
2	ἐφιλέετε,	ἐφιλείτε	φιλόοιτε,	φιλοῶτε,	φιλοῖτε
3	ἐφιλέον,	ἐφιλον	φιλόοιεν,	φιλοῶεν	
D. 2	ἐφιλέετον,	ἐφιλείτον	φιλόοιτον,	φιλοῶτον,	φιλοῖτον
3	ἐφιλέετην,	ἐφιλείτην	φιλοῖτην,	φιλοῖτην,	φιλοῖτην
PRESENT IMP.		PRESENT INF.			
S. 2	φιλέε,	φιλεί	φιλέειν,	φιλεῖν	
3	φιλέετω,	φιλείτω	PRESENT PART.		
P. 2	φιλέετε,	φιλείτε	φιλέων,	φιλών	
3	φιλέετῶσαν,	φιλείτῶσαν,	φιλέουσα,	φιλοῦσα	
	φιλέοντων,	φιλούντων,	φιλέον,	φιλοῦν	
D. 2	φιλέετον,	φιλείτον	G. φιλέοντος,	φιλούντος	
3	φιλέετων,	φιλείτων	φιλεούσης,	φιλούσης	
	Future.	Aorist.	Perfect.	Pluperfect.	
Ind.	φιλήσω	ἐφίλησα	πεφίληκα	ἐπεφίληκην	
Subj.		φιλήσω			
Opt.	φιλήσοιμι	φιλήσαιμι			
Imp.		φιλήσον			
Inf.	φιλήσειν	φιλήσαι	πεφίληκέναι		
Part.	φιλήσων	φιλήσας	πεφίληκώς		

MIDDLE AND PASSIVE VOICES.

PRESENT IND.		PRESENT SUBJ.	
S. 1	φιλέομαι, φιλοῦμαι	φιλέωμαι, φιλοῶμαι	φιλόωμαι
2	φιλέῃ, φιλείε, φιλήῃ, φιλεῖ	φιλέῃη, φιλεῖη	φιλήῃη
3	φιλείται, φιλεῖται	φιλέηται, φιλεῖται	φιλήηται
P. 1	φιλόμεθα, φιλούμεθα	φιλόμεθα, φιλούμεθα	φιλόμεθα
2	φιλέσθε, φιλεῖσθε	φιλέσθε, φιλεῖσθε	φιλήσθε
3	φιλόνται, φιλοῦνται	φιλέανται, φιλοῦνται	φιλῶνται
D. 2	φιλέσθον, φιλεῖσθον	φιλέσθον, φιλεῖσθον	φιλήσθον
IMPERFECT.		PRESENT OPT.	
S. 1	ἐφιλέωην, ἐφιλούμην	φιλοίμην, φιλοίμην	φιλοίμην
2	ἐφιλέου, ἐφιλοῦ	φιλοῖο, φιλοῖο	φιλοῖο
3	ἐφιλείτο, ἐφιλεῖτο	φιλείοτο, φιλοῖτο	φιλοῖτο
P. 1	ἐφιλόμεθα, ἐφιλούμεθα	φιλοίμεθα, φιλοίμεθα	φιλοίμεθα
2	ἐφιλέσθε, ἐφιλεῖσθε	φιλοῖσθε, φιλοῖσθε	φιλοῖσθε
3	ἐφιλείντο, ἐφιλοῦντο	φιλείντο, φιλοῦντο	φιλοῦντο
D. 2	ἐφιλέσθον, ἐφιλεῖσθον	φιλοῖσθον, φιλοῖσθον	φιλοῖσθον
3	ἐφιλείσθην, ἐφιλείσθην	φιλοῖσθην, φιλοῖσθην	φιλοῖσθην
PRESENT IMP.		PRESENT IMP.	
S. 2	φιλείου, φιλοῦ	φιλέσθαι, φιλεῖσθαι	
3	φιλείσθαι, φιλείσθαι		
P. 2	φιλέσθε, φιλεῖσθε		
3	φιλείσθωσαν, φιλείσθωσαν		
D. 2	φιλέσθω, φιλεῖσθω		
3	φιλείσθων, φιλείσθων		
		PRESENT PART.	
		φιλέομενος, φιλοῦμενος	φιλοῦμενος
		φιλομένη, φιλουμένη	φιλουμένη
		φιλούμενον, φιλούμενον	φιλούμενον
		PERFECT.	
Ind.	φιλήσομαι	πεφίλημαι	ἐφιλήθη
Subj.			φιληθῶ
Opt.	φιλησοίμην		φιληθῆην
Imp.	φιλήσαι	πεφίλησο	φιλήθητι
Inf.	φιλήσασθαι	πεφίλησθαι	φιληθῆναι
Part.	φιλησόμενος	πεφιλημένος	φιληθείς
		FUTURE PASS.	
Ind.	πεφιλήσομαι	ἔπιφιλήμην	φιληθήσομαι
Opt.	πεφιλησοίμην		φιληθήσοίμην
Inf.	πεφιλήσασθαι		φιληθήσασθαι
Part.	πεφιλησόμενος		φιληθήσόμενος

§ 297. CONTRACT. 3. *Δηλώω, to manifest.*

ACTIVE VOICE.

PRESENT IND.		PRESENT SUBJ.	
S. 1	δηλώω, δηλωῶ	δηλώω, δηλωῶ	δηλωῶ
2	δηλόεις, δηλοῖς	δηλόης, δηλοῖς	δηλοῖς
3	δηλόει, δηλοῖ	δηλόη, δηλοῖ	δηλοῖ
P. 1	δηλόομεν, δηλοῦμεν	δηλόομεν, δηλωῶμεν	δηλωῶμεν
2	δηλόετε, δηλοῦτε	δηλόητε, δηλώετε	δηλώετε
3	δηλόουσι, δηλοῦσι	δηλώουσι, δηλώσι	δηλώσι
D. 2	δηλόετον, δηλοῦτον	δηλόητον, δηλώετον	δηλώετον

IMPERFECT.		PRESENT OPT.	
S. 1	εδήλοον, εδήλων	δηλόοιμι, δηλοῖμι, δηλοίην	δηλοίην
2	εδήλοες, εδήλους	δηλόοις, δηλοῖς, δηλοίης	δηλοίης
3	εδήλοε, εδήλου	δηλόοι, δηλοῖ, δηλοίη	δηλοίη
P. 1	εδηλόομεν, εδηλοῦμεν	δηλόοιμεν, δηλοῖμεν, δηλοίημεν	δηλοίημεν
2	εδηλόετε, εδηλοῦτε	δηλόοιτε, δηλοῖτε, δηλοίητε	δηλοίητε
3	εδήλοον, εδήλων	δηλόοιεν, δηλοῖεν	
D. 2	εδηλόετον, εδηλοῦτον	δηλόοιτον, δηλοῖτον, δηλοίητον	δηλοίητον
3	εδηλοέτην, εδηλούτην	δηλοοίτην, δηλοίτην, δηλοίητην	

PRESENT IMP.		PRESENT INF.	
S. 2	δήλοε, δήλου	δηλόειν, δηλοῦν	
3	δηλοέτω, δηλούτω		
PRESENT PART.			
P. 2	δηλόετε, δηλοῦτε	δηλόων, δηλῶν	
3	δηλοέτωσαν, δηλούτωσαν, δηλοόντων, δηλούντων	δηλόουσα, δηλοῦσα δηλόον, δηλοῦν	
D. 2	δηλόετον, δηλοῦτον	G. δηλόοντος, δηλοῦντος	
3	δηλοέτων, δηλούτων	δηλοούσης, δηλούσης	

	Future.	Aorist.	Perfect.	Pluperfect.
Ind.	δηλώσω	εδήλωσα	δεδήλωκα	εδεδηλώκειν
Subj.		δηλώσω		
Opt.	δηλώσοιμι	δηλώσαιμι		
Imp.		δήλωσον		
Inf.	δηλώσειν	δηλώσαι	δεδηλωκέναι	
Part.	δηλώσων	δηλώσας	δεδηλωκώς	

MIDDLE AND PASSIVE VOICES.

PRESENT IND.		PRESENT SUBJ.	
S. 1	δηλόομαι, δηλοῦμαι	δηλόομαι, δηλώμαι	δηλώμαι
2	δηλόη, δηλοῖ	δηλόη, δηλοῖ	δηλοῖ
3	δηλόεται, δηλοῦται	δηλόηται, δηλώται	δηλώται
P. 1	δηλούμεθα, δηλούμεθα	δηλούμεθα, δηλώμεθα	δηλώμεθα
2	δηλόεσθε, δηλοῦσθε	δηλόησθε, δηλώσθε	δηλώσθε
3	δηλούνται, δηλύνται	δηλώνται, δηλύνται	δηλύνται
D. 2	δηλόεσθον, δηλοῦσθον	δηλόησθον, δηλώσθον	δηλώσθον
IMPERFECT.		PRESENT OPT.	
S. 1	ἔδηλοῦμην, ἐδηλούμην	δηλοοίμην, δηλοίμην	δηλοίμην
2	ἔδηλοῦ, ἐδηλοῦ	δηλοοιο, δηλοῖο	δηλοῖο
3	ἔδηλόετο, ἐδηλοῦτο	δηλόοιτο, δηλοῖτο	δηλοῖτο
P. 1	ἔδηλούμεθα, ἐδηλούμεθα	δηλοοίμεθα, δηλοίμεθα	δηλοίμεθα
2	ἔδηλόεσθε, ἐδηλοῦσθε	δηλοοίσθε, δηλοῖσθε	δηλοῖσθε
3	ἔδηλόοντο, ἐδηλύντο	δηλοοίντο, δηλοῖντο	δηλοῖντο
D. 2	ἔδηλόεσθον, ἐδηλοῦσθον	δηλοοίσθον, δηλοῖσθον	δηλοῖσθον
3	ἔδηλόεσθην, ἐδηλούσθην	δηλοοίσθην, δηλοῖσθην	δηλοῖσθην
PRESENT IMP.		PRESENT IMP.	
S. 2	δηλόου, δηλοῦ	δηλόεσθαι, δηλοῦσθαι	δηλοῦσθαι
3	δηλόεσθω, δηλούσθω		
P. 2	δηλόεσθε, δηλοῦσθε		
3	δηλόεσθασιν, δηλούσθασιν		
		PRESENT PART.	
D. 2	δηλόεσθον, δηλοῦσθον	δηλοόμενος, δηλούμενος	δηλούμενος
3	δηλόεσθων, δηλούσθων	δηλοομένη, δηλουμένη	δηλουμένη
		δηλοόμενον, δηλούμενον	δηλούμενον
	Future Mid.	Aorist Mid.	Perfect.
Ind.	δηλώσομαι	ἔδηλωσάμην	δεδήλωμαι
Subj.		δηλώσομαι	
Opt.	δηλωσοίμην	δηλωσοίμην	
Imp.		δηλώσαι	δεδήλωσο
Inf.	δηλώσεσθαι	δηλώσασθαι	δεδηλώσθαι
Part.	δηλωσόμενος	δηλωσάμενος	δεδηλωμένος
	3 Future.		Pluperfect.
Ind.	δεδηλώσομαι		ἔδηλωσάμην
Opt.	δεδηλωσοίμην		
Inf.	δεδηλώσεσθαι		
Part.	δεδηλωσόμενος		Future Pass.
			δηλωθήσομαι
			δηλωθήσοίμην
			δηλωθήσεσθαι
			δηλωθήσόμενος

§ 298. PURE VERBS. II. VERBS IN μ .

1. Ἰσθῆμι, to place, to station.

(2 Aor., Perf., Plup., and 3 Fut., to stand.)

ACTIVE VOICE.

PRESENT.

	Ind.	Subj.	Opt.	Imp.
S.	1 ἰσθῆμι	ἰσθῆ	ἰσθαίην	
	2 ἰσθῆς	ἰσθῆς	ἰσθαίης	ἰσθη
	3 ἰσθῆσι	ἰσθῆ	ἰσθαίῃ	ἰσθάτω
P.	1 ἰσθᾶμεν	ἰσθᾶμεν	ἰσθαίμεν, ἰσθαῖμεν	
	2 ἰσθατε	ἰσθῆτε	ἰσθαίητε, ἰσθαῖτε	ἰσθατα
	3 ἰσθᾶσι	ἰσθᾶσι	ἰσθαίησαν, ἰσθαῖεν	ἰσθαίωσαν, ἰσθάντων
D.	2 ἰσθατον	ἰσθῆτον	ἰσθαίητον, ἰσθαῖτον	ἰσθατον
	3		ἰσθαίῃτην, ἰσθαῖτην	ἰσθάτω
	Inf. ἰσθάναι.	Part. ἰσθᾶς, ἄσα, ἄν	G, ἄντος, ἄσης.	

IMPERFECT.

S.	1 ἰσθη	P. ἰσθᾶμεν	D. ἰσθατον
	2 ἰσθῆς	ἰσθατε	ἰσθάτην
	3 ἰσθη	ἰσθᾶσαν	

AORIST II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S.	1 ἕσθη	σθῶ	σθαίην		σθῆναι
	2 ἕσθῆς	σθῆς	σθαίης	σθῆθι (σθᾶ)	
	3 ἕσθη	σθῆ	σθαίῃ	σθῆτω	Part.
P.	1 ἕσθημεν	σθῶμεν	σθαίμεν, σθαῖμεν		σθᾶς
	2 ἕσθητε	σθῆτε	σθαίητε, σθαῖτε	σθῆτε	
	3 ἕσθησαν	σθῶσι	σθαίησαν, σθαῖεν	σθῆτωσαν, σθάντων	
D.	2 ἕσθητον	σθῆτον	σθαίητον, σθαῖτον	σθῆτον	
	3 ἕσθητην		σθαίῃτην, σθαῖτην	σθῆτων	

	Future.	1 Aorist.	Perfect.	Pluperfect.	3 Future.
Ind.	στήσω	ἕστησα	ἕστηκα	ἕστηκειν, εἰστήκειν	στήξω
Subj.		στήσῃ	ἕστηκω		
Opt.	στήσοιμι	στήσοιμι			στήξοιμι
Imp.		στήσον			
Inf.	στήσειν	στήσαι	*		στήξαι
Part	στήσας	στήσας	ἕστηκώς		στήξας

PERFECT II.					PLUPERF. II.
	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	*	ἴστω	ἴσταιην		ἴσταναι
2	*	*	ἴσταιης	ἴσταθι	*
3	*	*	ἴσταιη	ἴστάτω	Part.
P. 1	ἴσταμεν	ἴστώμεν	&c.	ἴστώς	ἴσταμεν
2	ἴστατε	*		ἴστατε	ἴστατε
3	ἴσᾶσι	ἴσῶσι		&c.	ἴσᾶσιν
D. 2	ἴστατον	*		ἴσῶτος	ἴστατον
3				ἴσῶσης	ἴσᾶτήν

MIDDLE AND PASSIVE VOICES.

PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἴσταμαι	ἴστώμαι	ἴσταιμην		ἴστασθαι
2	ἴστασαι	ἴσῆ	ἴσταιο	ἴτασο, ἴτω	
3	ἴσταται	ἴσῆται	ἴσταιτο	ἴσᾶσθω	Part.
P. 1	ἴσάμεθα	ἴσώμεθα	ἴσᾶμεθα		ἴσάμενος
2	ἴσασθε	ἴσῆσθε	ἴσᾶσθε	ἴτασθε	
3	ἴσωνται	ἴσῶνται	ἴσᾶντο	ἴσᾶσθωσαν, ἴσᾶσθων	
D. 2	ἴσασθον	ἴσῆσθον	ἴσᾶσθον	ἴσασθον	
3			ἴσᾶσθην	ἴσᾶσθων	

IMPERFECT

S. 1	ἴσάμην	P. ἴσάμεθα	D.	
2	ἴτασο, ἴτω	ἴσασθε	ἴσασθον	
3	ἴστατο	ἴσαντο	ἴσᾶσθην	

Fut. Mid. στήσομαι. Aor. Mid. ἐστήσάμην. Perf. ἴσταμαι.
Pluperf. ἐστάμην. 3 Fut. Mid. ἐστήξομαι. Aor. Pass. ἐστάσθην.
Fut. Pass. σταθήσομαι.

§ 299. 2. THE SECOND AORIST πρίασθαι, to buy.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐπριάμην	πρώμαι	πριαίμην		πρίασθαι
2	ἐπρίω	πρή	πριαιο	πρίκσο, πρίω	
3	ἐπρίατο	πρήται	πριαιτο	πριάσθω	Part.
P. 1	ἐπριάμεθα	πρώμεθα	πριαίμεθα		πριάμενος
2	ἐπρίασθε	πρήσθε	πριασθε	πρίκσθε	
3	ἐπριαντο	πρήνται	πριαντο	πριάσθωσαν, πριάσθων	
D. 2	ἐπριασθον	πρήσθον	πριασθον	πριασθον	
3	ἐπριάσθην		πριασθην	πριάσθων	

§ 300. VERBS IN *μι*. 3. *τίθημι*, to put.

ACTIVE VOICE.

PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	τίθημι	τιθῶ	τιθείην	
2	τίθης	τιθῆς	τιθείης	τίθει
3	τίθησι	τιθῆ	τιθείη	τιθέτω
P. 1	τιθέμεν	τιθῶμεν	τιθείημεν, τιθεῖμεν	
2	τιθετε	τιθῆτε	τιθείητε, τιθείτε	τίθετε
3	τιθέσσι, τιθεῖσι	τιθῶσι	τιθείησαν, τιθεῖεν	τιθέτωσαν, τιθέτω
D. 2	τιθετον	τιθῆτον	τιθείητον, τιθείτον	τιθετον
3			τιθειήτην, τιθειτην	τιθέτην

Inf. τιθέναι. Part. τιθείς, εῖσα, ἐν. G. ἐντος, εἰσης.

IMPERFECT.

S. 1	ἐτίθην, ἐτίθουν	P. ἐτιθέμεν	D.
2	ἐτίθης, ἐτίθεις	ἐτιθετε	ἐτιθετον
3	ἐτίθη, ἐτίθει	ἐτιθεσαν	ἐτιθέτην

AORIST I.

AORIST II.

	Ind.	Ind.	Subj.	Opt.	Imp.
S. 1	ἔθηκα	*	θῶ	θείην	
2	ἔθηκας	*	θῆς	θείης	θείς
3	ἔθηκε	*	θῆ	θείη	θείτω
P. 1	ἔθηκαμεν	ἔθαμεν	θῶμεν	θείημεν, θεῖμεν	
2	ἔθηκατε	ἔθατε	θῆτε	θείητε, θεῖτε	θείτε
3	ἔθηκαν	ἔθεσαν	θῶσι	θείησαν, θεῖεν	θείτωσαν, θείτω
D. 2		ἔθετον	θῆτον	θείητον, θεῖτον	θείτον
3		ἔθέτην		θειήτην,θειτην	θείτων

AOR. II. Inf. θεῖναι. Part. θεῖς, θεῖσα, θέν. G. θέντος, θεῖσης.

	Futura.	Perfect.	Pluperfect.
Ind.	θήσω	τέθεικα	ἐτεθεικα
Opt.	θήσομι		
Inf.	θήσειν	τεθεικέναι	
Part.	θήσων	τεθεικώς	

MIDDLE AND PASSIVE VOICES.

PRESENT.

	Ind.	Subj.	Opt.	
S. 1	τιθέμαι	τιθῶμαι	τιθῆμην, τιθοίμην	
2	τίθῃσαι, τίθη	τιθῆῃ	τιθῆαι, τιθῆαι	
3	τίθεται	τιθῆται	τιθῆιτο, τιθῆοιτο	
P. 1	τιθίμεθα	τιθώμεθα	τιθῆμεθα, τιθούμεθα	
2	τιθῆσθε	τιθῆσθε	τιθῆσθε, τιθούσθε	
3	τίθενται	τιθῶνται	τιθῆντο, τιθούντο	
D. 2	τιθῆσθον	τιθῆσθον	τιθῆσθον, τιθούσθον	
3			τιθῆσθην, τιθούσθην	

	Imp.	Inf.	IMPERFECT.
S. 1		τιθῆσθαι	ἐτιθέμην
2	τιθῆσο, τίθου		ἐτιθῆσο, ἐτιθου
3	τιθέσθω	Part.	ἐτιθῆτο
P. 1		τιθίμενος	ἐτιθίμεθα
2	τιθῆσθε		ἐτιθῆσθε
3	τιθέσθωσαν, τιθέσθων		ἐτιθῆντο
D. 2	τιθῆσθον		ἐτιθῆσθον
3	τιθέσθων		ἐτιθέσθων

AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	έθίμην	θῶμαι	θίμην (θούμην)		θῆσθαι
2	ἕθου	θῆῃ	θῆιτο	θού	
3	ἕθητο	θῆται	θῆιτο	θῆσθω	Part.
P. 1	έθίμεθα	θώμεθα	θίμεθα		θίμενος
2	ἕθῆσθε	θῆσθε	θῆσθε	θῆσθε	
3	ἕθεντο	θῶνται	θῆντο	θῆσθωσαν, θῆσθων	
D. 2	ἕθῆσθον	θῆσθον	θῆσθον	θῆσθον	
3	έθῆσθην		θῆσθην	θῆσθων	

	Fut. Mid.	Aor. Pass.	Fut. Pass.	Perfect.	Pluperfect.
Ind.	θήσομαι	έτέθην	τεθήσομαι	τέθειμαι	έτεθείμην
Subj.		τεθῶ			
Opt.	θησοίμην	τεθείην	τεθησοίμην		
Imp.		τέθητι		τέθεισο	
Inf.	θήσεσθαι	τεθήναι	τεθήσεσθαι	τεθείσθαι	
Part.	θησόμενος	τεθείς	τεθησόμενος	τεθειμένος	

§ 301. VERBS IN *μι*. 4. *Δίδωμι*, to give.

ACTIVE VOICE.

PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	<i>δίδωμι</i>	<i>διδῶ</i>	<i>διδόην</i> (<i>διδῶην</i>)	
2	<i>δίδως</i>	<i>διδῶς</i>	<i>διδούης</i>	<i>δίδου</i>
3	<i>δίδωσι</i>	<i>διδῶ</i>	<i>διδοίη</i>	<i>διδότω</i>
P. 1	<i>δίδομεν</i>	<i>διδῶμεν</i>	<i>διδόημεν</i> , <i>διδούμεν</i>	
2	<i>δίδοτε</i>	<i>διδώτε</i>	<i>διδοίητε</i> , <i>διδούτε</i>	<i>δίδοτε</i>
3	<i>διδάσσι</i> , <i>διδούσι</i>	<i>διδῶσι</i>	<i>διδοίησαν</i> , <i>διδούϊεν</i>	<i>διδότωσαν</i> , <i>διδόντων</i>
D. 2	<i>δίδοτον</i>	<i>διδῶτον</i>	<i>διδόητον</i> , <i>διδούτον</i>	<i>δίδοτον</i>
3			<i>διδοίητην</i> , <i>διδούτην</i>	<i>διδότων</i>

Inf. *διδόναι*. Part. *διδούς*, *οὔσα*, *όν*. G. *όντος*, *ούσης*.

IMPERFECT.

S. 1	<i>ἔδιδων</i> , <i>ἔδιδουν</i>	P. <i>ἔδιδομεν</i>	D.
2	<i>ἔδιδως</i> , <i>ἔδιδους</i>	<i>ἔδιδοτε</i>	<i>ἔδιδοτον</i>
3	<i>ἔδιδω</i> , <i>ἔδιδου</i>	<i>ἔδιδοσαν</i>	<i>ἔδιδότην</i>

AORIST I.

AORIST II.

	Ind.	Ind.	Subj.	Opt.	Imp.
S. 1	<i>ἔδωκα</i>	*	<i>δῶ</i>	<i>δοίην</i> (<i>δώην</i>)	
2	<i>ἔδωκας</i>	*	<i>δῶς</i>	<i>δοίης</i>	<i>δός</i>
3	<i>ἔδωκε</i>	*	<i>δῶ</i>	<i>δοίη</i>	<i>δότω</i>
P. 1	<i>ἔδωκαμεν</i>	<i>ἔδομεν</i>	<i>δῶμεν</i>	<i>δοίημεν</i> , <i>δοῖμεν</i>	
2	<i>ἔδωκατε</i>	<i>ἔδοτε</i>	<i>δῶτε</i>	<i>δοίητε</i> , <i>δοῖτε</i>	<i>δότε</i>
3	<i>ἔδωκαν</i>	<i>ἔδοσαν</i>	<i>δῶσι</i>	<i>δοίησαν</i> , <i>δοῖεν</i>	<i>δότωσαν</i> , <i>δόντων</i>
D. 2		<i>ἔδοτον</i>	<i>δῶτον</i>	<i>δοίητον</i> , <i>δοῖτον</i>	<i>δότον</i>
3		<i>ἔδότην</i>		<i>δοίητην</i> , <i>δοῖτην</i>	<i>δότων</i>

AOR. II. Inf. *δοῦναι*. Part. *δούς*, *δοῦσα*, *δόν*. G. *δόντος*, *δούσης*.

	Future.	Perfect.	Pluperfect.
Ind.	<i>δώσω</i>	<i>δέδωκα</i>	<i>ἔδειδώκειν</i>
Opt.	<i>δώσοιμι</i>		
Inf.	<i>δώσειν</i>	<i>δεδώκειναι</i>	
Part.	<i>δώσων</i>	<i>δεδωκώς</i>	

MIDDLE AND PASSIVE VOICES.

PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	δίδομαι	διδῶμαι	διδόμην	
2	δίδουσαι	διδῶ	δίδουο	δίδουσο, δίδου
3	δίδονται	διδῶται	δίδουτο	δίδουσθε
P. 1	διδόμεθα	διδόμεθα	διδόμεθα	
2	δίδουσθε	διδῶσθε	δίδουσθε	διδούσθε
3	δίδονται	διδῶνται	δίδονται	διδόσθεσαν, διδόσθων
D. 2	δίδουσθον	διδῶσθον	δίδουσθον	δίδουσθον
3			διδούσθην	διδόσθων

Inf. δίδουσαι.

Part. διδόμενος.

IMPERFECT.

S. 1	ἰδιδόμην	P. ἰδιδόμεθα	D.	
2	ἰδιδουσο, ἰδίδου	ἰδιδουσθε		ἰδιδουσθον
3	ἰδίδουτο	ἰδίδονται		ἰδιδούσθην

AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἰδόμην	δῶμαι	δοίμην		δόσθαι
2	ἴδου	δῶ	δοῖτο	δοῦ	
3	ἴδοτο	δῶται	δοῖτο	δόσθω	Part.
P. 1	ἰδόμεθα	δῶμεθα	δοίμεθα		δόμενος
2	ἴδουσθε	δῶσθε	δοῖσθε	δόσθε	
3	ἴδονται	δῶνται	δοῖντο	δόσθεσαν, δόσθων	
D. 2	ἴδουσθον	δῶσθον	δοῖσθον	δόσθον	
3	ἰδόσθην		δοῖσθην	δόσθων	

	Fut. Mid.	Aor. Pass.	Fut. Pass.	Perfect.	Pluperfect.
Ind.	δώσομαι	ἰδόσθην	δοθήσομαι	δέδομαι	ἰδέδομην
Subj.		δοσῶ			
Opt.	δωσοίμην	δοσείην	δοθήσοίμην		
Imp.		δόσθητι		δέδοσο	
Inf.	δώσεσθαι	δοσθήναι	δοθήσεσθαι	δέδοσθαι	
Part.	δωσόμενος	δοσθείς	δοθήσόμενος	δέδομένος	

§ 302. VERBS IN *μι*. 5. *Δείκνυμι*, to show.

ACTIVE VOICE.

PRESENT.

	Ind.	Subj.	Opt.	Imp.
S.	1 <i>δείκνυμι</i>	<i>δείκνῶ</i>	<i>δείκνύοιμι</i>	
	2 <i>δείκνῃς</i>	<i>δείκνῆς</i>	<i>δείκνύοις</i>	<i>δείκνῦ</i>
	3 <i>δείκνῃσι</i>	<i>δείκνῆ</i>	<i>δείκνῶσι</i>	<i>δείκνῦτω</i>
P.	1 <i>δείκνῦμεν</i>	<i>δείκνύωμεν</i>	<i>δείκνύοιμεν</i>	
	2 <i>δείκνυτε</i>	<i>δείκνύητε</i>	<i>δείκνύοιτε</i>	<i>δείκνῦτε</i>
	3 <i>δείκνῦσθε</i> , <i>δείκνῦσι</i>	<i>δείκνύωσι</i>	<i>δείκνύοιεν</i>	<i>δείκνῦσσαν</i> , <i>δείκνῦντων</i>
D.	2 <i>δείκνῦτον</i>	<i>δείκνῆτον</i>	<i>δείκνύοιτον</i>	<i>δείκνῦτον</i>
	3		<i>δείκνυοίτην</i>	<i>δείκνῦτων</i>
	Inf. <i>δείκνύμαι</i> .	Part. <i>δείκνύς, ὄσα, ὄν</i> .		G. ὄντος, ὄσης.

IMPERFECT.

S.	1 <i>ἔδεικνῦν</i> ,	<i>ἔδεικνῶν</i>	P. <i>ἔδεικνύμεν</i>	D.
	2 <i>ἔδεικνῃς</i> ,	<i>ἔδεικνῆς</i>	<i>ἔδεικνυτε</i>	<i>ἔδεικνῦτον</i>
	3 <i>ἔδεικνῷ</i> ,	<i>ἔδεικνῶσι</i>	<i>ἔδεικνυσαν</i>	<i>ἔδεικνῦτην</i>

Future *δείξω*.Aorist *ἔδειξα*.

MIDDLE AND PASSIVE VOICES.

PRESENT.

	Ind.	Subj.	Opt.	Imp.
S.	1 <i>δείκνῦμαι</i>	<i>δείκνύωμαι</i>	<i>δείκνυοίμην</i>	
	2 <i>δείκνυσαι</i>	<i>δείκνῆ</i>	<i>δείκνύοιο</i>	<i>δείκνυσο</i>
	3 <i>δείκνυται</i>	<i>δείκνῆται</i>	<i>δείκνύοιτο</i>	<i>δείκνύσθω</i>
P.	1 <i>δείκνύμεθα</i>	<i>δείκνύωμεθα</i>	<i>δείκνυόμεθα</i>	
	2 <i>δείκνυσθε</i>	<i>δείκνῆσθε</i>	<i>δείκνύοισθε</i>	<i>δείκνυσθε</i>
	3 <i>δείκνυται</i>	<i>δείκνύονται</i>	<i>δείκνύοιντο</i>	<i>δείκνύσθωσαν</i> , <i>δείκνύσθων</i>
D.	2 <i>δείκνυσθον</i>	<i>δείκνῆσθον</i>	<i>δείκνύοισθον</i>	<i>δείκνυσθον</i>
	3		<i>δείκνυοίσθην</i>	<i>δείκνύσθων</i>
	Inf. <i>δείκνυσθαι</i> .		Part. <i>δείκνύμενος</i> .	

IMPERFECT.

S.	1 <i>ἔδεικνύμην</i>	P. <i>ἔδεικνύμεθα</i>	D.
	2 <i>ἔδεικνυσο</i>	<i>ἔδεικνυσθε</i>	<i>ἔδεικνυσθον</i>
	3 <i>ἔδεικνυτο</i>	<i>ἔδεικνυτο</i>	<i>ἔδεικνύσθην</i>

Fut. Mid. *δείξομαι*. Aor. Mid. *ἔδειξάμην*. Perf. *δίδειγμα*.
 Pluperf. *ἔδειξίμην*. Aor. Pass. *ἔδειχθην*. Fut. Pass. *δειχθήσομαι*.

§ 303. 6. *Φημί, to say.*

PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	φημί, ἡμί	φῶ	φαίην		φάναι
2	φῆς, φῆς	φῆς	φαίης	φάθι	
3	φησί	φῆ	φαίη	φάτω	Part.
P. 1	φᾶμεν	φῶμεν	φαίμεν, φαίμεν		φᾶς
2	φατέ	φῆτε	φαίητε, φαίτε	φάτε	
3	φᾶσι	φῶσι	φαίησαν, φαίεν	φάτωσαν, φάντων	
D. 2	φᾶτόν	φῆτον	φαίητον, φαίτον	φάτον	
3			φαίητην, φαίτην	φάτων	

IMPERFECT.

S. 1	ἔφην, ἦν		P. ἔφαμεν	D. ἔφατον
2	ἔφης, ἔφῃσθα		ἔφατε	ἔφάτην
3	ἔφη, ἦ		ἔφασαν	

SYNOPSIS OF ASSOCIATED FORMS.

ACTIVE VOICE.

	Present.	Imperfect.	Future.
Ind.	φημί, φάσκω	ἔφην, ἔφασκον	φήσω, ἐρῶ
Subj.	φῶ, φάσκω		
Opt.	φαίην, φάσκειμι		* ἐροῖμι, ἐροίην
Imp.	φάθι, φάσκει		
Inf.	φάναι, φάσκειν		φήσειν, ἐρεῖν
Part.	φᾶς, φάσκων		φήσων, ἐρῶν

	1 Aorist.	2 Aorist.	Perfect.	Pluperfect.
Ind.	ἔφησα, εἶπα	εἶπον	εἶρηκα	εἰρήκειν
Subj.	φήσω, εἶπω	εἶπω		
Opt.	φήσαιμι, εἶπαιμι	εἶποιμι		
Imp.	* εἶπον	εἶπέ		
Inf.	φήσαι, εἶπαι	εἶπεῖν	εἰρηκέναι	
Part.	φήσας, εἶπας	εἰπών	εἰρηκώς	

MIDDLE AND PASSIVE VOICES.

Pres. Inf. φάσθαι, Part. φάμενος · Perf. Imp. S. 3 πεφάσθω ·
 Imperf. ἐφασκόμεν · Perf. εἶρημαι, Plup. εἰρήμην, 3 Fut. εἰρήσομαι,
 Aor. Pass. ἐφῆθήην, ἐφῆθέην, Fut. Pass. ῥηθήσομαι.

§ 304. VERBS IN μ . 7. ἴημι, to send.

ACTIVE VOICE.

PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἴημι	ἰῶ	ἰείην		ἰέναι
2	ἴης	ἰῆς	ἰείης	ἴει	
3	ἴησι	ἰῆ	ἰείη	ἰέτω	Part.
P. 1	ἴεμεν	ἰῶμεν	ἰείημεν, ἰείμεν		ἰεῖς
2	ἴετε	ἰῆτε	ἰείητε, ἰεῖτε	ἴετε-	
3	ἴασι, ἰεῖσι	ἰῶσι	ἰείησαν, ἰεῖεν	ἰέτωσαν, ἰέντων	
D. 2	ἴετον	ἰῆτον	ἰείητον, ἰεῖτον	ἴετον	
3			ἰεῖτην, ἰεῖτην	ἴετων	

IMPERFECT.

AORIST I.

AORIST II.

	Ind.	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἴην, ἴουν (ἴειν)	ἴηκα	* ὦ	εἴην		εἶναι
2	ἴης, ἴεις	ἴηκας	* ἦς	εἴης	ἴεις	
3	ἴη, ἴει	ἴηκε	* ἦ	εἴη, &c.	ἴετω	Part.
P. 1	ἴεμεν	ἴηκαμεν	εἴμεν ὦμεν			εῖς
2	ἴετε	ἴηκατε	εἴτε ἦτε		ἴετε	
3	ἴεσαν	ἴηκαν	εἴσαν ὦσι		ἴεωσαν, ἴετων	
D. 2	ἴετον		εἴτον ἦτον		ἴετον	
3	ἴετην		εἴτην		ἴετων	

Future, ἴσω.

Perfect, εἴκα.

Pluperfect, εἴκειν.

MIDDLE AND PASSIVE VOICES.

PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἴεμαι	ἰῶμαι	ἰείμην, ἰοίμην		ἰεσθαι
2	ἴεσαι, ἴη	ἰῆ	ἰεῖο, ἰοῖο	ἴεσο, ἴου	
3	ἴεται &c.	ἰῆται &c.	ἰεῖτο, ἰοῖτο &c.	ἰέσθω &c.	Part. ἰέμενος

IMPERFECT.

AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἰέμην	εἴμην	οἴμαι	οἴμην	ἴεσθαι
2	ἴεσο, ἴου	εἴσο	ἦ	οἴο οὖ	
3	ἴετο &c.	εἴτο &c.	ἦται &c.	οἴτο. ἴεσθω &c.	Part. ἴεμενος

Fut. Mid. ἴσομαι. 1 Aor. Mid. ἴκάμην. Perf. ἴμαι. Plup.
εἴμην. Aor. Pass. εἴσθη. Fut. Pass. ἐθήσομαι.

§ 305. 8. *Εἰμί, to be.*

		PRESENT.				
	Ind.	Subj.	Opt.	Imp.	Inf.	
S.	1 εἰμί	ᾧ	εἶην			εἶναι
	2 εἶς, εἶ	ᾗς	εἶης	ἴσθι		
	3 ἐστί	ᾗ	εἶη	ἴστω (ἦτω)		
P.	1 ἐσμέν	ᾧμεν	εἶημεν, εἶμεν			Part. ᾧν
	2 ἐστέ	ᾗτε	εἶητε, εἶτε	ἴσθε		οὔσα
	3 εἰσὶ	ᾧσι	εἶησαν, εἶεν	ἴστωσαν, ἴστων, ὄντων		ὄν
D.	2 ἐστόν	ᾗτον	εἶητον, εἶτον	ἴστον		ὄντος
	3		εἶητην, εἶτην	ἴστων		οὔσης
		IMPERFECT.		FUTURE.		
	Ind.	Subj.	Opt.	Imp.	Inf.	Part.
S.	1 ἦν, ἦ, ἦμην		ἔσομαι	ἔσολμην	ἔσεσθαι	
	2 ἦς, ἦσθα		ἔσῃ, ἔσει	ἔσοιο		
	3 ἦν		ἔσεται, ἔσται	ἔσοιτο		Part. ἔσομένος
P.	1 ἦμεν		ἔσόμεθα	ἔσολμεθα	ἔσομένην	
	2 ἦτε, ἦστε		ἔσεσθε	ἔσοισθε	ἔσομένην	
	3 ἦσαν		ἔσονται	ἔσοιντο	ἔσομένον	
D.	2 ἦτον, ἦστον		ἔσοσθον	ἔσοισθον		
	3 ἦτην, ἦστην			ἔσοίσθην		

§ 306. 9. *Εἶμι, to go.*

		PRESENT.				
	Ind.	Subj.	Opt.	Imp.	Inf.	Part.
S.	1 εἶμι	ἴω	ἴοιμι, ἴοίην		ἴεναι	ἴών
	2 εἶς, εἶ	ἴης	ἴοις	ἴθι (εἶ)		ἴούσα
	3 εἶσι	ἴη	ἴοι	ἴτω		ἴόν
P.	1 ἴμεν	ἴωμεν	ἴοιμεν			
	2 ἴτε	ἴητε	ἴοιτε	ἴτε		
	3 ἴασι	ἴωσι	ἴοιεν	ἴωσαν, ἴόντων, ἴτων		
D.	2 ἴτον	ἴητον	ἴοιτον	ἴτον		
	3		ἴοίτην	ἴτων		
		PLUPERFECT II.				
S.	1 ἦεν, ἦα (ἦα)		P. ἦιμεν, ἦμεν	D.		
	2 ἦεις, ἦισθα		ἦειτε, ἦτε		ἦιτον, ἦτον	
	3 ἦει(ν)		ἦισαν		ἦιτην, ἦτην	

MIDDLE (to hasten). Present, ἴεμαι. Imperfect, ἴεμην.

§ 307. PURE VERBS. III. SECOND AORISTS.

1. AORIST II. of βαίω, to go.

	Ind.	Subj.	Opt.	Imp.	Inf.
S.	1	ἔβην	βῶ	βαίην	βῆναι
	2	ἔβης	βῆς	βαίης	βῆθι (βῦ)
	3	ἔβη	βῆ	βαίη	βήτη
P.	1	ἔβημεν	βῶμεν	βαίμεν, βαῖμεν	βῆς
	2	ἔβητε	βῆτε	βαίητε, βαῖτε	βήτη
	3	ἔβησαν	βῶσι	βαίησαν, βαῖεν	βήτησαν, βάντων
D.	2	ἔβητον	βήτην	βαίητον, βαῖτον	βήτην
	3	ἔβήτην	βήτην	βαίήτην, βαῖτην	βήτην

2. AORIST II. of ἀποδράσκω, to run away.

	Ind.	Subj.	Opt.	Imp.	Inf.
S.	1	ἀπέδρᾶν	ἀποδρῶ	ἀποδραίην	ἀποδράναι
	2	ἀπέδρᾶς	ἀποδρᾶς	ἀποδραίης	
	3	ἀπέδρᾶ	ἀποδρᾶ	ἀποδραίη	Part.
P.	1	ἀπέδρᾶμεν	ἀποδρῶμεν	ἀποδραίημεν	ἀποδρᾶς
	2	ἀπέδρᾶτε	ἀποδρᾶτε	ἀποδραίητε	
	3	ἀπέδρᾶσαν	ἀποδρῶσι	ἀποδραίησαν	
D.	2	ἀπέδρᾶτον	ἀποδρᾶτον		
	3	ἀπέδρᾶτην	ἀποδρᾶτην		

3. AORIST II. of γινώσκω, to know.

	Ind.	Subj.	Opt.	Imp.	Inf.
S.	1	ἔγνων	γνώ	γνοίην (γνώην)	γνώναι
	2	ἔγnows	γnows	γνοίης	γνώθι
	3	ἔγνω	γνώ	γνοίη	Part.
P.	1	ἔγνωμεν	γνώμεν	γνοίημεν, γνοίμεν	γnows
	2	ἔγνωτε	γnows	γνοίητε, γνοίτε	γnows
	3	ἔγνωσαν	γnows	γνοίησαν, γνοίεν	γnowsσαν, γnowsτων
D.	2	ἔγνωτον	γnows	γνοίητον, γνοίτον	γnows
	3	ἔγnowsτην	γnows	γνοίητην, γνοίτην	γnows

4. AORIST II. of δύω, to enter, to put on.

	Ind.	Subj.	Opt.	Imp.	Inf.
S.	1	ἔδυν	δύω	δύοιμι	δύναι
	2	ἔδύς	δύης	δύοις	δύθι
	3	ἔδυ	δύη	δύοι	Part.
P.	1	ἔδυμεν	δύωμεν	δύοιμεν	δύς
	2	ἔδύτε	δύητε	δύοιτε	δύτε
	3	ἔδυσαν	δύωσι	δύοιεν	δύωσαν, δύωντων
D.	2	ἔδύτον	δύητον	δύοιτον	δύτον
	3	ἔδύτην	δύητην	δύοιτην	δύτων

§ 308. XIII. E. PRETERITIVE VERBS.

1. *Οἶδα, to know.*

PERFECT II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	οἶδα	εἰδῶ	εἰδείην		εἰδέναι
2	οἶδας,	οἶσθα	εἰδείης	ἴσθι	
3	οἶδε	εἰδῆ	εἰδείη	ἴτω	Part.
P. 1	οἶδαμεν,	ἴμεν	εἰδῶμεν	&c.	εἰδώς
2	οἶδατε,	ἴτε	εἰδέητε	ἴτε	
3	οἶδᾶσι,	ἴωσι	εἰδώσι	ἴτωσαν	
D. 2	οἶδατον,	ἴτον	εἰδέητον	ἴτον	3 ἴτων

PLUPERFECT II.

	Ind.	Subj.	P. ἤδειμεν,	ἤμεν	D.
S. 1	ἤδειν,	ἤδη	ἤδειμεν,	ἤμεν	ἤδειτον,
2	ἤδεις,	ἤδης,	ἤδειτε,	ἤστε	ἤδειτον,
	ἤδεισθα,	ἤδησθα			ἤστην
3	ἤδει(ν),	ἤδη	ἤδεισαν,	ἤσαν	ἤδειην,
			ἤσαν		ἤστην

Future, εἶσομαι, εἰδήσω. Aorist, εἶδησα.

2. *Λέδοικα or δέδια, to be afraid.*

PERFECT II.

PLUPERF. II.

	Ind.	Subj.	Imp.	Inf.
S. 1	δέδια	δεδίω		δεδιάναι
2	δέδιαις	δεδέης	δέδιθι	
3	δέδιε	δεδέη	δεδίτω	Part.
P. 1	δέδιμεν	δεδίωμεν		δεδιώς
2	δέδιτε	δεδέητε	δέδιτε	
3	δέδιασι	δεδίωσι	δεδέλωσαν	
D. 2	δέδιτον	δεδέητον	δέδιτον	
3			δεδέλων	

1 Perf. δέδοικα. 1 Pluperf. ἐδέδοικεν. Fut. δεῖσομαι. Aor. εἶδισα.

§ 309. 3. *ἤμαι, to sit.*

PERFECT.

PLUPERFECT.

	Ind.	Imp.	Inf.	Part.
S. 1	ἤμαι		ἤσθαι	ἤμενος
2	ἤσαι	ἤσο		ἤμενος
3	ἤσαι	ἤσθω		ἤμενος
P. 1	ἤμεθα			ἤμεθα
2	ἤσθε	ἤσθε		ἤσθε
3	ἤνται	ἤσθωσαν,	ἤσθων	ἤντο
D. 2	ἤσθον	ἤσθον	3 ἤσθων	ἤσθον
				3 ἤσθων

PRETERITIVE VERBS.

4. Κάθημαι, to sit down.

PERFECT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	κάθημαι	κάθωμαι	καθολιμῆν		καθήσθαι
2	κάθησαι	κάθηῃ	κάθοιο	κάθησο	
3	κάθηται	κάθηται	κάθοιτο	κάθησθω	Part.
P. 1	καθήμεθα	καθώμεθα	καθολιμεθα		καθήμενος
2	κάθησθε	κάθησθε	κάθοισθε	κάθησθε	
3	κάθηται	κάθωνται	κάθοιντο	κάθησθωσαν, καθήσθων	
D. 2	κάθησθον	κάθησθον	κάθοισθον	κάθησθον	
3			καθόισθην	καθήσθων	

PLUPERFECT.

S. 1	ἐκαθήμην,	καθήμην	P. 1	ἐκαθήμεθα,	καθήμεθα
2	ἐκάθησο,	κάθησο	2	ἐκάθησθε,	κάθησθε
3	ἐκάθητο,	κάθητο	3	ἐκάθηητο,	κάθηητο
D. 2	ἐκάθησθον,	κάθησθον	D. 3	ἐκαθήσθην,	καθήσθην

§ 310. 5. Κεῖμαι, to lie down.

PERFECT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	κεῖμαι	κέωμαι	κειλιμῆν		κεῖσθαι
2	κεῖσαι	κέη	κέοιο	κεῖσο	
3	κεῖται	κέηται	κέοιτο	κεῖσθω	Part.
P. 1	κειμεθα	κειώμεθα	κειλιμεθα		κειμενος
2	κεῖσθε	κέησθε	κέοισθε	κεῖσθε	
3	κεῖνται	κέωνται	κέοιντο	κεῖσθωσαν, κείσθων	
D. 2	κεῖσθον	κέησθον	κέοισθον	κεῖσθον	
3			κειόισθην	κεῖσθων	

PLUPERFECT.

S. 1	ἐκειμην	P. ἐκειμεθα	D.	
2	ἐκεισο	ἐκεισθε		ἐκεισθον
3	ἐκειτο	ἐκειντο		ἐκεισθην

Future, κείσομαι.

CHAPTER X.

THE PREFIXES OF THE VERB.

§ 311. The Greek verb has two prefixes ; I. the AUGMENT, and II. the REDUPLICATION.

I. THE AUGMENT.

The *Augment* (*augmentum, increase*) prefixes ϵ , in the SECONDARY TENSES of the *indicative*, to denote *past time*.

If the verb begins with a *consonant*, the ϵ constitutes a distinct syllable, and the augment is termed SYLLABIC. E. g.

Theme.	Imperfect.	Aorist.
βουλεύω (§ 284),	ἔβούλευον,	ἔβούλευσα.
γνωρίζω, to recognize,	ἔγνωρίζον,	ἔγνωρίσα.
ῥίπτω, to throw,	ἔῤῥίπτιον (§ 63),	ἔῤῥίψα.

If the verb begins with a *vowel*, the ϵ unites with it, and the augment is termed TEMPORAL.

The initial breathing remains the same after the augment.

The *syllabic augment* is so named, because it increases the number of *syllables* ; the *temporal* (*temporalis, from tempus, time*), because it increases the *time*, or *quantity*, of an initial short vowel.

RULES OF THE TEMPORAL AUGMENT.

§ 312. 1. The prefix ϵ unites with α to form η , and with the other vowels, if short, to form the corresponding long vowels ; thus,

ἄδικέω, to injure, (ἐυδίκεον),	ἠδικούν,	ἠδικήσα.
ἄθλέω, to contend,	ἠθλούν,	ἠθλήσα.
ἐλπίζω, to hope,	ἠλπίζον,	ἠλπίσα.
ἱκετεύω, to supplicate,	ἠκέτευον,	ἠκέτευσα.
ὄρθόω, to erect,	ἠόρθουν,	ἠόρθωσα.
ὑβρίζω, to insult,	ἠυβρίζον,	ἠυβρίσα.

ψεύδομαι, <i>to lie,</i>	ἔψευσμαι,	ἐψεύσμην.
στεφανῶν, <i>to crown,</i>	ἔστεφάνωκα,	ἔστεφανώκειν.
ἀδικίῳ (§ 312),	ἠδίκηκα,	ἠδικήκειν.
ζηλών, <i>to emulate,</i>	ἔζηλωκα,	ἔζηλώκειν.
αὐξάνῳ (§ 293),	ἠύξημαι,	ἠύξημην.
ἠγέομαι (§ 312),	ἠγήμαι,	ἠγήμην.
ὄραῶ (§ 313),	ἔωρακα,	ἔωράκειν.
ὠνέομαι (§ 313),	ἔωνημαι,	ἔωνήμην.
ἐργάζομαι (§ 314),	εἴργασμαι,	εἰργάσμην.

§ 316. REMARKS. 1. In five verbs beginning with a liquid, *ει* commonly takes the place of the regular reduplication;

λαγχάνω, <i>to obtain by lot,</i>	εἴληχα and λέλοχα,	εἴληγμαί.
λαμβάνω, <i>to take,</i>	εἴληφα, εἴλημαι and λέλημαι.	
λέγω, <i>to collect,</i>	εἴλοχα, εἴλεγμαι and λέλεγμαι.	
μέιρομαι, <i>to share,</i>	εἴμαρμαι, εἴμάρμην.	
(From the root <i>ρε-</i> , <i>to say</i>),	εἴρηκα, εἴρημαι (§ 303).	

2. Some verbs beginning with *ἄ*, *ε*, or *ο*, followed by a single consonant, prefix to the usual reduplication the two first letters of the root; thus,

ἀλείφω, <i>to anoint,</i>	ἀλήλιφα,	ἀλήλιμμαί.
ἐλαύνω, <i>to drive,</i>	ἐλήλακα,	ἐλήλαμαι.
ὀρύσσω, <i>to dig,</i>	ὀρώρηχα,	ὀρώρηγμαί.

This prefix is termed by grammarians, though not very appropriately, the *Attic Reduplication*. It seldom receives an augment in the pluperfect, except in the verb *ἀκούω*, *to hear*; thus, ἀλήλιφα, ἀληλίφην· but, from *ἀκούω*, ἀπέκουα, ἠκηκούην. This reduplication prefers a short vowel in the penult; as, ἀλήλιφα, though ἤλιφα (§ 390); ἐλάλυθα (§ 378. 2).

§ 317. 3. The verb *μυμήσκω*, *to remember*, has, in the perfect, μύμημαι· *πτάσκειν*, *to acquire*, has commonly πίκτημαι, but also ἰκτημαι· *πίπτω*, *to fall*, has πίπτωκα.

4. The augment prefixed to the reduplication in the pluperfect, is sometimes omitted; as *εἰσιτιλιούσθην*, *he had died*, for *ἰσιτιλιούσθην*, Xen. Anab. 6. 4. 11.

5. When the augment and the reduplication have a common form (§ 315), this form is not to be explained in both upon the same principle. Thus, in the aorist *ἐγνώρισα* (§ 311), *ε* is prefixed to denote past time, but in the perfect *ἐγνώρισα* (§ 315), it is a euphonic substitute for the full reduplication *γα*. In like manner, analogy would lead us to regard the aorist *ἠδίκησα* (§ 312) as contracted from *ἠδίκησα*, but the perfect *ἠδίκηκα* (§ 315), as contracted from *ἠαδίκηκα*, the initial vowel being doubled to denote completeness of action. In the perfects *εἴμαρμαι* (§ 316), and *ἴστηκα* (§ 298), the rough breathing seems to supply, in part, the place of the initial consonant. Some irregulari-

ties in the reduplication appear to have arisen from an imitation of the augment; as, *ἰώρακα, ἰώνημαι* (§ 315).

III. THE PREFIXES OF COMPOUND VERBS.

§ 318. I. Verbs compounded with a *preposition*, receive the augment and reduplication *after* the preposition; thus,

προσγράψω, to ascribe, προσέγραφον, προσέγραφα.
ἐξέλαινω, to drive out, ἐξήλαινον, ἐξέηλακα.

REMARKS. 1. Prepositions ending in a vowel, except *περί* and *πρό*, lose that vowel before the prefix *ε*. The final vowel of *περί* is often contracted with the *ε*. Thus, *ἀποβάλλω, to throw away, ἀπίβαλλον· περιβάλλω, to throw around, περιβάλλον· προβάλλω, to throw before, προβάλλον* and *πρόβαλλον*.

2. Prepositions ending in a consonant which is changed in the theme, resume that consonant before the prefix *ε*; thus, *ἑμβάλλω, to throw in* (§ 79), *ἑμβάλλον· ἐκβάλλω, to throw out* (§ 91), *ἑκβάλλον*.

§ 319. 3. A few words receive the augment and reduplication *before* the preposition; a few receive them both *before* and *after*; and a few are *variable*; thus,

ἑπίσταμαι, to understand, ἑπιστάμην.
ἠνώχλιω, to trouble, ἠνώχλων, ἠνώχληκα.
καθιύδω, to sleep, καθιύδον, καθιύδον, and καθιύδον.

4. A few derivative verbs, resembling compounds in their form, follow the same analogy; thus,

διατάω, to regulate (from *δίαισις, mode of life*), *δήτησα* and *ἰδήτησα, διδήτηκα, ἰδήτησάμην*.

ἑκκλησιάζω, to hold an assembly (from *ἑκκλησία, assembly*), *ἑκκλησιάζον* and *ἑκκλησιάζον, ἑκκλησιάζομαι*.

§ 320. II. Verbs compounded with the particles *εὖ*, *well*, and *δυσ-*, *ill*, and beginning with a vowel which is changed by the augment (§ 312), commonly receive their prefixes *after* these particles; thus,

δυσαρρεσιτίω, to be displeased, δυσηρέστουν.
εὐεργετιώ, to benefit, εὐηργέτουν and εὐεργέτουν.

III. Other compounds receive the augment and reduplication at the *beginning*; thus,

λογοποιέω, to fable, ἑλογοποιούν.
δυστυχέω, to be unfortunate, ἑδυστύχησα, δεδυστύχηκα.
δυσωπέω, to shame, ἑδυσώπουν.

Lycurgus (p. 167, 31) has the perfect *ἑκποτιστρέφηκα*, from *ἑκποτιστρέφω* (*ἑκποιεῖν, τρέφω*), *to keep horses*.

CHAPTER XI.

THE TERMINATIONS OF THE VERB.

I. CLASSIFICATION AND ANALYSIS.

§ 321. The TERMINATIONS of the Greek verb may be divided into two great CLASSES ;

I. The SUBJECTIVE, belonging to all the tenses of the ACTIVE VOICE, and to the *aorist passive*.

II. The OBJECTIVE, belonging to all the tenses of the MIDDLE VOICE, and to the *future passive*.

The terminations of the *aorist passive* appear to have been derived from the *imperfect* of the verb *εἶμι*, *to be* (§ 305) ; and those of the *future passive* from the *future* of this verb. Hence the former are subjective, and the latter, objective. Of the terminations which are not thus derived, the *subjective* represent the *subject* of the verb as the *doer* of the action, and the *objective*, as its *object*. See § 269.

§ 322. The terminations of the verb may likewise be divided into the following ORDERS ;

1. The PRIMARY, belonging to the *primary* tenses of the *indicative* mode (§ 272), and to *all* the tenses of the *subjunctive* (§ 274).

2. The SECONDARY, belonging to the *secondary* tenses of the *indicative*, and to *all* the tenses of the *optative*.

3. The IMPERATIVE, belonging to the *imperative* mode.

4. The INFINITIVE, belonging to the *infinitive* mode.

5. The PARTICIPIAL, belonging to the *participle*.

§ 323. These terminations may be resolved into the following ELEMENTS ; A. TENSE-SIGNS, B. CONNECTING VOWELS, and C. FLEXIBLE ENDINGS.

When there is no danger of mistake, these elements may be denominated simply *signs*, *connectives*, and *endings*.

A. TENSE-SIGNS.

§ 324. The *tense-signs* (signum) are letters or syllables which are added to the root in *particular tenses*, and to which the flexible endings are appended, either immediately or with connecting vowels.

In the *future* and *aoiist*, *active* and *middle*, and in the *third future* (§ 273), the tense-sign is σ ; in the *perfect* and *pluperfect active*, it is κ ; in the *aoiist passive*, it is $\theta\epsilon$; in the *future passive*, it is $\theta\eta\sigma$; in the *other tenses*, it is *wanting*.

Thus, *βουλεύ-σ-ω*, *εβούλευ-σ-α*, *βουλεύ-σ-ομαι*, *εβουλευ-σ-άμην* (§§ 284, 285); *πεφιλή-σ-ομαι* (§ 296); *βεβούλευ-κ-α*, *εβεβουλεύ-κ-ειν*· *βουλευ-θ-ε-ιην*· *βουλευ-θ-ή-σ-ομαι*· *βουλεύ-ω*, *βουλεύ-ομαι*, *εβούλευ-ον*, *εβουλευ-όμην*, *βεβούλευ-μαι*, *εβεβουλεύ-μην*.

Special Rules and Remarks.

§ 325. I. The sign $\theta\epsilon$, except when followed by a vowel or by $\nu\tau$, becomes $\theta\eta$. When followed by a vowel, it is *contracted* with it. Thus, *εβουλεύ-θ-η-ν*, *βουλεύ-θ-η-τι*, *βουλευ-θ-ῆναι*· (*βουλευ-θ-έ-ω*, § 63) *βουλευθῶ*, (*βουλευ-θ-ε-ιην*, § 66) *βουλευθειην*· *βουλευ-θ-έ-ντων*, (*βουλευ-θ-έ-ντις*, § 83) *βουλευθείς*.

II. The letters κ and θ , of the tense-signs, are sometimes *omitted*. Tenses formed with this omission are denominated *second*, and, in distinction from them, tenses which have these letters are denominated *first*; thus, 1 Perf. *πέπεικα*, 2 Perf. *πέποιθα*· 1 Plup. *έπεπείκειν*, 2 Plup. *έπεποίθειν* (§ 289)· 1 Aor. Pass. *έγράφθην*, 2 Aor. Pass. *έγράφην*· 1 Fut. Pass. *γραφθήσομαι*, 2 Fut. Pass. *γραφήσομαι* (§ 286).

The tense in the *active* and *middle voices*, which is termed the *second aoiist*, is only an old form of the *imperfect*.

The regular or *first* tenses will be usually spoken of, simply as *the aoiist*, *the perfect*, &c.

§ 326. III. In the *FUTURE ACTIVE* and *MIDDLE*, changes affecting the tense-sign often bring together two vowels, which are then *contracted*.

1. The tense-sign σ becomes ϵ (§ 64),

a. In the future of liquid verbs (§ 81).

β . In futures in $\lambda\omega$, from verbs in $\lambda\omega$; thus, $\kappa\omicron\mu\acute{\iota}\omega$ ($\kappa\omicron\mu\acute{\iota}\omega$), $\kappa\omicron\mu\acute{\iota}\omega$, $\kappa\omicron\mu\acute{\iota}\omega$, $\kappa\omicron\mu\acute{\iota}\omega$, $\kappa\omicron\mu\acute{\iota}\omega$. Mid. $\kappa\omicron\mu\acute{\iota}\omega$ ($\kappa\omicron\mu\acute{\iota}\omega$), $\kappa\omicron\mu\acute{\iota}\omega$, $\kappa\omicron\mu\acute{\iota}\omega$.

γ . In the future of $\kappa\alpha\delta\acute{\iota}\zeta\omega$, to sit (root id-); thus, ($\kappa\alpha\delta\acute{\iota}\delta\omega$), $\kappa\alpha\delta\acute{\iota}\delta\omega$.

2. Some futures in $\alpha\omega$ and $\epsilon\omega$ drop σ .

Thus, $\epsilon\lambda\acute{\alpha}\omega$, to drive, F. $\epsilon\lambda\acute{\alpha}\omega$ ($\epsilon\lambda\acute{\alpha}\omega$), $\epsilon\lambda\acute{\alpha}\omega$, $\epsilon\lambda\acute{\alpha}\omega$, $\epsilon\lambda\acute{\alpha}\omega$, $\epsilon\lambda\acute{\alpha}\omega$. Mid. $\epsilon\lambda\acute{\alpha}\omega$ ($\epsilon\lambda\acute{\alpha}\omega$), $\epsilon\lambda\acute{\alpha}\omega$, $\epsilon\lambda\acute{\alpha}\omega$, $\epsilon\lambda\acute{\alpha}\omega$, $\epsilon\lambda\acute{\alpha}\omega$. Mid. $\epsilon\lambda\acute{\alpha}\omega$ ($\epsilon\lambda\acute{\alpha}\omega$), $\epsilon\lambda\acute{\alpha}\omega$, $\epsilon\lambda\acute{\alpha}\omega$, $\epsilon\lambda\acute{\alpha}\omega$, $\epsilon\lambda\acute{\alpha}\omega$. Mid. $\epsilon\lambda\acute{\alpha}\omega$ ($\epsilon\lambda\acute{\alpha}\omega$), $\epsilon\lambda\acute{\alpha}\omega$, $\epsilon\lambda\acute{\alpha}\omega$, $\epsilon\lambda\acute{\alpha}\omega$, $\epsilon\lambda\acute{\alpha}\omega$.

The contracted form of futures in $\alpha\omega$, $\epsilon\omega$, and $\lambda\omega$, is termed the *Attic future*, from the common use of this form by Attic writers. It is not found in the *optative*. A similar contraction appears, in a few instances, to have taken place in other futures; thus, $\epsilon\zeta\eta\mu\acute{\omega}\tau\epsilon$; will you lay waste? for $\epsilon\zeta\eta\mu\acute{\omega}\tau\epsilon$; Thuc. 3. 58.

3. A few verbs, in the future middle, often add ϵ to σ , after the Doric form.

Thus, $\pi\lambda\acute{\iota}\omega$, to sail, $\pi\lambda\acute{\iota}\omega$ and ($\pi\lambda\acute{\iota}\omega$) $\pi\lambda\acute{\iota}\omega$. $\phi\acute{\iota}\gamma\omega$, to flee, $\phi\acute{\iota}\gamma\omega$ and ($\phi\acute{\iota}\gamma\omega$) $\phi\acute{\iota}\gamma\omega$. This form of the future is termed the *Doric future*.

§ 327. IV. The sign of the AORIST

1. Is omitted in $\acute{\iota}\omega$ (§ 303), $\acute{\eta}\nu\iota\gamma\omega$ (τ . $\acute{\iota}\nu\iota\gamma\omega$, to bear), $\acute{\iota}\chi\omega$, from $\acute{\chi}\omega$, to pour, and the poetic $\acute{\iota}\omega$, from $\acute{\kappa}\omega$, to burn.

2. Is the same with that of the perfect in $\acute{\iota}\theta\eta\omega$ (§ 300), $\acute{\iota}\theta\eta\omega$ (§ 301), and $\acute{\eta}\omega$ (§ 304). These aorists are used only in the *indicative*, and rarely except in the *singular* and in the *third person plural*. In the *middle voice*, the Attic writers use only the indicative $\acute{\eta}\acute{\kappa}\acute{\alpha}\mu\eta\tau\epsilon$, with the very rare participle $\acute{\eta}\acute{\kappa}\acute{\alpha}\mu\eta\tau\epsilon\sigma$.

For the aorist of liquid verbs, see § 81.

B. CONNECTING VOWELS.

§ 328. The *connecting vowels* (connecto, to connect,) serve to unite the flexible endings with the root or tense-sign, and assist in marking the distinctions of *mode* and *tense*.

In each tense, that which precedes the connecting vowel (or, if this is wanting, the flexible ending,) is termed the *base*

of the tense (*βάσις*, *foundation*), or the *tense-root*; as, in the present of *βουλεύω* (§ 234), *βουλευ-*; in the future, *βουλευσ-*; in the perfect active, *βεβουλευκ-*.

NOTE. The *regular additions*, which are made to the base in the *present* and *future* tenses, are throughout the same; thus, *βουλεύ-ω*, *βουλεύ-ω*, *βουλεύ-εις*, *βουλεύ-εις* · *βουλεύ-οιμι*, *βουλεύ-οιμι* · *βουλεύ-ομαι*, *βουλεύ-ομαι*, *βουλεύ-ομαι*, *βουλεύ-ομαι*.

§ 329. I. In the *INDICATIVE*, the connecting vowel is *α* in the *ao*rist and *perfect*, and *ει* in the *pluperfect*; in the *other tenses*, it is *ο* before a *liquid*, but otherwise *ε*.

Thus, A. *ἐβουλεύσ-α-μεν*, *ἐβουλευσ-ά-μην* · Pf. *βεβουλευκ-α-μεν* · Plup. *ἔβουλευκ-ει-ν* · Pres. *βουλεύ-ο-μεν*, *βουλεύ-ε-τε*, (*βουλεύ-ο-ναι*, § 83) *βουλεύουσι* · *βουλεύ-ο-μαι*, (*βουλεύ-ε-αι*, § 69) *βουλεύη*, *βουλεύ-ε-ται* · Impf. *ἐβούλευ-ο-ν*, *ἐβούλευ-ε-ς* · *ἐβουλεύ-ο-μην*, *ἐβουλεύ-ε-το* · F. *βουλεύσ-ο-μεν*, *βουλεύσ-ε-τον* · *βουλευσ-ό-μεθα*, *βουλεύσ-ε-σθον* · *βουλευθήσ-ο-μαι*.

§ 330. SPECIAL RULES. 1. In the *singular* of the *present* and *future active*, the connective *ο* is lengthened to *ω*, and *ε* to *ει*; thus, (*βούλευ-ο-μ*, § 340) *βουλεύω*, (*βούλευ-ε-ς*) *βουλεύεις*, (*βούλευ-ε-τ*, § 340) *βουλεύει* · *βουλεύσω*, *βουλεύσεις*, *βουλεύσει*.

2. In the *third person singular* of the *ao*rist and *perfect active*, *ε* takes the place of *α*; thus, (*ἐβούλευσ-α-τ*, § 340) *ἐβούλευσε*, *βεβούλευκε*.

3. In the *third person plural* of the *pluperfect*, *ε* commonly takes the place of *ει*; as, *ἔβουλευκ-ε-σαν*.

The connective of the *pluperfect* seems to have been originally *ια*, that is, the connective of the *perfect*, with *ε* prefixed. This was contracted first into *η* (§ 68), and afterwards, by *precession* (compare § 217), into *ι*. As remains of the earlier contraction, we find *pluperfect* forms in *η*, *ης*, *η*, instead of *ιν*, *ις*, *ι*; as, (*ἤδ-ια-μι*, *ἤδια*, §§ 336, 340) *ἤδη*, (*ἤδ-ι-ας*) *ἤδης*, (*ἤδ-ια-σ*, *ἤδαι*) *ἤδη* (§ 308). In the *third person plural*, *ια* became, by *syncope* (§ 94), *ι*. So, in the *second person plural*, *ἤδαι* for *ἤδαισι*, *Eur. Bacch.* 1345.

4. In the *third person plural* of the *imperfect*, the connective is *ο*, to which the flexible ending conforms (§ 342); thus, *ἐβούλευ-ο-ν*.

§ 331. II. The *SUBJUNCTIVE* takes the con-

necting vowels of the *present indicative*, lengthening ϵ to η and o to ω .

Thus, Ind. βουλεύ-ω, Subj. βουλεύ-ω, βουλεύσ-ω · βουλεύ-ει-ς, βουλεύ-η-ς, βουλεύσ-η-ς · βουλεύ-ει, βουλεύ-η, βουλεύσ-η · βουλεύ-ο-μεν, βουλεύ-ω-μεν · βουλεύ-ε-τε, βουλεύ-η-τε (βουλεύ-ο-υσι, βουλεύ-ω-υσι, § 83) βουλευουσι, βουλευωσι · βουλεύ-ο-μαι, βουλεύ-ω-μαι, βουλεύσ-ω-μαι · βουλεύ-ε-ται, βουλεύ-η-ται, βουλεύσ-η-ται.

III. The *OPTATIVE* has, for its connective, ι , either alone or with other vowels.

RULE. If the *indicative* has no connecting vowel, and the base ends in α , ϵ , or o , then ι is *followed* by η in the *subjective* forms, but receives *no addition* in the *objective*. In other cases, ι takes *before it* α in the *aorist*, and o in the *other tenses*. The connective ι always forms a *diphthong* with the preceding vowel.

Thus, *ιστα-ιη-ν*, *ιστα-ι-μην* (§ 298), *τιθε-ιη-ν*, *τιθε-ι-μην* (§ 300), *βουλευθε-ιη-ν* (§ 285), *διδω-ιη-ν*, *διδω-ι-μην* (§ 301); *βουλεύσ-αι-μι*, *βουλευσ-αί-μην* · *βουλεύ-οι-μι*, *βουλευ-οί-μην*, *βουλεύσ-οι-μι*, *βουλευσ-οί-μην*, *βουλευθησ-οι-μην* · *ἴ-οι-μι* (§ 306), *δεικνύ-οι-μι*, *δεικνυ-οί-μην* (§ 302).

§ 332. **REMARKS.** 1. In *optatives* in *ιην*, η is often omitted in the *plural*, especially in the *third person*, and also in the *dual*; thus, *ισταῖμεν*, *ισταῖτε*, *ισταῖεν*, *ισταῖτον* (§ 298), *βουλευθεῖεν* (§ 285).

2. In *contract subjective forms*, whether *present* or *future*, the connective $οι$ often assumes η ; thus, *φιλέ-οι-μι*, *contr. φιλοῖ-μι* or *φιλοῖη-ν* (§ 296); *ἀγγελοῖη-ν* (§§ 81, 291).

The form of the optative in *οίην*, for *οιμι*, is called the *Attic optative*. This form is most employed in the *singular*. In the *third person plural*, it scarcely occurs. It is likewise found in the *perfect*, as *πιστωθείην* (§ 289), and in the *second aorist* of *ἔχω*, *to have*, which has, for its optative, *σχόιην* in the simple verb, but *σχόμι* in compounds; thus, *κατάσχομι*. See, also, *οίην* (§ 306).

3. The *aorist optative active* has a second form, in which the connective is that of the *indicative* with $\epsilon\iota$ prefixed; thus, *βουλευσ-εῖα*, *βουλεύσ-εῖα-ς* (§ 284).

This form is termed *Æolic*. It is used by the Attics only in the *second* and *third persons singular*, and in the *third person plural*; but in these persons it is far more common than the other form.

§ 333. IV. In the IMPERATIVE and INFINITIVE, the connecting vowel is *α* in the *aorist*, and *ε* in the *other tenses*.

Thus, *βουλεύσ-α-τε*, *βουλεύσ-α-σθε*, *βουλεύσ-α-ι*, *βουλεύσ-α-σθαι*· *βουλεύ-ε-τε*, *βουλεύ-ε-σθε*, *βουλεύ-ε-σθαι*, *βεβουλευκ-ί-ναι*, *βουλεύσ-ε-σθαι*, *βουλευθήσ-ε-σθαι*.

SPECIAL RULES. 1. Before *ν* in the *imperative*, *ο* takes the place of *ε*, and, in the *second person singular*, of *α*; thus, *βουλευ-ό-ντων*, *βούλευσ-ο-ν* (§ 337).

2. In the *infinitive* of the *present* and *future active*, *ε* is lengthened to *ει*; thus, *βουλεύ-ει-ν*, *βουλεύσ-ει-ν*.

§ 334. V. In the PARTICIPLE, the connecting vowel is *α* in the *aorist*, and *ο* in the *other tenses*.

Thus, (*βουλεύσ-α-ντις*, § 210) *βουλεύσας*, *βουλευσ-ά-μενος*· (*βουλεύ-ο-ντις*, § 210) *βουλεύων*, (*βουλεύ-ο-ντισα*, § 83) *βουλεύουσα*, (*βουλεύ-ο-ντι*, § 88) *βουλεύον*· *βουλεύων*· (*βεβουλευκ-ό-τις*, § 212. 5) *βεβουλευκός*, (*βεβουλευκ-ό-τισα*, § 238) *βεβουλευκυῖα*, (*βεβουλευκ-ό-τι*, § 204) *βεβουλευκός*· *βουλευ-ό-μενος*, *βουλευσ-ό-μενος*, *βουλευθησ-ό-μενος*.

§ 335. The INDICATIVE, IMPERATIVE, INFINITIVE, and PARTICIPLE *want* the connecting vowel,

1. In the *aorist*, *perfect*, and *pluperfect*, *passive*, of *all verbs*.

In the *aorist passive*, the flexible endings are affixed, in these modes, to the *tense-sign* (§ 324); in the *perfect* and *pluperfect passive*, they are affixed to the *root*; thus, *ἰβουλεύ-θη-ν* (§ 325); *βιβούλι-μαι*, *ἰβουλεύ-μην*.

2. In the *present* and *imperfect* of some *verbs* in which the characteristic is a *short vowel*. These verbs are termed, from the ending of the theme, VERBS IN *μι*, and, in distinction from them, other verbs are termed VERBS IN *ω*.

The flexible endings are here affixed to the *root*; thus, *ἴστα-μιν*, *ἴστα-σαν*· *ἴστα-μαι*, *ἴστά-μην* (§ 298). In the *infinitive* and *participle*, the connecting vowels *ι* and *ο* are inserted after *ι*; thus, *ἰ-ι-ναι*, (*ἰ-ί-ντις*) *ἰών* (§ 306). So also, in the *imperative*, *ἰέντων*.

3. In a few *second perfect* and *pluperfect* forms.

The flexible endings are here affixed to the *root*; thus, *ἴστα-μιν*, *ἴστα-σι*, *ἴστά-μαι* (§ 298). In the *participle*, the connecting vowel is inserted; as,

διδώς (§ 308). So also, in the *infinitive*, διδόναι, with which compare ἵσται, above.

NOTE. Terminations and forms, which have no connecting vowel are termed *nude* (nudus, *naked*).

C. FLEXIBLE ENDINGS.

§ 336. The *flexible endings* (flexibilis, *changeable*), are the chief instruments of conjugation, marking by their *changes* the distinctions of *voice*, *number*, *person*, and, in part, of *tense* and *mode*. They are exhibited in § 279, according to the classification (§§ 321, 322).

Special Rules and Remarks.

FIRST PERSON SINGULAR. Of the *subjective* endings,

1. The *primary* is dropped after a connecting vowel; thus, βουλεύ-ω, βεβούλευκ-α. See § 340.

2. The *secondary* is dropped after α connective; after αι and οι, it has the form μι; in other cases, it has the form ν; thus, ἐβούλευσ-α · βουλεύσ-αι-μι, βουλεύ-οι-μι, βουλεύσ-οι-μι · ἐβούλευ-ο-ν, ἐβεβουλεύκ-ει-ν, ἐβουλεύθη-ν, βουλευθειη-ν · φιλοίη-ν, ἀγγελοίη-ν (§ 332); ἴστη-ν, ἵσταιη-ν (§ 298). See § 340.

§ 337. SECOND PERSON SINGULAR. 1. The ending σ receives the addition θα in the following second persons; viz. ἔφησθα (§ 303), ἦσθα (§ 305), ἤρισθα (§ 306), οἴσθα, ἤδεισθα, ἤδησθα (§ 308).

2. The *subjective imperative* ending is dropped, after ε connective. After α connective, it becomes ν, with a change of α to ο (§ 333). After a *short vowel* in the *base*, it becomes in the *second aorist* σ, and in the *present* ε, which is then contracted with the preceding vowel (αιε becoming η). Thus, βούλευ-ε · βούλευσ-ο-ν · θίε-ς (§ 300), δό-ς (§ 301), ἔ-ς (§ 304); ἵστα-ε, § 298 ἴστη, (ίθη-ε, § 300) ἴθηι, (δί-δο-ε, § 301) δίδου, (δείκνυ-ε, § 302) δείκνυ.

The imperative has the ending θι after a short vowel in the *base*, in the *present* of φημί and ἵμι, and in the *nude form* of the *perfect* (§ 335); thus, φά-θι (§ 303), θι (§ 306). ἴεθι-θι (§ 298), δίδι-θι (§ 308).

In composition, ἐνθι (§ 298), βεθι (§ 307), and θι (§ 306) are often

shortened to *κατὰ*, *βῆ*, and *σι*: thus, *κατέσθη* for *κατέστηθησι*, *κατάβη* for *κατέβηθησι*, *πρίσι* for *πρίσθησι*.

For the aorist passive *βουλεύθητι*, see § 87.

§ 338. 3. Of the objective endings, the close (§ 153) are used in the perfect and pluperfect passive, and sometimes in the nude forms of the present and imperfect (§ 335); in other cases, the open are used, which are contracted with the preceding vowel except in the optative.

Thus, *βιβούλιυ-σαι*, *βιβούλιυ-σε*, *ιβιβούλιυ-σο*· *ἴστα-σαι*, *ἴστα-σε* and (*ἴστα-ο*) *ἴστω* (§ 299); *τίθη-σαι* and (*τίθη-αι*) *τίθη*, (*ἴθη-ο*) *ἴθου* (§ 300); *δίδο-σο* and (*δίδο-ο*) *δίδου*, (*δέ-ο*) *δέω* (§ 301); (*βουλεύ-αι*, § 69. 4) *βουλεύη* or *βουλεύει*, (*βουλεύ-ι-ο*) *βουλεύου*, (*ιβουλεύ-ι-ο*) *ιβουλεύου*, (*ιβουλεύ-α-ο*) *ιβουλεύω*· *βουλεύ-αι-ο*, *βουλεύ-αι-ο*.

REMARKS. 1. In the aorist imperative, the contraction is irregular; thus, (*βουλεύ-α-ο*) *βούλιυσαι*.

2. The particulars respecting the use of the open and close endings in verbs in *μ*, are best learned from the tables and from observation.

3. The original endings of the second person objective appear to have been *σαι* and *σε*. With respect to the omission of *σ*, and the subsequent changes, compare § 326.

§ 339. THIRD PERSON SINGULAR. 1. The subjective primary ending is dropped after a connecting vowel; thus, *βουλεύ-ει*, *βουλεύ-ει*, *βεβούλευκ-ε*. See § 340.

2. The *paragogic* *ν* (§ 89), which is regularly affixed only to *ς* and simple *ι*, is, in a few instances, found after *ι* in the pluperfect, and follows *η* in the imperfect of *ἰμί*, even before a consonant; thus, 3 pers. *ἦδιν ὡς* (§ 308); *ἦν τις* (§ 305).

§ 340. REMARK. There is reason for believing, that, in an early form of the singular subjective endings, the first person, both primary and secondary, ended in *μ*, the second person imperative, in *θη*, and the third person primary and secondary, in *τ*. By the laws of euphony which subsequently prevailed (§ 88), these endings could not remain. They were, therefore, either dropped, changed, prolonged, or both changed and prolonged.

1. They were dropped; thus, (*βούλιυ-ο-μ*, § 330) *βουλεύω*, (*ιβούλιυ-α-μ*) *ιβούλιωσα*, (*βιβούλιυκ-α-μ*) *βιβούλιωκα*, (*ἦ-μ*, § 305) *ἦ*, (*ἦδι-α-μ*, § 330. 3) *ἦθη*· (*βούλιυ-ι-θη*) *βούλιωι*· (*βούλιυ-ι-τ*, § 330) *βουλεύει*, (*ιβούλιυ-ι-τ*) *ιβούλιωι*, (*ιβούλιυ-α-τ*, § 330. 2) *ιβούλιωι*, (*ιβιβουλιυκ-ι-τ*) *ιβιβουλιώκει*, (*βουλεύ-αι-τ*) *βουλεύει*, (*βουλεύ-αι-τ*) *βουλεύωσι*.

2. They were changed; (1.) *μ* to *ν*; thus, (*ιβούλιυ-ο-μ*) *ιβούλιων*, (*ιβιβου-*

λίον-ι-μ) ἰβιβουλιόκριν, (ἴσση-μ, § 298) ἴσσην. (2.) Ϝ to σ; thus, (ῥί-Ϝ, § 300) ῥίς, (ῥέ-Ϝ, § 301) ῥές. (3.) Ϝ to σ, which becomes Ϸ (§ 64. Compare §§ 214, 238, 326); thus, (τίθι-Ϝ, τίθεις, τίθει, § 300) τίθει, (ῥίθι-Ϝ, ῥίθεις, ῥίθει, § 301) ῥίθει. The forms βουλιώω and βουλιύει, above, might be referred to similar changes; thus, (βούλιον-ο-μ, βούλιον, βουλιόω, §§ 64, 67) βουλιώω, (βούλιον-ι-σ, βούλιεις, βουλιύει, βουλιύει. (4.) Ϝ to ν; thus, (βούλιον-α-Ϝ) βούλιουσαν (§ 333).

3. They were *prolonged*, by annexing *ι*, the vowel sound which required the least breath (§ 28); thus, (βουλιό-οι-μ) βουλιόοιμι, (βουλιόσ-αι-μ) βουλιόομαι, (ἴσση-μ, § 298) ἴσσημι, (τίθη-μ, § 300) τίθημι· (βουλιόθη-Ϝ, § 87) βουλιόθητι, (σπῆ-Ϝ) σπῆθι, (ἴστα-Ϝ) ἴσταθι (§ 298).

4. They were *both changed and prolonged*; thus, (ἴσση-σ, ἴσση-ς, § 298) ἴσσησι, (δίκινυ-σ, δίκινυ-ς, § 302) δίκινυσι.

§ 341. FIRST AND SECOND PERSONS PLURAL, WITH THE DUAL. 1. The *first person* is the same in the plural and dual, having, for its *subjective* ending, *μεν*, and for its *objective*, *μεθα*, or sometimes in the poets, *μεσθα*; thus, βουλιόομεν, βουλιόομεθα and, poetic, βουλιόομεσθα.

The *first person dual primary* has likewise a distinct form in *μειθον*, of which there are two examples in Attic Greek; viz. *λελιμίμειθον*, Soph. Elec. 950, and *ἰμώμειθον*, Soph. Phil. 1079. This form likewise occurs, Il. ψ, 485, and Athen. 98, a.

2. The *second person plural* always ends in *ε*. The *second person dual* is formed by changing this vowel into *ον*; and the *third person dual*, by changing it into *ον* in the *primary* inflection, into *ην* in the *secondary*, and into *ων* in the *imperative*. Thus, Pl. 2, βουλεύετε, ἐβουλεύετε· Du. 2, βουλεύετον, ἐβουλεύετον· Du. 3, βουλεύετον, ἐβουλεύετην, βουλεύετων.

The distinction between the forms in *ον* and *ην* of the *secondary dual*, is sometimes neglected; thus, 2 pers. *ιῤίτην*, Plato.

§ 342. THIRD PERSON PLURAL. 1. The *subjective secondary* ending, after *ο* or *α* connective, has the form *ν*; after a *diphthong* in the *optative*, *εν*; but, otherwise, *σαν*; thus, ἐβούλευ-ο-ν (§ 330. 4), ἐβούλευσ-α-ν· βουλεύοι-εν, βουλεύουσι-εν, βουλεύθει-εν· ἐβιβουλεύκε-σαν, ἐβουλεύθη-σαν, βουλεύθειη-σαν· ἵστα-σαν, ἔστη-σαν, ἵσταίη-σαν (§ 298).

2. In the *perfect* and *pluperfect passive* of *impure verbs* (§ 154), the *third person plural* is either formed in *αται* and *ατο* (§ 88), or, more commonly, supplied by the *participle* with *εἰσι* and *ἦσαν* (§ 205); thus, ἐφθάρ-αται from φθάρω (root φθαρ-), *to waste*, γεγραμμένοι εἰσι, γεγραμμένοι ἦσαν (§ 286).

The forms in *αιαι* and *αιε* are termed *Ionic*. Before these endings, π , β , κ , and γ are changed into the cognate rough mutes (§ 60), and ζ becomes δ ; thus, from *ερίω* (*ε. ερασ.*), to *turn*, (*είτραν-νται*) *εστράφαιαι*· from *εἰσσω* *ε. εασγ.*, to *arrange*, (*εἰταγ-ντε*) *εἰτάχαιε*. The *Ionic αιε* for *αιε* is likewise used by the poets in the *optative*; as, *πιμψάιαιε* for *εἰμψαιε*, from *σῆμμι*, to *send*.

3. In the *imperative*, the shorter forms in *ντων* and *οθων*, which are termed *Attic*, are the more common.

In the *imperative* of *εἰμί*, to *be*, and *εἶμι*, to *go*, *ωναι* is sometimes shortened to *ων*; thus, *εἴτωσαι*, *ἴστων* (§ 305)· *ἴτωσαι*, poetic (*Æschyl. Eum. 82*), *ἴτων* (§ 306).

4. For the euphonic changes in affixing *ναι*, see § 83.

§ 343. **INFINITIVE.** The *subjective* ending, after *ει* connective (§ 333), has the form *ν*; after *α* connective, *ι* forming a diphthong with *α*; but otherwise, *ναι*; thus, *βουλεύ-ει-ν*, *βουλεύσ-ει-ν*· *βουλεῖσ-α-ι*· *βεβουλευκ-έ-ναι*, *βουλευθῆ-ναι*· *ἰσά-ναι*, *σιῆ-ναι*, *ἰστιά-ναι* (§ 298).

PARTICIPLE. In the participial endings of the *perfect active*, *ν* is omitted; thus, (*βεβουλευκ-ό-τις*) *βεβουλευκώς* (§ 212. 5).

For the **DECLENSION** of the **PARTICIPLE**, see Chapter IV., and the **paradigms** (§ 182).

§ 344. **REMARKS. I.** For the **REGULAR TERMINATIONS** of the verb, see §§ 231, 282. For the terminations of the *present* and *imperfect* of **VERBS IN μι**, see § 280. The terminations of the *second aorist active* and *middle* are the same with those of the *imperfect* (§ 325), or, except in the *indicative*, the same with those of the *present* (§ 275). The terminations of the other tenses denominated *second* (except the *nude second perfect* and *pluperfect*, § 370) differ from the regular terminations only in the *tense-sign* (§ 325). The *third future* has the same terminations with the common *future active* and *middle* (§ 373).

2. The **REGULAR TERMINATIONS** are *open* (§ 153) in the *present* and *imperfect*, and *close* in the *other tenses*. In **VERBS IN μι**, the *nude terminations* (§ 335) are, for the most part, *close*. In the **SECOND TENSES** (except the *nude second aorist active* and *middle*, and the *nude second perfect* and *pluperfect*), the terminations are all *open*.

The terminations beginning with *σ* are sometimes rendered open by euphonic changes (§§ 81, 326, 327).

§ 345. 3. Special care is required in distinguishing forms which are written with the same letters. In *βουλεύω* (§§ 284, 285), we remark (besides the forms which are the same in the plural and dual, § 341,) the following; viz. Ind. and Subj. *βουλεύω* · Fut. Ind. and Aor. Subj. *βουλεύσω* · Ind. and Imp. *βουλεύετε, βουλεύεσθε* · Ind. Pl. 3, and Part. Pl. Dat. *βουλεύουσι, βουλεύουσιν* · Imp. Pl. 3, and Part. Pl. Gen. *βουλευόντων, βουλευσάντων, βουλευθέντων* · Act. S. 3, and Mid. S. 2, *βουλεύει, βουλεύσει* · Subj. Act. S. 3, and Ind. and Subj. Mid. S. 2, *βουλεύη* · Fut. Ind. Mid. S. 2, and Aor. Subj. Act. S. 3, and Mid. S. 2, *βουλεύσῃ* · Aor. Imp. *βούλευσον*, Fut. Part. *βουλεύσασθαι* · Opt. Act. S. 3, *βουλεύσαι*, Inf. Act. *βουλεύσαι*, Imp. Mid. S. 2, *βούλευσαι*. See § 119. 2.

4. With respect to the changes which take place in the root, or in the union of the terminations with the root, the tenses are thus associated; 1. the *present* and *imperfect active* and *passive*; 2. the *future active* and *middle*; 3. the *aorist active* and *middle*; 4. the *perfect* and *pluperfect active*; 5. the *perfect* and *pluperfect passive*; 6. the *aorist* and *future passive*. It will be understood, that whatever change of the kind mentioned above takes place in one of the tenses, belongs likewise to the associated tenses, if nothing appears to the contrary. For the *third future*, see § 373.

II. UNION OF THE TERMINATIONS WITH THE ROOT.

A. REGULAR OPEN TERMINATIONS.

§ 346. When the regular open terminations are affixed to *roots ending in α, ε, or ο*, CONTRACTION takes place, according to the rules (§§ 67 – 69). See the paradigms (§§ 295 – 297).

Verbs in which this contraction takes place, are termed CONTRACT VERBS, or, from the accent of the theme, *Perispomena* (§ 105). In distinction from them, other verbs are termed *Barytone Verbs*.

§ 347. REMARKS. 1. The verbs *κλάω* (α), *to burn*, and *κλαίω* (α), *to weep*, which have likewise the forms *καίω* and *κλαίω*, are not contracted.

2. Dissyllabic verbs in *ω* admit only the contractions into *ι*; thus, *πλώω*, *to sail*, *πλώεις πλώεις, πλώει πλώει, πλώμεν, πλώετε πλώετε, πλώοι*. Except *δέω*, *to bind*; thus, *δέω, δέω, δέω, δέω, δέω, δέω, δέω, δέω, δέω, δέω*.

3. In the contraction of *ψύχων*, *to be cold*, *ω* and *η* sometimes take the place of the regular *ου* and *αι*; thus, Inf. *ψυχῶν* for *ψυχούτ*, Subj. S. 3, *ψυχῆ* for *ψυχοῦ*.

4. In *λούω*, *to wash*, the connecting vowels *ο* and *ι* are absorbed in the *imperfect active*, and in the *present* and *imperfect passive*; thus, *ἐλούομαι* *ιλούομαι*, *λούομαι* *λούμαι*, *λούσται* *λούσαι*, *λούσθαι* *λούσθαι*. In like manner, *οἶμαι*, *I think*, *οἶμαι*, *I thought*, when used parenthetically, become *οἶμαι*, *οἶμην*.

5. The *contract indicative* and *subjunctive* of verbs in *αω* are throughout the same. See § 295. The *contract infinitive* in *ῶν* is likewise written without the *iota subscript*; thus, *τιμῶν*.

B. REGULAR CLOSE TERMINATIONS.

§ 348. I. In affixing the close terminations to *impure roots* (§ 154), changes are often required by the general laws of orthography and euphony; thus,

γράφω (§ 286, root *γραφ-*); *γράψω*, *ἔγραψα*, *γέγραφα* (§ 62); *γεγραφα*, *εγεγραφειν* (§ 86); *γεγραμμαι*, *γεγραμμένος* (§ 78); *γγραπται* (§ 77); *γεγραφθε*, *γεγραφθη* (§ 85).

λείπω (§ 287, γ. *λιπ-*, *λειπ-*); *λείφθην*, *λειφθήσομαι* (§ 77).

πράσσω (§ 288, γ. *πρᾶγ-*); *πράξω*, *πράξομαι*, *ἐπράξαμην*, *πέπραξο* (§ 62); *πέπραχα* (§ 86); *πέπρακται*, *ἐπράχθην*, *ἐπέπραχθε*, *πεπραχθαι* (§§ 77, 85).

πέιθω (§ 289, γ. *πιθ-*, *πειθ-*); *πέισω*, *ἐπέπεισο*, *ἐπέπεισθε*, *πεπέισθαι* (§ 80); *πέπεικα* (§ 86); *πέπεισμαι*, *ἐπεπεισμην* (§ 78); *πέπεισται*, *ἐπέισθην* (§ 77).

ἀγγέλλω (§ 291, γ. *ἀγγελ-*); *ἀγγελῶ*, *ἀγγελοῦμαι*, *ἠγγεिला*, *ἠγγειλᾶμην* (§ 81); *ἠγγελθε*.

φαίνω (§ 292, γ. *φαν-*); *πέφαγκα* (§ 79). This is a late perfect, first occurring in Dinarchus, who employs it in composition with *ἀπο*.

NOTE. The *future of liquid verbs*, from its formation, is inflected like the *contract present* of verbs in *ιω*. See §§ 291, 296.

§ 349. SPECIAL RULES. I. In LIQUID VERBS, if *α* precede the characteristic, the contraction in the *aorist* (§ 81) is into *η*; thus, *φαίνω* (§ 292, γ. *φαν-*), *ἤφηνα*.

EXCEPTIONS. If the *theme* has *αι* in the *penult*, the contraction is sometimes into *α*, especially after *ι* or *ε* (§ 5¹); thus, *πιάνω* (γ. *πιαν-*), *to fatten*, *Α. ιστιάνα* · *πικραίνω* (γ. *πικραν-*), *to complete*, *Α. επίβανα* · *αἰζω* (γ. *αἰε-*), *to raise*, *Α. ἤρα*, *ἤρα*, *ἤραιμι*, &c. So also, *ἄλλομαι* (γ. *ἄλλ-*), *to lose*, *Α. ἠλάμην*, *ἔλωμαι*, &c.

NOTE. When the theme has *αι* in the penult, *ν* and *α* in the penult of the aorist are often written, incorrectly, with an iota subscript; as, ἴφηναι, ἴζαι, ἴζαι. So, in the second perfect, αἴφηναι, &c.

§ 350. 2. In the *liquid verbs* κλίνω, *to bend*, κρίνω, *to judge*, κτείνω, *to slay*, τείνω, *to stretch*, and πλύνω, *to wash*, *ν* is dropped before the terminations which remain close, except sometimes in the aorist passive; thus, κίκλιμαι, ἐκλέθην and ἐκλίνθην· κέκρικα (§ 86), κέκριμαι, ἐκρίθην.

In other verbs, *ν* characteristic, before *μ*, more frequently becomes *σ*, but sometimes becomes *μ* (§ 79) or is dropped; thus πέφασμαι, πεφασμένος (§ 292); παροξύνω (*ν*), *to exasperate*, Pf. P. Part. παρωξυμένος or παρωξυμένος.

3. Before *μ* in the termination, neither *μ* nor *γ* can be doubled; hence, κίκαμμαι, ἐλήλεγμαι (§ 294), for κίκαμμμαι, ἐλήλεγμαι.

If κίκαμνται (Eur. Hipp. 1255) is plural from κρῖνω, it has taken the place of κίκαμνται, by a similar omission of *ν*.

§ 351. II. Before the *regular close terminations*, a *short vowel* is commonly *lengthened*; and here *α* becomes *η*, unless preceded by *ε*, *ι*, *ο*, or *οο* (§§ 53, 186); thus,

τιμάω (§ 295), τιμήσω, ἐτίμησα, τετίμηκα, ἐτιμήθην.
 φιλιέω (§ 296), φιλήσω, φιλήσομαι, πεφίλημαι, πεφιλήσομαι.
 δηλώω (§ 297), δηλώσω, ἐδηλώσάμην, ἐδεδηλώμην, δηλωθήσομαι.
 τιώ, *to honor*, F. τίσω (*ι*), A. ἐτίσα, Pf. P. τέτιμαι.
 φύω, *to produce*, F. φύσω (*υ*), A. ἐφῦσα, Pf. πέφῦκα.
 εἰάω (§ 314), F. εἰάσω (*ᾱ*), A. εἰᾶσα, Pf. εἰᾶκα.
 ἀνιάω, *to vex*, F. ἀνιάσω (*ᾱσ*), A. ἠνιάσα, Pf. P. ἠνιάμαι.
 θηράω, *to hunt*, F. θηράσω (*ᾱ*), A. ἐθήρᾱσα, Pf. τεθήρᾱκα.
 ἀκροάομαι, *to listen*, F. ἀκροάσομαι (*ᾱσ*), A. ἤκροᾱσάμην.

§ 352. REMARKS. 1. The long vowel is sometimes changed by PRECESSION (§ 29); thus,

α. The diphthong *ω* takes the place of *η* (§ 218), in *five familiar dissyllables*, all implying motion; viz.

δίω, *to run*, F. διώσομαι (§ 270. 3).

πίω, *to swim*, F. πιάσομαι, πιασῶμαι (§ 326, 3), A. ἴπιασα, Pf. ἴπιασα.

πλίσω, to sail, F. πλίσσω, commonly πλίσσωμαι or πλίσσωμαι, A. ἰπλισσα, Pf. πίπλισκα, Pf. P. πίπλισμαι (§ 355), A. P. ἰπλίσεθην.

πνίω, to breathe, F. πνίσω, commonly πνίσωμαι or πνίσωμαι, A. ἰπνισσα, Pf. πνίπνισκα.

ῥίω, to flow, ῥοῶμαι, ἤρῃσσα. For other and more Attic forms, see § 419.

β. In the perfect of verbs in μι, ι is lengthened to ιι, instead of η (§ 53); thus, τίθικα, τίθιμι (§ 300); ἵπκα, ἵμι (§ 304).

γ. In χράω, to utter an oracle, Mid. χράομαι, to use, α becomes η; thus, F. χράω, χράομαι, A. ἰχρησα, ἰχρησάμην, Pf. P. κίχρημαι, A. P. ἰχρήσεθην (§ 356).

§ 353. 2. Some verbs retain the short vowel, and others are variable; thus,

σπάω, to draw, F. σπάσω, A. ἐσπάσσα, Pf. ἐσπάκα, Pf. P. ἐσπασμαι (§ 355), A. P. ἐσπάσεθην.

τελῶ, to finish, F. τελίσσω, τελῶ (§ 326. 2), A. ἐτέλεσα, Pf. τετέλεκα, Pf. P. τετέλεμαι, A. P. ἐτελίσθη.

ἀρόω, to plough, F. ἀρόσω, A. ἤροσα, A. P. ἤροσθη.

δέω, to bind, F. δήσω, A. ἔδησα, 3 F. δεδήσομαι · Pf. δέδεκα, Pf. P. δεδεμαι, A. P. ἐδέθη.

θύω (ῥ), to sacrifice, F. θύσω (ῥ), A. ἔθυσα, A. M. ἐθύσάμην · Pf. τέθυκα (§ 87), Pf. P. τέθυμαι, A. P. (ἐθύ-θη) ἐθύθη.

ἵστημι (§ 298, γ. στα-), στήσω, ἔστησα, ἔστηκα · ἑστάμαι, ἐστάθη (α). Transitive perfect, not classic, ἑστάκα.

τίθημι (§ 300, γ. θε-), θήσω, τέθεικα, τέθειμαι · (ἐθέ-θη) § 87) ἐτέθη.

δίδωμι (§ 301, γ. δο-), δώσω, δέδωκα · δίδομαι, ἐδόθη.

§ 354. SPECIAL RULE. Verbs in ἀνθμι and ενθμι, and those in which the root ends in λθ-, for the most part retain the short vowel; thus,

σκηδάνθμι (γ. σκιδᾶ-), to scatter, F. σκιδάσω, σκιδῶ (§ 326. 2), A. ἐσκιδάσα, Pf. P. ἐσκιδάσμαι, A. P. ἐσκιδάσθη.

ἄμφιθμι (γ. ι-), to clothe, F. ἀμφίσω, ἀμφιῶ, A. ἠμφίσα (§ 319), Pf. P. ἠμφισμαι.

γιλῶω, to laugh, F. γιλῶομαι, A. ἰγίλασα, A. P. ἰγίλασθη.

ἰλαίνω and ἰλάω, to drive, F. ἰλάσω, ἰλῶ, A. ἤλασα, Pf. ἰλήλακα (§ 316), Pf. P. ἰλάλαμαι, A. P. ἠλάθη.

NOTE. The short vowel remains most frequently before θ, and least frequently before σ. In the PERFECT and PLUPERFECT, it remains more frequently in the passive, than in the active voice.

§ 355. III. After a short vowel or a diphthong,

σ is usually inserted before the *regular terminations* of the *passive* beginning with θ , μ , or τ ; thus,

σπάω (§ 353), Pass. Pf. ἔσπα-σ-μαι, ἔσπασαι, ἔσπα-σ-ται, ἐσπά-σ-μεθα· ἐσπα-σ-μένος· A. ἐσπά-σ-θην, F. σπα-σ-θήσομαι.

τελέω (§ 353), Pass. Pf. τετέλεσμαι, Plur. ἐτετέλεσμεν, ἐτετέλεσο, ἐτετέλεστο· A. ἐτελέσθην, F. τελεσθήσομαι.

κελεύω, *to command*, Pass. Pf. κεκέλευσμαι, κεκελευσμένος· Plur. ἐκεκελεύσαμεν, A. ἐκελεύσθην, F. κελουθήσομαι.

NOTE. When σ is inserted in the *perfect* and *pluperfect*, the *third person plural* wants the simple form; thus, Pass. Pl. 3. ἴσασσινίσι, Plur. Pl. 3. κτελισσμένοι ἦσαν. See § 342. 2.

§ 356. In some verbs, σ is omitted after a *short vowel* or *diphthong*; in some, it is inserted after a *simple long vowel*; and some are *variable*; thus, ἠρόθην, διδεμαι, ἐδέθην, τίθυμαι, ἐτύθην, ἔσταμαι, ἐστάθην, δίδομαι, ἐδόθην (§ 353); βεβούλευμαι, ἐβουλεύθην (§ 285); χόω, *to heap up*, Pass. Pf. κέχωσμαι, A. ἐχώσθην· κέχημαι, ἐχήσθην (§ 352, γ); μέμνημαι (§ 367), ἐμνήσθην· παύω, *to stop*, Pass. Pf. πέπαυμαι, A. ἐπαύσθην and ἐπαύθην· ῥώννυμι (r. ῥο-), *to strengthen*, Pass. Pf. ἔρῳμαι, A. ἐρῳσθην· δρώω, *to do*, Pass. Pf. δέδρωμαι and δέδρωσμαι, A. ἐδράσθην· θραύω, *to dash*, Pass. Pf. τέθραυμαι and τέθραυμαι, A. ἐθραύσθην.

NOTE. The σ is attracted most strongly by the terminations beginning with θ . See the examples above.

§ 357. IV. The *regular close terminations* are affixed with the insertion of η ,

1. To *double consonant roots*, except those which end in a *labial* or *palatal mute* not preceded by σ , and those which end in a *lingual mute* preceded by ν ; thus,

αὔξ-ω (r. αὐξ-, § 293), αὐξ-ή-σω, ηὔξ-η-σα, ηὔξ-η-κα, ηὔξ-η-μαι, ηὔξ-η-θην, αὐξ-η-θήσομαι.

ἔψω, *to boil*, F. ἐψήσω, A. ἤψησα.

ὀζω, *to smell*, F. ὀζήσω, A. ὠζησα.

μελλω, *to purpose, to be about to, to delay*, F. μελλήσω, A. ἐμέλλησα.

ἔρῳ, *to go away*, F. ἐρέψω, A. ἤρέψα, Pf. ἤρέψα.

βόσκω, *to pasture, to feed*, F. βοσκήσω.

But λάμψω, *to shine*, F. λάμψω, A. Ἰλαμψα, 2 Pf. λίλαμψα · ἄρχω, *to lead, to rule*, F. ἄρχω, A. ἤξα, Pf. P. ἤρχμαι, A. P. ἄρχθην · στείδω, *to make a libation*, F. (στείδ-ω, §§ 80, 83) στείσω, A. Ἰστωσα, Pf. P. (Ἰστωδ-μαι, Ἰστωσμαι, § 78) Ἰστωμαι.

2. To *liquid* roots in which the characteristic is preceded by a *diphthong*, and to a few in which it is preceded by *ε*; thus,

βούλομαι, *to will*, F. βουλήσομαι, Pf. βεβούλημαι, A. ἐβουλήθην and ἤβουλήθην (§ 313).

ἐθέλω and θέλω, *to wish*, F. ἐθαλήσω and θαλήσω, A. ἤθειλησα and ἐθειλησα, Pf. ἤθειληκα.

μέλω, *to concern*, F. μελήσω, A. ἐμίλησα, Pf. μεμίληκα, A. P. ἐμίληθην.

μένω, *to remain*, F. μενῶ, A. ξμεινα, 1 Pf. μεμένηκα, 2 Pf. μέμονα.

νέμω, *to distribute*, F. νεμῶ and, later, νεμήσω, A. ἔνειμα, Pf. νενέμηκα, Pf. P. νενέμημαι, A. P. ἐνεμήθην and ἐνεμέθην (§ 358).

3. To a few other roots; as,

δέω, *to need*, F. δεήσω, A. ἐδέησα, Pf. δεδέηκα · Mid. δέομαι, *to need, to beg*, F. δεήσομαι, Pf. δεδέημαι, A. P. ἐδέηθην.

εὔδω, *to sleep*, Impf. εὔδον and ἤδον (§ 312. 3), F. εὔδησα.

οἶμαι, οἶμαι (§ 347. 4), *to think*, F. οἰήσομαι, A. P. φήθην.

οἴχομαι, *to depart*, F. οἰχήσομαι, Pf. ὄχημαι and, poetic, οἴχωνκα-οἱ ὄχωνκα (§ 358. 2).

§ 358. REMARKS. 1. In a few verbs, *ε* is inserted instead of *η*; as,

ἄχθομαι, *to be vexed*, F. ἀχθίσομαι, A. P. ἤχθισθην.

μάχομαι, *to fight*, F. μαχίσομαι, μαχῶμαι (§ 326. 2), A. ἱμαχισάμην, Pf. μιμάχημαι.

2. In the following verbs *ο* and *ω* are inserted, and, in the two last, they precede instead of following the characteristic;

ἔμενμι (r. ἐμ-), *to swear*, F. ἐμεῶμαι, A. ἔμοσα, Pf. ἐμώμακα (§ 316. 2), Pf. P. ἐμώμομαι and ἐμώμομαι (§ 356), A. P. ἐμώσθην and ἐμώσθην.

ἔσθω (r. ἔσθ-), *to eat*, F. ἔσθωμαι (§ 380. 2), Pf. ἐσθάκα (§ 316. 2), Pf. P. ἐσθίσμαι, A. P. ἔσθισθην.

ἄγω, *to lead*, F. ἄξω, 1 A. ἤξα, commonly 2 A. ἤγαγον (§ 376. γ), Pf. ἤξα and ἀγάχα (§ 316. 2), Pf. P. ἤγμαι, A. P. ἤχθην.

ἔωθω (r. ἔσθ-), *to be wont*, preteritive (§ 367), 2 Plup. ἐώσθην.

See, also, ὄχημαι (§ 357. 3).

3. In most of these cases, the vowel is obviously inserted for the sake of *euphony* (§ 49). In *δίω*, *to need*, and *εἶμαι*, *to think*, it is not certain whether an *η* has been inserted before the *close* terminations (perhaps to distinguish the forms of these verbs from those of *δίω*, *to bind*, § 353, and of the root *el-*, *to bear*), or an *ι* radical has been omitted before the *open* terminations, to avoid the double hiatus.

§ 359. V. 1. In a few *liquid roots*, **METATHESIS** (§ 94) takes place before the terminations that *remain close* (§ 344. 2), to avoid the concurrence of consonants; as,

βάλλω (r. *βαλ-*, transp. *βλα-*), *to throw*, F. *βαλῶ* and, poetic, *βαλλήσω* (§ 357), 2 A. *ἔβαλον*, Pf. *βέβληκα* (§ 351), Pf. P. *βέβλημαι*, 3 F. *βεβλήσομαι*, A. P. *έβλήθην*.

κάμνω (r. *καμ-*, transp. *κμα-*), *to labor, to be weary*, F. *καμοῦμαι*, 2 A. *ἔκαμον*, Pf. *κέκμηκα*.

Compare the insertion of *η* in *μῖνω* and *νίμω* (§ 357).

2. A similar *metathesis*, together with *contraction*, appears in a few *pure roots*, in which a *liquid* precedes the characteristic; as,

καλέω (r. *καλε-*, transp. *κλαε-*, contr. *κλη-*), *to call*, F. *καλέσω*, *καλῶ* (§ 326. 2), A. *ἐκάλεσα*, Pf. *κέκληκα*, Pf. P. *κέκλημαι*, 3 F. *κεκλήσομαι*, A. P. *έκληθην*.

περάνθμι (r. *περα-*, transp. *περα-*, contr. *κρα-*), *to mix*, F. *περάσω*, *περῶ*, A. *ἐκέρᾶσα*, Pf. P. *κέκρᾶμαι*, A. P. *έκεράσθην* and *έκράσθην* (*ᾶ*).

C. VERBS IN *μι*.

For the paradigms, see §§ 298 - 307.

§ 360. I. Before the *nude terminations*, the **CHARACTERISTIC SHORT VOWEL** (§ 335. 2) is *lengthened* (*α* becoming *η*, unless preceded by *ρ*, § 53; and *ι*, *ει*),

1. In the *indicative singular* of the **PRESENT** and **IMPERFECT ACTIVE**.

Thus, *ἵστημι* (§ 298; r. *στα-*), *ἵστην· τιθῆμι* (§ 300; r. *θε-*), *εἰθῆν· δίδωμι* (§ 301; r. *δο-*), *εἰδῶν· δεικνῆμι* (§ 302; r. *δεικ-*, *δεικνῦ-*, § 413) *εἰδεικνῦν· εἶμι* (§ 306; r. *ῖ-*), *εἶ, εἶσι*.

2. In the **SECOND AORIST ACTIVE** throughout, except before **ντ** (compare § 325).

Thus, ἔστην, ἔστημεν, στήθι, στήτωσαν, στήναι · στάτων, (στά-ντι, § 210) στάς · ἀπιδρᾶν (§ 307 ; τ. δρα-), ἀποδρᾶναι · ἔγνω (§ 307 ; τ. γνω-), ἔγνωμεν, ἔγνωτον, γνῶθι, γνῶναι · γνόντων, (γνότις) γνούς.

EXCEPTIONS. The short vowel *remains*,

a. In the second aorist of τίθημι, δίδωμι, and ἵημι, except in the *infinitive*, where it is changed into its corresponding diphthong (§ 53) ; thus, ἴδωμαι, θίς, θύμαι, (θί-ντι) θίς · ἴδωμι, θίς, θύμαι, (θί-ντι) θύς · ἴμω (§ 304 ; τ. ι-). For the augment, see § 314), ἴς, ἴμαι, (ι-ντι) ἴς.

In these verbs, the second aorist wants the *indicative singular*, which is supplied by an irregularly formed *first aorist* (§ 327) ; thus, ἴδωμαι, θύς, θίην, θίς, θύμαι, θίς.

β. In ἴκω, a poetic second aorist of κτίω (τ. κτα-), to *slay*.

3. In a few **MIDDLE** forms, mostly *poetic*.

Thus, διζήμεαι (τ. διζε-), to *seek* ; ὀνίρημι, to *profit*, 2 A. M. ὀνήμη and, later, ὠνάμη · πίμπλημι, to *fill*, 2 A. M. poetic, ἐπλήμη.

§ 361. II. If the characteristic is ε, ο, or υ, the *singular* of the **IMPERFECT ACTIVE** is commonly formed with the *connecting vowel* ; thus, ἐτίθειον, contracted, ἐτίθουν, ἐτίθειες ἐτίθεις, ἐτίθειες ἐτίθει · ἐδίδοον ἐδίδουν, ἐδίδοες ἐδίδους, ἐδίδοις ἐδίδου · ἐδείκνυον, ἐδείκνυες, ἐδείκνυς.

In like manner, the *regular* terminations sometimes take the place of the *nude*, in other forms, particularly in verbs in ωμι, which may be regarded as having a second but less Attic theme in ῶ ; thus, δείκνωμι and δεικνύω, δεικνῶσι and δεικνύσι, ἐδείκνυσαν and ἐδείκνυσον, δεικνῶ and δεικνύς, δεικνῶς and δεικνύων.

§ 362. III. **SUBJUNCTIVE AND OPTATIVE.** 1. In the *subjunctive*, verbs in μι differ from other verbs, only in the mode of contracting αη and οη (§§ 67, 69).

Thus, ἰσά-ω ἰσῶ, ἰσά-ης ἰσῆς · ἰσά-ωμαι ἰσῶμαι, ἰσά-ῃ ἰσῆ · τιθί-ω τιθῶ, τιθί-ης τιθῆς · τιθί-ωμαι τιθῶμαι, τιθί-ῃ τιθῆ · δίδω-ω δίδω, δίδω-ης δίδῃς · δίδω-ωμαι δίδωμαι, δίδω-ῃ δίδῃ · δεικνύ-ω, δεικνύ-ωμαι · ἴ-ω (§ 306).

NOTE. If ε precede αη, the contraction is regular ; thus, ἀποδρῆς (§ 307).

2. **VERBS IN ΩΜΙ** have a second form of the *optative active* in ωην ; thus, δίδωην and διδῶην, δίδοις and διδῶις, &c.

The optative of ἔβιω, the second aorist of βίω, to *live*, is always βιώη, perhaps to avoid confusion with the *present optative Attic* (§ 332).

3. In the *optative middle*, *ei*, if not in the *initial syllable*, is often changed before the flexible ending into *oi*, in imitation of *verbs in ω*; thus, *τιθοίμην* (§ 300), *ιοίμην* (§ 304), and the compound forms, *ἐπιθοίμην*, *προσθοίμην*, *προοίμην*.

So also, *κρίμαισθε* for *κρίμαισθε*, Aristoph. Vesp. 298; and *ἔφίστε* for *ἔφισθε*, Plat. Apol. p. 29 d.

4. In a few instances, verbs in *υμι* omit the connecting vowel in the *subjunctive* and *optative*; as, *διασυνιδάνθωσι*, *διασυνιδάνθηται* for *διασυνιδανθήσῃ*, *διασυνιδανθήσεται*, Plat. Phædo, p. 77; *πήγυστε* for *πηγύουστε*, do. p. 118 a.

Remarks upon Particular Verbs.

Φημί, to say.

(§ 303).

§ 363. 1. In certain connexions, *φημί*, *ἔφην*, and *ἔφη* are shortened, for the sake of *vivacity*, to *ἦμί*, *ἦν*, and *ἦ*; thus, *ἦν δ' ἐγώ*, *said I*; *ἦ δ' ὅς*, *said he*; *παῖ, ἦμί, παῖ, παῖ*, *boy! I say, boy! boy!* Aristoph. Nub. 1145.

2. The *second person singular* of the *present indicative* is commonly written *φίς*, as if contracted from *φαις*. For *ἴφηνθα*, in the imperfect, see § 337.

Ἴημι, to send.

(§ 304).

§ 364. 1. Many of the forms of this verb occur only in composition.

2. Of the contract forms *ἴαισι* and *ἴαισι* (for *ἴαι-σσι*, *ἴαι-σσι*, § 83), the former is preferred by the Attics.

3. In the *imperfect* form *ἴαιεν*, which occurs only in composition, *αι* seems either to have taken the place of *η* by precession, or to have been borrowed from the contract second and third persons.

4. For the *optative* forms *ἴοίμην* and *ἴοιμην*, the latter of which can be employed only in composition, see § 362. 3.

Εἶμι, to be.

(§ 305).

§ 365. In the **PRESENT** and **IMPERFECT** of this verb, the radical syllable *εἶ-*,

1. Before a *vowel*, unites with it; thus, (*εἶ-σαι*, *εἶ-ᾶσι*, § 83) *εἶσι*· (*εἶ-ω*) *ᾶ*, (*εἶ-ης*) *ῆς*· (*εἶ-λην*) *εἶην*.

2. Before *ντ*, becomes *ο* (compare §§ 329, 333); thus, (*εἶ-ντων*) *ὄντων*, (*εἶ-ντις*, *ὄ-ντις*, § 210) *ὄν*.

3. In other cases, is *lengthened*, as follows.

α. It becomes εῖ in the forms εἶμι, εῖς, εἶ, εἶναι. Compare τῆθαινα (§ 352, β), and θεῖναι (§ 360. 2, α).

NOTE. The form εἶ, both here and in § 306, is either shortened from εῖ, or is a middle form employed in its stead. The form εῖ is not used by the Attics.

β. In the remaining forms of the *present*, it assumes σ (compare § 355); thus, ἐ-σ-μῖν, ἐ-σ-τέ, ἐ-σ-τόν, ἔ-σ-τω, ἔ-σ-τωσαν, ἔ-σ-των (§ 342. 3).

NOTE. After σ, the old termination ει, for ει, is retained; thus, ἐ-σ-εῖ. Before σ, in the *second person singular* of the imperative, ε becomes ι by precession (compare §§ 196, 384); thus, ἔ-σ-σι.

γ. In the *imperfect*, it becomes η, and may likewise assume σ before τ; thus, ἦν, ἦτε or ἦ-σ-τε.

NOTE. For the *old Attic form* of the *first person*, ἦ, see § 340. 1. For the form ἦσθα, see § 337. For the *third person* ἦν, see § 339. The *middle form* ἦμην is little used by the more classic writers. The *imperative* ἦτω, which follows the analogy of the imperfect, occurs but once in the classic writers (Plat. Rep. p. 361 c.), and is there, perhaps, an incorrect reading.

REMARK. In the *FUTURE*, instead of ἔσεται, the Attics always use the *nude form* ἔσται.

Εἶμι, to go.

(§ 306.)

§ 366. 1. The *PRESENT* of εἶμι has commonly in the *indicative*, and sometimes in the other modes, the sense of the *future*; thus, εἶμι, (*I am going*,) *I will go*. See § 380. 2.

2. For ἦεν, in the *pluperfect*, the common Attic form was ἦα (sometimes written ἦῖα), which appears to be a remnant of the old formation noticed in § 330.

A perfect εἶα, corresponding to this pluperfect, nowhere appears, and some regard ἦεν (omitting the iota subscript) as an *imperfect* doubly augmented (§ 313). For the use of this tense, see § 367.

3. For ἴομαι and ἰοίην, see §§ 331, 332; for ἴων, see § 342, 3; for ἴναι, ἴων, and ἰόντων, see § 335. 2; for ἦισθα, see § 337; for ἦεν in the *third person*, which occurs only in Attic poetry before a vowel, see § 339; for ἦμαι, ἦτε, &c., see § 370.

4. The *middle forms* ἴμαι, ἴμην are regarded by some of the best critics as incorrectly written for ἱμαι, ἱμην, from ἴημι (§ 304).

D. THE COMPLETE TENSES.

§ 367. In some verbs, the sense of the complete tenses, by a natural transition, passes into that of the *indefinite* tenses (§ 272); and the PERFECT becomes, in signification, a *present indefinite*; the PLUPERFECT, a *past indefinite*, or *aorist*; and the THIRD FUTURE, a *future indefinite*, or common *future*.

Thus, ἵστημι (§ 298), *to station*, Pf. ἕστηκα, (*I have stationed myself*) *I stand*, Plup. ἕστηκειν, *I stood*, 3 F. ἕστηξω, *I shall stand*; μινῆσκω, *to remind*, Pf. P. μίμνημαι, (*I have been reminded*) *I remember*, Plup. ἐμμενήμην, *I remembered*, 3 F. μεμνήσομαι, *I shall remember*; Plup. ἦεν (§ 306), *I went*.

In a few of these verbs, the present is not used, and the PERFECT is regarded as the *theme* (§ 155). Such verbs are termed PRETERITIVE.

All the tenses which represent an action as finished, are termed *preterite* (præteritus, *passed by*). *Preteritive verbs* are so named, as having one of the preterite tenses for the theme. For examples of these verbs, see §§ 308 - 310.

§ 368. 1. The PERFECT SUBJUNCTIVE and OPTATIVE are commonly *supplied* by the *participle* with the *auxiliary verb εἶμι* (§§ 268, 305).

Thus, Pf. Act. *Subj.* βεβουλευκώς ᾧ, *Opt.* βεβουλευκώς εἶην· Pf. P. *Subj.* βεβουλευμένος ᾧ, *Opt.* βεβουλευμένος εἶην.

2. Sometimes, however, the perfect forms these modes according to the general rules (§§ 331, 332, &c.), chiefly when it is employed as a *present* (§ 367); thus, ἕστηκω, ἕστώ, ἕσταιην (§ 298), πεποιθολῆν (§ 289), δεδίω (§ 308).

3. In the *perfect passive*, these modes are formed in only a few pure verbs, and, in these, without a fixed analogy; thus,

καλῶ (§ 359), *to call*; Pf. P. κέκλημαι, *I have been called, I am named*, *Opt.* (κεκλη-ί-μην) κεκλήμην, κέκληο, κέκλητο, &c.

κτάομαι, *to acquire*; Pf. κέκτημαι, *I have acquired, I possess*, *Subj.* (κεκτά-ω-μαι) κεκτάμαι, κεκτῆ, κεκτῆται· *Opt.* (κεκτε-ί-μην) κεκτέμην, κέκτεο, κέκτετο, or (κεκτε-οί-μην) κεκτέμην, κεκτέο, κεκτέτο.

μίμνημαι (§ 367), *Subj.* μιμνῶμαι, *Opt.* μιμνήμην, or μιμνήμην, or μιμνῶμην, μίμνοιο.

For *κλέσθαι* and *αἰμαί*, see §§ 309, 310. The subjunctive of *αἰμαί* has sometimes the same form with the indicative.

§ 369. The perfect, in its *proper sense*, may have the IMPERATIVE in the *third person passive*; but, otherwise, this mode belongs only to those perfects which have the *sense of the present*; and, even in these, the *imperative active* is scarcely found except in the *nude form of the second perfect* (§ 371).

§ 370. In the SECOND PERFECT and PLUPERFECT, the connecting vowel is sometimes omitted in the *indicative plural and dual* (§ 335. 3).

Thus, *ἔστα-μεν* (§ 298; base *ἔστα-*), *ἔστα-τε*, (*ἔστα-νοι*, § 83) *ἔστασι*, *ἔστα-τον*, *ἔστα-σαν*· *δέδιμεν* (§ 308; base *δέδι-*), *δέδιτε*, (*δέδι-νοι*) *δέδισσι*· from the base *ιδ-* (§ 308; *ιδ-μεν*, § 78) *ἴμεν*, (*ιδ-τε*, § 77) *ἴστε*, (*ιδ-νοι*, *ιδᾶσι*, and, *δ* becoming *σ* in imitation of the other persons,) *ἴσσι*· from the base *ἦδ-* (§ 308; *ἦδ-μεν*) *ἦσμεν*, (*ἦδ-τε*) *ἦστε*, (*ἦδ-σαν*, § 80) *ἦσαν*· *ἦμεν* (§ 306; base *ἦ-*), *ἦτε*, *ἦτον*, *ἦτην*· *ἔοικα*, *to be like*, preteritive, Pl. 1, poetic, (*ἔοικ-μεν*, § 78) *ἔοιμεν*.

So, in the *singular*, (*οἶδ-εθα*, § 337) *οἶδα*. The form *οἶδας* is not used by the Attics.

§ 371. When this omission takes place in the perfect or pluperfect,

1. The *indicative singular* is more frequently supplied by forms from a *longer base*; thus, *Sing.* 1 Pf. *ἔστηκα* (§ 298; base *ἔστηκ-*) *ἔστηκας*, *ἔστηκε*, *Pl.* 2 Pf. *ἔσταμεν*, &c.; *Sing.* 1 Plup. *ἔστήκειν* or *εἰστήκειν*, *ἔστήκεις* or *εἰστήκεις*, *ἔστήκει* or *εἰστήκει*, *Pl.* 2 Plup. *ἔσταμεν*, &c.; *Sing.* *οἶδα* (§ 308; base *οἶδ-*), *οἶσθα*, *οἶδε*, *Pl.* *ἴμεν*, &c.

The forms from the longer base likewise occur in the *plural and dual*, but less frequently. Compare §§ 327. 2, and 360. 2, *a*.

2. The *subjunctive, optative, imperative, and infinitive* are formed after the analogy of the *present in μι*; thus, (*ἔστώ*-ω) *ἔστώ*, (*ἔστα-ιῆ-ν*, § 331) *ἔσταιην*, *ἔσταθι* (§ 337), *ἔσταναι*· *δέδιω*, *δέδιθι*, *δέδιέναι* (compare *εἶμι*, § 306).

3. The *participle* is contracted, if the characteristic is *α* or *ο*; thus, (*ἔστα-ώς*) *ἔσώς*, (*ἔστα-ό-τσα*, § 238) *ἔσῶσα*, (*ἔστα-ός*) *ἔσώς* (or sometimes, by syncope, *ἔσός*).

§ 372. *Additional Examples of Nude and Double Formation.*

α. First and Second Perfects combined.

βαλνω (r. βα-), to go; Pf. Ind. S. βέβηκα, Pl. βέβαμεν and βεβήκαμεν, Subj. βεβῶ and βεβήκω, Inf. βεβάναι and βεβηκέναι, Part. βεβώς and βεβηκώς.

The subjunctive βεβῶ, like ἰστῶ (§ 298), is used only in those forms which have *ω* in the termination.

θνήσκω (r. θνα-), to die; Pf. Ind. S. τέθνηκα, I am dead, Pl. τέθναμεν, Opt. τεθναίην, Imp. τέθναθι, Inf. τεθνάσαι, τεθνηκέναι and, poetic, (τεθνα-ε-ναι) τεθνάσαι, Part. τεθνηκώς and (τεθνα-ώς, ε inserted after contraction, § 215) τεθνεώς.

β. Poetic Imperatives.

ἄνωγα, to command, preteritive, Plup. ἠνώγειν. Imp. (ἄνωγ-θι) ἄνωχθι and ἄνωγε, pl. (ἄνωγ-τε, γτ passing into χθ in imitation of the singular,) ἄνωχθε and ἀνώγετε.

κράζω, commonly 2 Pf. κέρραγα, to cry, 2 Plup. ἐκεκράγειν, 3 F. κερράξομαι, 2 A. ἐκράγον. 2 Pf. Imp. κέρραχθι, pl. κέρραχθε and κερράγετε.

See, also, (πίπτω-θι, § 77) πίπτωθι (§ 289).

γ. Poetic Participles.

βιβρώσκω (r. βρο-), to eat, 1 Pf. βέβρωκα, 2 Pf. Part. (βεβρω-ώς) βεβρώς, G. ὄτος.

πίπτω, to fall, 1 Pf. πέπτωκα, 2 Pf. Part. (πεπτο-ώς) πεπτώς, G. ὄτος.

§ 373. The THIRD FUTURE unites the base of the perfect with the terminations of the future active and middle.

Thus, (ἐσθήκ-σω, § 298) ἐστήξω, (γεγράφ-σομαι, § 286) γεγράψομαι.

The third future is scarcely found in liquid verbs, or in verbs beginning with a vowel, and is frequent in those verbs only, in which it has the sense of the common future (§ 367).

Of the third future active, the only examples in Attic prose are ἰστήξω and εἰστήξω, both formed from perfects having the sense of the present, ἰστηκα (§ 367) and εἰσθηκα (§ 372), and both giving rise to middle forms of the same signification (§ 270. 3), ἰστήσομαι and εἰστήσομαι.

CHAPTER XII.

THE ROOT OF THE VERB.

§ 374. The root of the Greek verb, although not properly *varied by inflection* (§ 152), yet *received many changes* in the progress of the language. These changes affected the different tenses unequally, so that there are but few *primitive* verbs (§ 151), in which the root appears in only a single form.

The earlier, intermediate, and later forms of the root may be termed, for the sake of brevity, *old*, *middle*, and *new* roots.

§ 375. The tenses may be arranged, with respect to the degree in which they exhibit the *departure of the root from its original form*, in the following order.

I. THE SECOND AORIST AND FUTURE.

The *second aorist active* and *middle* is simply the *imperfect* of an *old* root. See § 344.

Thus *ἔλπιον* and *ἐλπίζομην* (§ 287) are formed from the old root *λιπ-*, in precisely the same way as *ἔλιπον* and *ἐλιπίμην* from the new root *λιπ-*.

The *second aorist* and *future passive* are chiefly found in *impure* verbs which *want* the second aorist active and middle. They affix *ην* and *ησομαι* (§ 278) to the simplest form of the root.

§ 376. REMARKS. 1. If the root is *pure*, the second aorist of *verbs in ω* (§ 335. 2) follows the analogy of *verbs in μι*; thus, *ἔβην* (r. βα-), *ἔγνων* (r. γνο-), *ἔδυν* (r. δυ-). See §§ 307, 360.

Except *ἔσιον* (§ 398; r. σι-). For the insertion of the connective after *ι*, compare § 335. 2.

2. In the *second aorist middle*, a few poetic forms occur in which the connective is omitted after a *consonant*; thus, ἔρυσμι (§ 414; r. ἐρ-), 2 A. M. Sing. 3, ἔρτο, Imp. ἔρτο, Inf. (ἐρ-σθαι, § 385) ἐρθαι, Part. ἔρμενος.

3. In a few verbs, the original root appears to have received some change even in the second aorist; thus,

α. Syncope.

ἰγίρω (§ 389; r. ἰγερ-, ἰγερ-), to rouse, 2 A. M. ἠγρόμεν.

ἔρχομαι (§ 420), to go, 2 A. ἦλθον (r. ἔλυθ-, ἔλθ-).

β. Metathesis.

δίεκομαι (r. δεικ-, δεικ-, δεικ-, § 384), to see, poetic, 2 A. ἴδρακον, 2 Pf. δίδρακα (§ 378), A. P. ἰδίερχθην.

NOTE. In δίεκομαι, perhaps the metathesis is rather in the theme, for the purpose of lengthening a short syllable (§ 387).

εκίλλομαι (r. εκαλ-, εκαλ-), to dry up, 2 A. ἔτελην (compare § 359).

γ. Reduplication.

ἄγω (§ 358; r. ἀγ-, ἀγαγ-), to lead, 2 A. ἤγαγον, 2 A. M. ἠγαγόμεν.

κίλλομαι (r. κιλ-, with syncope, § 385, κικλ-), to command, poetic, 2 A. κικιλέμεν.

δ. Syllables Affixed.

ἀμύνω (v; r. ἀμυν-, ἀμυναθ-), to ward off, F. ἀμύνω, 1 A. ἤμυνα, 2 A. poetic, ἠμύνασθον, Mid. ἠμύνασόμεν.

διώκω, to pursue, F. διώξω, 1 A. ἰδιώξα, 2 A. ἰδιώκασθον, A. P. ἰδιώχθην.

ἔκω, to yield, F. ἔξω, 1 A. ἔξα, 2 A. poetic, ἔκασθον.

ἔργω, to exclude, F. ἔρξω, 1 A. ἔρξα, 2 A. poetic, ἔργασθον, Pf. P. ἔργαμαι, A. P. ἔερχθην.

ἔχω (§ 417; r. σχ-, σχιθ-), to have, 2 A. ἔσχον and, poetic, ἔσχισθον.

NOTE. These extended aorists are by some regarded as imperfects, and they are commonly so accented.

§ 377. II. THE PERFECT AND PLUPERFECT PASSIVE.

These tenses have not only a more complete, uniform, and simple formation than the *perfect* and *pluperfect active*, but are likewise more common, and are formed in some verbs from an earlier root. See τρέφω (§ 386), φθείρω (§ 389), and Remark III. (§ 381).

III. THE PERFECT AND PLUPERFECT ACTIVE.

In these tenses, we observe *three successive formations*;

A. The NUDE FORMATION, corresponding with that of the perfect and pluperfect passive. This remains in connexion with a few roots, mostly *pure* and in their *earliest* form. See §§ 370 - 372.

§ 378. B. The FORMATION IN *α, εν*. These terminations are affixed to roots in an *early*, though often not the earliest form, and chiefly *impure*. They are affixed with the following changes in the preceding syllable.

1. *s* becomes *o*, and *ει* becomes *οι*; thus, μένω, μέμωνα (§ 357. 2); δίδκομαι, δίδκορα (§ 376, β); λείπω, λείλοπα (§ 287); πέθω, πέποθα (§ 289); ἔοικα (r. εἰκ-; §§ 313. 2, 315), to be like, preteritive, Plup. ἔώκειν (§ 314. 5).

NOTES. *α*. With ἔοικα is likewise used the simpler ἔικα, which, in the third person plural, has the irregular form ἔξασι (compare ἔασσι, § 370). For the irregular perfect ἔωθα, see § 358. 2.

β. Analogous to the change of *s* into *α*, is that of *η* into *ω* in ἡγήνομαι (§ 413), 2 Pf. ἡγήνωα.

γ. The same changes take place in the *first perfect* and *pluperfect* of a few verbs; as, κλίπτω, κλίλοφα (§ 393); τρέπω, τίτροφα (§ 384); σίμνω, to send, σίπομφα · δίδοικα (§ 308; r. δι-).

2. Short *α, ι, or υ*, before a *single consonant*, is *lengthened* (*α*, not preceded by *s* or *ρ*, § 53, becoming *η*); thus, φαίνω, πείφω (§ 292; r. φαν-); θάλλω, to bloom, τίθηλα · ἄγγυμι, ἔαγα (§ 413); κρέζω, κέρραγα (§ 372, β); κέκρωγα (r. κριγ-), to creak, preteritive; μῦνάομαι (r. μῦκ-), to bellow, μέμυκα.

EXCEPTIONS. After the Attic reduplication (§ 316), the short vowel remains; as, ἐλάλοθα (§ 420). In λάσκω (§ 394, α; r. λακ-), *α* is not changed into *η*; thus, 2 Pf. λίλακα.

C. The FORMATION IN *κα, κεν*. The Homeric poems present *no* examples of this formation from *impure roots*, and only a few from *pure roots*.

§ 379. IV. THE FIRST AORIST AND FUTURE.

V. THE PRESENT AND IMPERFECT.

The present and imperfect, with very few exceptions, exhibit the root in its *latest* and *most protracted* form.

Remarks.

I. The *second aorist* and *future* are widely distinguished from the other tenses by their *attachment* to the *original form*

of the root; while the *present* and *imperfect* are distinguished no less widely by their *inclination to depart* from this form. The other tenses differ comparatively but little from each other in the form of the root. If the verb has *three* roots, they are commonly formed from the *middle* root (§ 374). See, for example, λαμβάνω (§ 410).

§ 380. II. There is reason for believing, that, in an early state of the language, the Greek verb had only *two* tenses, the one having the *form of the present*, but denoting both *present* and *future time*, the other having the *form of the imperfect*, but denoting past time both *definitely* and *indefinitely* (§ 273). From the action of different laws (§ 157), the following variety of formation and use was subsequently exhibited.

1. In most verbs, the FUTURE was distinguished from the *present*, and the AORIST from the *imperfect*, by *new forms* having the tense-sign σ (§ 324); and, if the old present and imperfect were retained, they were retained with the later restricted sense of these tenses.

2. In some verbs, after the formation of a new present and imperfect from a later root (§ 379), the *old imperfect* was retained with its *aorist sense*, and, in a few instances, the *old present* with its *future sense*; thus the old presents ἴδωμαι (§ 416) and αἰώμαι (§ 398) became the futures of the later ἰδῶ and αἰώω.

3. In a few instances, the old imperfect, and, more rarely, the old present, remained with their *original extent* of meaning; as, ἴδω (§ 305) and ἴθην (§ 303), which have more frequently the *sense* of the aorist; and αἶμι (§ 306), which is commonly future (§ 366).

4. The formation of some verbs appears never to have proceeded beyond the *present* and *imperfect*. E. g. βεβήμι, to roar, κλύω, to hear, μάχεσθαι, to fight. Such verbs are mostly poetic.

§ 381. III. The formation of the *complete tenses* appears to have been still later in the history of the language, than that of the *indefinite tenses*; and in the *active voice* (except a few *nude forms*), it appears to have been later than in the *passive* (§§ 377, 378). We find here, perhaps, an explanation, in part, of the following particulars, which are far more observable in the *active* than in the *passive* voice; 1. the *defective formation* of the complete tenses (§§ 368, 369); 2. the *want of these tenses* in so many verbs; 3. the *comparative infrequency* of their use; and 4. their more frequent occurrence in the *later* than in the *earlier* writers.

§ 382. IV. Many verbs are DEFECTIVE (§ 222) either

from the *want of a complete formation*, as those above mentioned, or from the *disuse of some of their forms*. In both cases, the defect is often supplied by other verbs having the same signification (§ 420). On the other hand, many verbs are REDUNDANT, either through a *double formation* from the same root, or the use of forms from *different roots*. It should be observed, however, that two or more forms of the same tense, with few exceptions, either

1. Belong to *different periods, dialects, or styles of composition*; thus, *πτείνω* and, later, *πτιννυμι* (§ 414); *τάσσω* (§ 395), A. P. *εἰάχθη* and, later, *εἰάχην· καίω* (§ 388), A. P. *εἰαύθη* and, Ionic, *εἰάην· πυνθάνομαι* and, poetic, *πέυθομαι* (§ 410); *πείθω* (§ 289), A. *ἐπεισα* and, poetic, *ἐπιθον*.

Or 2. *Differ in their use*; thus, 1 Pf. *πέπεικα*, transitive (§ 131), *I have persuaded*, 2 Pf. *πέποιθα*, intransitive, *I trust* (§ 289); 1 A. *ἔστησα*, trans. *I placed*, 2 A. *ἔστην*, intrans. *I stood* (§ 298).

NOTE. The *second tenses* are more inclined than the *first* to an intransitive use. From the prevalence of this use in the second perfect and pluperfect, these tenses were formerly called the *perfect* and *pluperfect middle*.

Or 3. Are *supplementary* to each other. See §§ 360. 2, α, 371.

§ 383. The changes in the root of the Greek verb are of three kinds; EUPHONIC (§ 42), EMPHATIC (§ 142. 7), and ANOMALOUS (§ 222).

A. EUPHONIC CHANGES.

§ 384. I. Radical vowels are sometimes changed by PRECESSION (§ 29), α becoming ε; and ε and ο becoming ι.

1. Change of α to ε.

NOTE. If the α is preceded or followed by a *liquid*, it is sometimes retained in the *perfect*, particularly in the *perfect passive*.

δέρω (γ. *δαρ-*, *δερ-*), *to flay*, F. *δερῶ*, A. *ἔδειρα*, Pf. P. *δέδαρμαι*, 2 A. P. *εἰδάρην*.

πλέκω, *to wreath*, F. *πλέξω*, A. *ἔπλεξα*, Pf. P. *πέπλεγμαι*, 1 A. P. *ἐπλέχθη*, 2 A. P. *ἐπλάκην*.

§ 389. 4. Change of *s* to *u*.

ἀείρω (r. ἀερ-, ἀειρ-), to raise, poetic and Ionic, F. ἀερῶ, contracted, ἀρωῶ, A. ἤειρα, &c.; commonly αἶρω (r. ἄρ-, syn-copated from ἀερ-, § 385, αἶρ-, § 388), F. ἄρω, A. ἤρα, ἄρω (§ 349), Pf. ἤρακα, Pf. P. ἤρμαι, A. P. ἤρσθην, 2 A. M. poetic, ἠρόμην, Subj. ἄρωμαι, &c.

ἐγείρω (r. ἐγερ-, ἐγρ-, § 376, α, ἐγειρ-), to rouse, F. ἐγερῶ, 2 Pf. (the syncopated root prefixed, by a peculiar Attic reduplication, § 316), ἐγρήγορα, Pf. P. ἐγήγεμαι, A. P. ἠγέρσθην, 2 A. M. ἠγρόμην.

θείνω (r. θεν-,), to smite, poetic, F. θενῶ, 2 A. ἔθενον.

κείρω (r. καρ-, κερ-, § 384), to shear, F. κερῶ, A. ἔκειρα, Pf. P. κέκαρμαι.

ὀφείλω (r. ὀφελ-, ὀφειλ-), to owe, F. ὀφειλήσω (§ 357. 2), 1 A. ὠφείλησα, 2 A. ὠφειλον, Pf. ὠφειληκα.

πιίρω (r. παρ-), to pierce, F. περῶ, Pf. P. πέπαρμαι.

σπείρω, to sow, F. σπερῶ, A. ἔσπειρα, Pf. P. ἔσπαρμαι, 2 A. P. ἐσπάρην.

τείνω (r. ταν-, τεν-), to stretch, F. τενωῶ, A. ἔτεινα, Pf. τέτακα (§ 350), Pf. P. τέταμαι, A. P. ἐτάσθην.

φθείρω, to destroy, F. φθερῶ, A. ἔφθειρα, 1 Pf. ἔφθαυκα, 2 Pf. ἔφθορα, Pf. P. ἔφθαρμαι, 2 A. P. ἐφθάρην.

§ 390. 5. Change of *γ* to *r*.

κλίνω (i), to bend, F. κλίνῶ, A. ἔκλινα (§ 81), Pf. P. κέκλιμαι (§ 350), 1 A. P. ἐκλίθην and ἐκλίνσθην, 2 A. P. ἐκλίνην.

τριβω (r), to rub, to wear, F. τρίβω, A. ἔτριψα, Pf. τέτριψα, Pf. P. τέτριμμαί, 1 A. P. ἐτριφσθην, commonly 2 A. P. ἐτριβην.

6. Change of *γ* into *u*.

ἀλείφω (r. ἀλιφ-, ἀλειφ-), to anoint, F. ἀλείψω, A. ἤλειψα, Pf. ἀλήλιφα (§ 316) and ἤλειφα, Pf. P. ἀλήλιμμαί and ἤλειμμαί, 1 A. P. ἤλειψσθην, 2 A. P. ἤλψην.

See, also, λίσσω (§ 287) and πείσω (§ 289).

7. Change of *σ* into *ou*.

ἀκούω (r. ἀκο-, ἀκου-), to hear, F. ἀκούσομαι, A. ἤκουσα, 2 Pf. ἀκήκουα, 2 Plup. ἠκηκόειν (§ 316), A. P. ἠκούσθην.

§ 391. 8. Change of *δ* into *u*.

ἀλγύνω (v), to afflict, F. ἀλγύνῶ, A. ἠλγύνα, A. P. ἠλγύνσθην.

δύρομαι (σ), *to lament*, F. δῶρομαι, A. ᾠδύράμην.
 πλύνω (ῥ), *to wash*, F. πλύνῶ, A. ἐπλῦνα, Pf. P. πέπλῦμαι
 (§ 350), A. P. ἐπλύθην.
 τύφω (ῥ; γ. θύφ-, τυφ-, § 386), *to fumigate, to burn*, F.
 θύψω, Pf. P. τέθυμαι, 2 A. P. ἐτύφην (ῥ).

9. Change of ῥ into ια.

τεύχω, (γ. τυχ-, τευχ-), *to prepare*, poetic, F. τεύξω, A. ἐτευξα,
 Pf. P. τέτυγμαί, A. P. ἐτύχθην.
 φεύγω, *to flee*, F. φεύξομαι and φευξοῦμαι (§ 326. 3), 1 A.
 ἔφευξα, commonly 2 A. ἔφυγον, 2 Pf. πέφευγα.

10. Change of ι, in the diphthong ια, to η.

κλείω and κλήω, *to shut*, F. κλείσω and κλήσω, A. ἐκλεισα and
 ἐκλησα, Pf. P. κέκλειμαι, κέκλειμαι, and κέκλημαι, A. P. ἐκλεί-
 σθην.

§ 392. II. By the ADDITION OF CONSONANTS,
 usually either τ, σ, ν, σκ, ζ, or θ.

Of these consonants, τ is chiefly added to *labial roots*; σ, to
palatal and lingual roots; ν (without further addition, § 409),
 to *liquid and pure roots*; σκ, ζ, and θ, to *pure roots*.

NOTE. In a few instances, the *close terminations* are affixed to the pro-
 tracted root.

§ 393. I. Addition of τ.

For the euphonic changes in affixing this letter, see § 77.

α. To Labial Roots.

βάπτω (γ. βαφ-, βαπτ-), *to dip*, F. βάψω, A. ἔβαψα, Pf. P.
 βέβαμμαι, 1 A. P. ἐβάφθην, commonly 2 A. P. ἐβάφην.

βλάπτω (γ. βλαβ-), *to hurt*, F. βλάψω, A. ἔβλαψα, Pf. βέβλαψα,
 Pf. P. βέβλαμμαι, 1 A. P. ἐβλάφθην, 2 A. P. ἐβλάβθην.

θάπτω (γ. θαφ-), *to bury*, F. θάψω, A. ἔθαψα, Pf. P. τέθαμ-
 μαι, 3 F. τεθάφομαι, 2 A. P. ἐτάφην (§ 386).

κάπτω (γ. καμπ-), *to bend*, F. κάμψω, A. ἔκαμψα, Pf. P. κέ-
 καμμαι (§ 350. 3), A. P. ἐκάμφθην.

κλέπτω (γ. κλαπ-, κλεπ-, § 384), *to steal*, F. κλέψω, A. ἔκλεψα,
 Pf. κέκλοφα (§ 378, γ), Pf. P. κέκλεμμαι, 1 A. P. ἐκλέφθην, com-
 monly 2 A. P. ἐκλάπην.

κόπτω (r. κοπ-), to cut, to strike, F. κόψω, A. ἔκοψα, Pf. κέκοφα, Pf. P. κέκομαι, 3 F. κέκοψομαι, 2 A. P. ἐκόπην.

τύπτω (r. τυπ-, τυπι-), F. τυπήσω (§ 357), 2 A. ἔτυπον, Pf. P. τετύπημαι and τέτυμαι, 2 A. P. ἐτύπην.

β. To Other Roots.

ἀνύω and ἀνύτω (r. ἀνυ-, ἀνυι-), to accomplish, F. ἀνύσω, A. ἤνυσσα, Pf. ἤνυσκα, Pf. P. ἤνυσμαι.

In the present and imperfect, there likewise occurs the simpler form *ανυ.

τίκτω (r. τεκ, τικ-, § 384), to beget, to bring forth, F. τέξω, commonly τέξομαι, 1 A. ἔτεξα, commonly 2 A. ἔτεκον, 2 Pf. τίτοκα.

§ 394. 2. Addition of σ.

This letter is sometimes *simply prefixed* or *affixed* to the characteristic, but commonly *unites* with it, if a *palatal*, to form σσ (τσ, § 84), or less frequently ζ, and, if a *lingual*, to form ζ (§ 62), or less frequently σσ (ττ).

REMARKS. 1. Palatals in ζσ are mostly onomatopes (§ 40. 2). Linguals in ζσ are mostly derivatives, wanting the second tense, and, by reason of euphonic changes, nowhere exhibiting the root in its simple form. In these verbs, it is convenient to regard ζ as a simple lingual, forming the characteristic.

2. In a few instances, σ unites with γγ to form ζ, and even with a labial to form ζ or σσ.

α. Prefixed.

ἀλύσκω (r. ἀλυκ-, ἀλυσκ-), to avoid, poetic, F. ἀλύξω, A. ἤλυξα. διδάσκω (r. διδαχ-, χ passing into σκ, in imitation of the verbs which add σκ to the root, § 399), F. διδάξω, A. ἐδίδαξα, Pf. δεδίδαχα, Pf. P. δεδίδαγμαi, A. P. ἐδιδάχθην.

The original root of this verb appears to have been δα-, of which the 2 A. P. δάσῃσ occurs, even in Attic writers.

λάσκω (r. λακ-), to sound, to utter, poetic, F. λακήσομαι (§ 357), A. ἐλάκησα, commonly 2 A. ἔλακον, 2 Pf. ἐλάσκα (§ 378. 2).

β. Affixed.

ἀλέξω (r. ἀλεκ-, ἀλεξ-), to ward off, F. ἀλεξήσω, A. ἤλεξα. Mid. to repel, F. ἀλεξήσομαι, A. ἤλεξάμην.

§ 395. γ. Uniting with a Palatal to form σσ (σσ).

ἀλλάσσω or ἀλλάττω (γ. ἀλλαγ-), *to change*, F. ἀλλάξω, A. ἡλλάξα, Pf. ἡλλάχα, Pf. P. ἡλλάγμαι, 1 A. P. ἡλλάχθην, 2 A. P. ἡλλάγην.

πλήσσω (γ. πληγ-), *to strike*, in composition with ἐκ or κατά, *to strike with terror*, F. πλήξω, A. ἐπλήξα, 2 Pf. ἐπέπληγα, Pf. P. ἐπέπληγμαι, 3 F. ἐπέπλήξομαι, 1 A. P. ἐπλήχθην, commonly 2 A. P. ἐπλήγην, but ἐξεπλάγην (ᾶ), κατεπλάγην.

In the simple sense *to strike*, the Attic writers associate the active voice of πατάσσω with the passive of πλάσσω (§ 420).

ταράσσω (γ. ταραχ-), *to disturb*, F. ταράξω, A. ἐτάραξα, Pf. P. ἐτάραγμαι, A. P. ἐτάραχθην.

From ταράσσω is formed, by metathesis, contraction (§ 385), and the aspiration of τ before ρ (compare § 69), θράσσω (ταρασσ-, θρασσ-), F. θράξω, A. θραξάω.

τάσσω (γ. ταγ-), *to arrange*, F. τάξω, A. ἔταξα, Pf. τέταχα, Pf. P. τέταγμαι, 1 A. P. ἐτάχθην and, later, 2 A. P. ἐτάγην.

φρίσσω (γ. φρικ-), *to shudder*, F. φρίξω, A. ἔφριξα, 2 Pf. πέφρικα.

δ. Uniting with a Palatal to form ζ.

οἰμῶζω (γ. οἰμωγ-), *to bewail*, F. οἰμῶξομαι, A. ὤμωξα, Pf. P. οἰμώγμαι (§ 314. 4).

ὀλολύζω (γ. ὀλολυγ-), *to shout, to shriek*, F. ὀλολύξομαι, A. ὀλόλυξα.

στενάζω and, poetic, στενάχω, *to groan*, F. στενάξω, A. ἐστέναξα.

σφάζω and σφάττω (§ 84; γ. σφαγ-), *to slay*, F. σφάξω, A. ἔσφαξα, 1 A. P. ἐσφάχθην, commonly 2 A. P. ἐσφάγην.

ε. Uniting with γγ to form ζ.

πλάζομαι (γ. πλαγγ-), *to wander*, F. πλάγξομαι, A. P. ἐπλάγγθην.

σαλπίζω (γ. σαλπιγγ-), *to sound a trumpet*, F. σαλπίγξω, A. ἐσάλπιγξα.

See, also, κλάζω (§ 397).

§ 396. ζ. Uniting with a Lingual to form ζ.

καθίζω (γ. ἐδ-, ἐξ-, ἰξ-, § 384), *to seat, to place*, F. καθίσω, καθιῶ (§ 326, β), A. ἐκάθισα. Mid. καθίζομαι and, rarely, καθέζομαι, *to sit*, F. καθιζήσομαι (§ 357) and καθεδούμαι

(§ 326, γ), 1 A. *ἐκαθισάμην* and *καθισάμην* (§ 314), 2 A. *ἐκαθίζομην*, A. P., later, *ἐκαθίσθην*.

ὀνομάζω (γ. *ὀνοματ-*), *to name*, F. *ὀνομάσω*, A. *ὠνόμασα*, Pf. *ὠνόμακα*, Pf. P. *ὠνόμασμαι*, A. P. *ὠνομάσθην*.

φράζω (γ. *φραδ-*), *to tell*, F. *φράσω*, A. *ἔφρασα*, Pf. *πέφρακα*, Pf. P. *πέφρασμαι*, A. P. *εφράσθην*.

η. Uniting with a Lingual to form *σσ* (σσ).

βλίσσω or *βλίττω* (γ. *μελιτ-*, *μλιτ-*, § 385, *βλιτ-*, § 401), *to take honey from the hive*, F. *βλίσω*, A. *ἔβλισα*.

κορύσσω (γ. *κορυθ-*), *to arm*, poetic, Pf. P. *Part. κεκορυθμένος*.

πάσσω, *to sprinkle*, F. *πάσω*, A. *ἔπασα*, A. P. *ἐπάσθην*.

πλάσσω, *to fashion*, F. *πλάσω*, A. *ἔπλασα*, Pf. P. *πέπλασμαι*, A. P. *ἐπλάσθην*.

θ. Uniting with a Labial to form *ζ* or *σσ*.

νίζω (γ. *νιφ-*), *to wash*, F. *νίψω*, A. *ἔνιψα*, Pf. P. *νένιμμαι*.

πέσσω or *πέτιω* (γ. *πεπ-*), *to cook*, F. *πέψω*, A. *ἔπεψα*, Pf. P. *πέπεμμαι*, A. P. *ἐπέφθην*.

See, also, *λάζμαι* (§ 416).

§ 397. 3. Addition of ν.

In *impure roots*, ν is commonly *prefixed* to the characteristic; but in *pure roots*, *affixed*.

In a few poetic forms, ν is prefixed to a characteristic.

For the changes of ν before a consonant, see § 79. A short vowel is sometimes lengthened before ν.

α. Prefixed to a Consonant.

κλάζω, (γ. *κλαγ-*, *κλαγγ-*, *κλαζ-*, § 395, ε), *to clang, to scream*, F. *κλάγξω*, 1 A. *ἔκλαγξα*, 2 A. *ἔκλαγον*, 2 Pf. *κέκλαγγα*, 3 F. *κεκλάγομαι*.

σφάλλω (γ. *σφαλ-*), *to deceive*, F. *σφαλώ*, A. *ἔσφηλα*, Pf. P. *ἔσφαλμαι*, 2 A. P. *εσφάλην*.

στέλλω (γ. *σταλ-*, *στελ-*, § 384), *to send*, F. *στελώ*, A. *ἔστειλα*, Pf. *ἔσταλκα*, Pf. P. *ἔσταλμαι*, 2 A. P. *εστάλην*.

β. Affixed to a Consonant.

δάκνω (γ. *δακ-*, *δηκ-*, § 387), *to bite*, F. *δήξομαι*, 2 A. *ἔδακον*, Pf. P. *δέδηγμαι*, A. P. *έδήχθην*.

τέμνω (r. ταμ-, τμ-, § 384), to cut, F. τεμῶ, 2 A. ἔταμον and ἔτεμον, Pf. τέτμηκα (§ 359), Pf. P. τέτμημαι, 3 F. τετμήσομαι, A. P. ἐτμήθην.

See, also, κόμνω (§ 359).

§ 398. γ. Affixed to a Vowel.

βαίνω and, poetic, βάσκω (§ 399; r. βα-), to go, F. βήσομαι, 2 A. ἔβην (§ 376), Pf. βέβηκα (§ 372). Poetic and Ionic, F. βήσω, I will cause to go, 1 A. ἔβησα. In composition, Pf. P. βέβημαι and βέβησομαι (§ 356), A. P. ἐβάθην.

δύνω (ῥ; r. δῦ-), to enter, F. δύσομαι, 2 A. ἔδυν (§ 376), Pf. δέδυνκα.

ελάω, commonly ελαίνω, to drive, F. ελάσω, ελῶ (§ 326. 2), A. ἤλασα, Pf. ἐλήλακα (§ 316), Pf. P. ἐλήλαμαι, A. P. ἤλάθην.

ιδρύω (r. ιδρυ-, ιδρυν-), to seat, F. ιδρύσω (ῥ), A. ἰδρῦσα, Pf. P. ἰδρῦμαι, A. P. ἰδρύνθην and ἰδρύνθην.

πίνω (ῖ; r. πο-, πι-, § 384), to drink, F. πίομαι (§ 380. 2) and, later, πιούμαι (§ 326), 2 A. ἔπιον (§ 376), Imp. πνε, commonly πιθι, Pf. πέπωκα, Pf. P. πέπομαι (§ 353), A. P. ἐπόθην.

τίνω (r. τι-), to pay, to expiate, F. τίσω (ῖ), A. ἔτισα, Pf. τίτεκα, Pf. P. τίτισμαι, A. P. ἐτίσθην. Mid. τίνομαι and τίνυμαι (§ 412), to avenge, to punish, poetic.

φθάνώ (r. φθα-), to anticipate, F. φθάσω, commonly φθήσομαι (§ 353), 1 A. ἔφθασα, 2 A. ἔφθην (§ 376), Pf. ἐφθακα.

φθίνω (r. φθι-), to perish, to destroy, F. φθίσω, A. ἔφθισα, Pf. P. ἐφθίμαι, Plur. P. and 2 A. M. (§ 376) ἐφθίμην.

δ. Prefixed to α.

κίρνημι, poetic for κεράννυμι (r. κερα-, κίρα-, § 384, κεραννυ-, § 412), to mix, F. κεράσω, κερῶ. See § 359. 2.

See, also, δάμναμαι (§ 416), κρήνναμαι (§ 412), κίρνημι (§ 405).

§ 399. 4. Addition of σκ.

The addition of these letters is commonly attended with the *precession* or *protraction* of the preceding vowel, with *metathesis*, or with the *loss of a consonant*.

α. Without further Change.

ἀρέσκω (r. ἀρε-), to please, F. ἀρέσω, A. ἤρεσα, A. P. ἤρέσθην. γηράω and γηράσκω, to grow old, F. γηράσω (ᾱ, § 351) and γηράσομαι, 1 A. ἐγήρᾱσα, 2 A. ἐγήρᾱν (§ 376), Pf. γεγήρᾱκα.

ἰλάσκομαι (r. ἰλα-), to propitiate, F. ἰλάσομαι, A. ἰλασάμην, A. P. ἰλάσθην.

μεθύσκω (r. μεθυ-), F. μεθύσω, A. ἐμέθυσσα, A. P. ἐμεθύσθην.

§ 400. β. Vowel changed by Precession.

ἀμβλώω, commonly ἀμβλίσκω (r. ἀμβλο-, ἀμβλισκ-, § 384), to miscarry, F. ἀμβλώσω, A. ἤμβλωσα, Pf. ἤμβλωκα, Pf. P. ἤμβλωμαι.

ἀναλώω, commonly ἀναλίσκω (r. ἀλο-, ἀλισκ-), to expend, F. ἀναλώσω, A. ἀνήλωσα, Pf. ἀνήλωκα, Pf. P. ἀνήλωμαι, A. P. ἀνηλώθην.

This verb often retains *α* in the augment (§ 314. 4); and sometimes, in double composition, augments the second preposition (§ 319); thus, A. ἀνάλωσα (αλ), κατηνάλωσα.

γ. Vowel Lengthened.

ἀναβιώσκομαι (r. βιο-, βιωσκ-), to revive, F. ἀναβιώσομαι, A. ἀνεβιωσάμην, 2 A. Act. ἀνεβίων (§ 376).

§ 401. δ. Metathesis.

βλώσκω (r. μολ-, μλο-, μβλο-, βλο-), to go, to come, F. μολούμαι, 2 A. ἐμολον, Pf. μέμβλωκα (§ 359).

The theme βλώσκω is Epic, and is only found in composition. For the insertion of β; in this word, and in βλίττω (§ 396), see § 94, III. The initial μ is dropped from the difficulty of sounding it before βλ.

θνήσκω (r. θαν-, θνα-), to die, F. θανούμαι, 2 A. ἐθανον, Pf. τέθνηκα (§ 372), 3 F. τεθνήξω and τεθνήξομαι (§ 373).

θρόσκω (r. θορ-, θρο-), to leap, F. θορούμαι, 2 A. ἐθορον.

ε. Consonant Dropped.

χάσκω (r. χαν-, § 80), to gape, F. χανεύμαι, 2 A. ἔχανον, 2 Pf. κέχηναι.

πάσχω (r. παθ-, πηθ-, § 387, πενθ-; §§ 384, 397, πασχ-), to suffer, F. πείσομαι (§ 83), 1 A. poetic, ἔπησα, 2 A. ἐπαθον, 2 Pf. πέπονθα (§ 378).

In the formation of the new root (παθ-σκ-) πασχ-, the aspiration of θ, which is dropped before σ (§ 80), is transferred to π, which thus becomes χ.

§ 402. 5. Addition of ζ and θ.

The addition of θ is chiefly poetic.

νήθω (r. νε-, νηθ-, § 387), to spin, F. νήσω, A. P. ἐνήθην.

πελάζω and, poetic, πελάθω (ᾶ) or πλάθω (ᾱ; r. πια-,

πελαζ-, πελάθ-, πλεῖθ-, πλάθ-, § 385. 3 and 1), F. *πελάσω*, *πελώ* (§ 326. 2), A. *ἐπέλασα*, A. P. *ἐπελάσθην* and *ἐπλάθην* (ā; § 359. 2).

πρίω (i) and *πρίζω*, to *saw*, F. *πρίσω*, A. *ἔπρισα*, Pf. P. *πρίσμαι*, A. P. *ἐπρίσθην*.

σῶζω (r. *σαο-*, *σω-*, § 385), to *save*, F. *σώσω*, A. *ἔσωσα*, Pf. *σέσωκα*, Pf. P. *σέσωμαι* and *σέσωσμαι*, A. P. *ἐσώθην*.

§ 403. III. By INCREASING THE NUMBER OF SYLLABLES, either 1. by *reduplication*, or 2. by *syllabic affixes*, or 3. by *exchange of letters*.

1. REDUPLICATION.

Reduplication in the root is most frequent in *verbs in μι* and *σχω*. It is of three kinds;

(1.) *Proper*, which belongs to roots beginning with a *single consonant*, with a *mute and liquid*, or with *μν*, and which prefixes the *initial consonant* with *ι* or, rarely, with *ε*. See *δίδωμι*, *κίχρημι* (§ 404); *βιβρώσκω*, *μιμνήσκω* (§ 405).

In a few verbs this reduplication is attended with *epenthesis* or *syncope*. See *τίμωμαι* and *τίμωρημι* (§ 404); *γίγνομαι*, *μίμνω*, and *πίπτω* (§ 406).

(2.) *Attic*, which belongs to roots beginning with a *short vowel followed by a single consonant*, and which prefixes the *two first letters*. See *ἀραρίσκω* (§ 405).

Instead of repeating the initial vowel, *ι* is sometimes inserted, in imitation of the proper reduplication. See *δίνημι* (§ 404).

(3.) *Improper*, which belongs to roots not included above, and which simply prefixes *ι* with the *rough breathing*.

Compare §§ 315, 316. 2, and 317. 5.

§ 404. a. Verbs in μι.

δέω and, rarely, *δίδημι* (r. *δε-*, *διδε-*), to *bind*, F. *δήσω*. See § 353.

δίδωμι (r. *δο-*, *διδο-*), to *give*, F. *δώσω*. See § 301.

ἵημι (r. *ἱ-*, *ἱε-*), to *send*, F. *ἦσω*. See § 304.

ἵστημι (r. *στα-*, *ἵστα-*), to *place*, F. *στήσω*. See § 298.

κίχρημι (r. *χρα-*, *κίχρα-*, § 87), to *lend*, F. *χρήσω*, A. *ἔχρησα*, Pf. P. *κίχρημαι*. Mid. *κίχραμαι*, to *borrow*.

REMARK. The primitive sense of the root *χε-* appears to be *to supply need*. Hence we have,

1. *κίχρημι*, to supply the need of another, by lending him what he requires. Mid. *κίχρημαι*, to supply one's own need by borrowing.

2. *χεῖω* (§ 352, γ), to supply the need of one who consults an oracle, by answering his inquiries.

3. *χράομαι*, to supply one's own need by making use of a thing.

4. *χρή* (3 pers. sing., for *χράω* or *χρεῖσι*), it supplies need, i. e. it is useful or necessary; *Subj.* *χρεῖ*, *Opt.* (*χε-*, *χρε-*, § 384) *χρεῖν*, *Inf.* *χρεῖναι* and poetic, (*χράω*) *χρεῖν*, *Part. Neut.* (*χράω*, inserted after contraction, § 215) *χρεῖών*. *Impf.* *ίχρεῖν* (with *ν* paragogic, for *ίχρεω*, or *ίχρεν*, compare § 339) or, unaugmented (§ 314. 6), *χρεῖν*. *Fut.* *χρεῖσθαι*.

The participle *χρεῖών* is sometimes used as an indeclinable noun; thus, *εὖ χρεῖών*.

5. *ἀπίχρη*, it fully supplies need, i. e. it suffices, it is enough; *Inf.* *ἀπίχρεῖν*. *Impf.* *ἀπίχρεν*, *F.* *ἀποχρεῖσθαι*, *A.* *ἀπίχρησι*.

ὀνήνημι (γ. *ὄνα-*, *ὄνινα-*), to benefit, *F.* *ὀνήσω*, *A.* *ὠνησα*, *A. P.* *ὠνήσθην*, 2 *A. M.* *ὠνήμην* and *ὠνάμην* (§ 360. 3), *Opt.* *ὄναιμην*, *Inf.* *ὄνασθαι*.

πέμπλημι (γ. *πλα-*, *πι-μ-πλα-*), to fill, *F.* *πλήσω*, *A.* *ἐπλησα*, *Pf.* *πέπληκα*, *Pf. P.* *πέπλημαι*, *A. P.* *ἐπλήσθην*, 2 *A. M.* *ἐπλήμην* (§ 360. 3), *Opt.* (*πλη-ί-μην*, § 331) *πλήμην* or (*πλα-*, *πλε-*, § 384,) *πλειμην* (compare *χρεῖη*, no. 4, above), *Imp.* *πλήσο*, *Part.* *πλήμενος*.

πίμπρημι (γ. *πρα-*, *πιμπρα-*), to burn, *F.* *πρήσω*, *A.* *ἐπρησα*, *Pf. P.* *πέπρημαι*, *A. P.* *ἐπρήσθην*.

NOTE. The epenthetic *μ* of *πέμπλημι* and *πίμπρημι* is commonly omitted, when these verbs, in composition, are preceded by *μ*; thus, *ἐμπέπληκα*, but *ἐνπέμπλην*.

τίθημι (γ. *θε-*, *τιθε-*, § 87), to put, *F.* *θήσω*. See § 300.

§ 405. β. Verbs in *στω*.

ἀραρίσκω (γ. *ἀρ-*, *ἀραρισκ-*, § 415), to fit, 2 *A.* *ἤραρον* (§ 376, γ), 2 *Pf.* *ἄρᾶρα* and *ἄρηρα*.

The theme *ἀραρίσκω* is Epic.

βιβρώσκω (γ. *βρο-*, *βιβρωσκ-*, § 400, γ), to eat, *Pf.* *βέβρωκα* (§ 372, γ), *Pf. P.* *βέβρωμαι*.

The deficiencies of this verb are supplied by *ισθίω* (§ 416). See § 382.

γιγνώσκω (γ. *γνο-*), to know, *F.* *γνώσομαι*, 2 *A.* *ἔγνω* (§ 307), *Pf.* *ἔγνωκα*, *Pf. P.* *ἔγνωσμαι*, *A. P.* *ἔγνώσθην*.

NOTE. In the later Greek, *γιγνώσκω* and *γίγνομαι* (§ 406) were softened to *γινώσκω* and *γίνομαι* (γ).

διδράσκω (τ. δρα-), *to run*, used only in composition with *ἀπό*, *διά*, or *ἐξ*, F. *δράσομαι*, 1 A. *ἰδράσα*, 2 A. *ἰδρᾶν* (§ 307), Pf. *διδρᾶκα*.

μυμήσκω (τ. μυα-), *to remind*, F. *μνήσω*, A. *ἔμνησα*, Pf. P. *μῆμνημαι* (§ 368), 3 F. *μυμήσομαι*, A. P. *ἔμνησθην*.

πιπράσκω and, poetic, *πέπρημι* (τ. περα-, *πρᾶ*, § 385, *περα-*, § 398, δ), *to sell*, Pf. *πέπρᾶκα*, Pf. P. *πέπρᾶμαι*, 3 F. *πιπράσομαι*, A. P. *ἐπρᾶσθην* (ᾶ).

The future and aorist of this verb are supplied by *ἀποδώσωμαι* and *ἀποδώμην*, middle tenses of *ἀποδίδωμι* (§ 301).

τιρώσκω (τ. τρο-), *to wound*, F. *τρώσω*, A. *ἔτρωσα*, Pf. P. *τέτρωμαι*, A. P. *ἐτρώσθην*.

§ 406. γ. Other Verbs.

γίγνομαι (τ. γα-, *γεν-*, §§ 384, 397, *γιγεν-*, *γιγν-*, § 385), *to become*, F. *γενήσομαι* (§ 357), 2 A. *ἐγενόμην*, Pf. *γεγένημαι*, 2 Pf. *γέγονα*, Part. *γεγονώς* and (*γεγα-ώς*, § 371. 3) *γεγώς*, F. P. *γενηθήσομαι*. Transitive 1 A. *ἔγεινάμην*, *I begot or bore*.

μῖνω and, poetic, *μῖμνω*, F. *μῖνῶ*. See § 357. 2.

πίπτω (τ. πετ-, *πεσ-*, § 394, β, *πιπτ-*), *to fall*, F. *πεσοῦμαι* (§ 326), 1 A. *ἔπεσα*, commonly 2 A. *ἔπεσον*, Pf. (*πετ-*, *πε-*, § 385, *πιτο-*, § 378, γ) *πέπτωκα* (§ 372, γ).

τετραίνω (τ. τρα-, *τετραιν-*, § 397), *to bore*, F. *τρήσω*, A. *ἔτρησα*, Pf. P. *τέτρημαι*, A. P. *ἐτρήσθην*, A. M. *ἔτετρηάμην*.

2. SYLLABIC AFFIXES.

§ 407. The syllables which are most frequently affixed to protract the root, are *α*, *ε*, *ᾶν*, *νε*, *νυ*, and *ισα*.

A. Addition of *α* and *ε*.

(1.) When *α* is affixed, *ε* in the preceding syllable usually becomes *ω*; but, when *ε* is affixed, *ο*. See *στρωφάω* and *στρωφῶ* (§ 408).

(2.) The vowel which is added, is more frequently retained before the close terminations.

a. Addition of *α*.

βροῦχάομαι (τ. βρουχ-), *to roar*, F. *βρουχήσομαι*, A. *ἔβρουχησάμην*, A. P. *ἔβρουχῆσθην*, 2 Pf. *βέβροῦχα*.

νωμάω, F. νωμήσω, poetic for νέμω (§ 357. 2), to distribute.

πέτομαι, poetic πέταμαι and ποιάομαι, later ἵπταμαι (r. πετ-, πετα-, ποτα-, πτα-, § 385, ἵπτα-, § 403), to fly, F. πετήσομαι, commonly πτήσομαι, 2 A. ἕπτην, 2 A. M. ἐπτεύμην, commonly ἐπτόμην (§ 376, α), Pf. P. πεπότημαι, A. P. ἐποτήθην.

§ 408. β. Addition of α.

γαμέω (r. γαμ-), to marry, F. γαμῶ, A. ἔγημα, Pf. γεγάμηκα, Pf. P. γεγάμημαι.

δοκίω (r. δοκ-), to seem, to think, F. δόξω, A. ἔδοξα, Pf. P. δίδομαι, A. P. ἐδόχθην. Poetic and Ionic, F. δοκήσω, A. ἐδόκησα, Pf. δεδόκηκα, Pf. P. δεδόκημαι, A. P. ἐδοκήθην.

ἐπιμέλομαι and ἐπιμελέομαι (r. μελ-, μελε-), to take care of, F. ἐπιμελήσομαι, Pf. P. ἐπιμετέμηναι, A. P. ἐπιμελήθην.

κτυπέω, to sound, to crash, poetic, F. κτυπήσω, 1 A. ἐκτύπησα, 2 A. ἔκτυπον.

κυλίω and κυλιδέω, to roll, F. (κυλινδ-σω, §§ 80, 83) κυλίσω (r), A. ἐκύλισα, Pf. P. κεκύλισμαι, A. P. ἐκύλισθην.

A third but rare form of the theme is κλίω (r).

κύρω (r) and κύρεω, to meet with, to chance, poetic and Ionic, F. κύρω (§ 81) and κυρήσω, A. ἔκυρσα and ἐκύρησα, Pf. κευύρηκα.

ρίπτω and ριπτέω (r. ριφ-, ριπτ-, § 393), to throw, F. ῥίψω, A. ἔρριψα, Pf. ἔρριψα, Pf. P. ἔρριμμαί, 1 A. P. ἐρρίφθην, 2 A. P. ἐρρίφην (r).

σκέπτομαι, commonly σκοπέω or σκοπέομαι (r. σκεπ-), F. σκέψομαι, A. ἐσκεψάμην, Pf. ἔσκεμμαί, 3 F. ἐσκέψομαι.

στρωφάω and στρωφέω, poetic forms for στρέφω (§ 384), to twist.

ώθειω (r. ώθ-), to push, F. ὤσω and, poetic, ώθήσω, A. ἔωσα (§ 313. 2), Pf. P. ἔωσαι, A. P. ἐώσθην.

§ 409. B. Addition of αν.

Roots which receive αν without further change, are mostly double consonant. Mute roots receiving αν commonly insert ν before the characteristic. Roots which do not insert ν, sometimes prolong αν to αυ or αν.

a. Without further Change.

αἰσθάρομαι and, rarely, αἰσθομαι (r. αἰσθ-, αἰσθαν-), to perceive, F. αἰσθήσομαι (§ 357), 2 A. ἤσθόμην, Pf. P. ἤσθημαι.

ἀμαρτάνω (γ. ἀμαρτ-), *to err, to miss*, F. ἀμαρτήσομαι, 2 A. ἡμαρτον, Pf. ἡμάρτηκα, Pf. P. ἡμάρτημαι, A. P. ἡμαρτήθην.

ἀπυχθάνομαι (γ. ἐχθ-), *to be hated*, F. ἀπυχθήσομαι, 2 A. ἀπυχθόμεν, Pf. ἀπήχθημαι.

αὔξω and αὐξάνω, *to increase*, F. αὐξήσω. See § 293.

βλαστάνω and, poetic, βλαστῶ (γ. βλαστ-), *to sprout, to bud*, F. βλαστήσω, 2 A. ἔβλαστον, Pf. ἐβλάστηκα (§ 315).

Thucydides (3. 26) has Plur. ἰβιβλαστήκων.

δαρθάνω (γ. δαρθ-), *to sleep*, usually in composition with κατά, 2 A. ἔδαρθον, Pf. δεδάρθηκα, 2 A. P. poetic, ἐδάρθην.

ἴζω and ἰζάνω, *to seat, to sit*. See the compound καθίζω (§ 396), which is more complete in its formation, and more frequent than the simple verb.

ὀφλισκάνω (γ. ὀφλ-, ὀφλισκ-, § 415), *to incur*, F. ὀφλήσω, 1 A. ὠφλησα, commonly 2 A. ὠφλον, Pf. ὠφληκα.

§ 410. β. With the Insertion of ν.

NOTE. For the changes of ν, see § 79.

ἀνδάνω (γ. ἀδ-, ἀν-δαν-), *to please*, poetic and Ionic, F. Ionic, ἀδήσω, 2 A. ἔαδον (§ 313. 2), Subj. ἀδω, &c.

θιγγάνω (γ. θιγ-), *to touch*, F. θίξομαι, 2 A. ἔθιγον.

κῆχάνω or κιχάνω (γ. κηχ-), *to find*, F. κῆχσομαι, 2 A. ἔκῆχον.

λαγχάνω (γ. λαχ-, ληχ-, § 387, λεγχ-, §§ 384, 397, λαγγαν-), *to obtain by lot*, F. λήξομαι, 2 A. ἔλοχον, Pf. εἰληχα (§ 316) and λελογχα, Pf. P. εἰληγμαι, A. P. ἐλήχθην.

λαμβάνω (γ. λαβ-, ληβ-), *to take*, F. λήψομαι, 2 A. ἔλαβον, Pf. εἴληφα (§ 316), Pf. P. εἰλημμαι and, poetic, λείλημμαι, A. P. ἐλήφθην.

λανθάνω and, sometimes, λήθω (γ. λαθ-, ληθ-), *to lie hid, to escape notice*, F. λήσω, 1 A. ἔλησα, commonly 2 A. ἔλαθον, 2 Pf. λείληθα. Mid. λανθάνομαι and λήθομαι, *to forget*, F. λήσομαι, 2 A. ἐλαθόμεν, Pf. λείλημαι, 3 F. λείλησομαι.

λιμπάνω, a protracted form of λείπω (§ 287), *to leave*, found only in composition.

μανθάνω (γ. μαθ-), *to learn*, F. μαθήσομαι (§ 357), 2 A. ἔμαθον, Pf. μεμάθηκα.

πυνθάνομαι and, poetic, πεύθομαι (γ. πυθ-, πυνθ-, § 391), *to inquire*, F. πύσομαι, 2 A. ἐπυθόμεν, Pf. πέπυσμαι.

τυγχάνω (γ. τυχ-, τευχ-), *to happen, to obtain, to hit*, F. τεύξομαι, 2 A. ἔτευχον, Pf. τετύχηκα (§ 357).

φυγγάνω, a protracted form of φεύγω (§ 391), to flee.

γ. With *z*, prolonged.

ἄλδομαι and ἀλδάνω (r. ἀλδ-), to nourish, poetic.

οἰδέω and οἰδάνω (r. οἰδ-, οἰδε-, § 408), to swell, F. οἰδήσω, A. ᾠδήσα, Pf. ᾠδήκα.

ὀλισθάνω and ὀλισθαίνω (r. ὀλισθ-), to slide, to slip, F. ὀλισθήσω, 2 A. ὤλισθον.

ὀσφραίνομαι (r. ὀσφρ-), to smell, F. ὀσφρήσομαι, 2 A. ὠσφρόμην.

See, also, ἰκάνω (§ 411).

411. C. Addition of *ν*.

βυνέω (r. βν-), to stop up, F. βύσω (ῥ), A. ἔβυσα, Pf. P. βέβυσμαι.

ἰκνέομαι and, poetic, ἰκάνω (*ā*; r. ἰκ-, ἰκάν-, § 410, γ), to come, F. ἴξομαι, 2 A. ἰκόμην, Pf. ἴγμαi.

κυνέω (r. κν-), to kiss, F. κυνήσομαι, A. ἔκυσα.

ὑπισχέομαι (r. σχ-, ἰσχ-, §§ 403. 3, 386), to promise, F. ὑποσχέσομαι (§ 357), 2 A. ὑπεσχόμην, Pf. ὑπέσχημαι.

§ 412. D. Addition of *ν*.

If *α*, *ε*, or *ο* precede, the *ν* is doubled, *ο* becoming *ω*. If *λ* precede, the *ν* becomes *λ*. A *lingual* or *liquid* preceded by a *diphthong*, is dropped before *ν*.

a. To Pure Roots.

ζώννυμι (r. ζο-), to gird, F. ζώσω, A. ἔζωσα, Pf. P. ἔζωσμαι.

κορέννυμι (r. κορε-), to satiate, F. κορέσω, A. ἐκόρεσα, Pf. P. κέκορεσμαι, A. P. ἐκορέσθην.

κρεμάννυμι (r. κρεμά-), to suspend, F. κρεμάσω, κρεμῶ (§ 326. 2), A. ἐκρέμασα, A. P. ἐκρεμάσθην. Mid. κρέμαμαι and, poetic, κρήνναμαι (§ 398, δ), to hang, F. κρεμήσομαι.

πετάννυμι (r. πετα-), to spread, to expand, F. πετάσω, πετῶ, A. ἐπέτασα, Pf. P. (πεπέταμαι, § 385. 2) πέπταμαι, A. P. ἐπετάσθην.

ῥαννύμι (r. ῥο-), to strengthen, F. ῥώσω, A. ἔῤῥωσα, Pf. P. ἔῤῥωμαι, A. P. ἐῤῥώσθην (§ 356).

σβέννυμι (r. σβε-), to extinguish, F. σβέσω, 1 A. ἔσβεσα, A. P. ἐσβέσθην. Mid. σβέννυμαι, to be extinguished, to go out, F. σβήσομαι, 2 A. Act. ἔσβην, Pf. Act. ἔσβηκα.

See, also, ἀμφάννυμι, σπιδάννυμι (§ 354), κρεμάννυμι (§ 359).

§ 413. β. To Palatal Roots.

ἀγνῦμι (τ. ἀγ-), to break, F. ἄξω, A. ἔαξα (§ 313. 2), 2 Pf. ἔαγα, 2 A. P. ἐάγην (ᾱ).

In composition, the *s* of the augment is sometimes found out of the indicative; as, A. Part. κενιάξας.

ἀνοίγω and ἀνοίγνυμι (τ. οἰγ-), to open, F. ἀνοίξω, A. ἀνείψα (§ 313) and, later, ἤνοιξα, Pf. ἀνείψα, Pf. P. ἀνείψομαι, A. P. ἀνεώχθην.

δείκνυμι (τ. δεικ-), to show, F. δείξω. See § 302.

εἰργνῦμι (τ. ἐργ-, εἰργ-, § 389), to shut in, to confine, F. εἶρω and ἐρω, A. εἶρξα, Part. εἶρξας and ἐρξας, Pf. P. εἶργμαι, A. P. εἶρχθην.

ζεύγνυμι (τ. ζυγ-, ζευγ-, § 391), to yoke, F. ζεύξω, A. ἐζευξα, Pf. P. ἐζευγμαι, 1 A. P. ἐζεύχθην, 2 A. P. ἐζύγην.

μίγνυμι (τ. μυγ-), to mingle, to mix, F. μίξω, A. ἕμιξα, Pf. P. μέμιγμαι, 3 F. μεμίξομαι, 1 A. P. ἐμίχθην, 2 A. P. ἐμίγην.

πήγνυμι (τ. παγ-, πηγ-, § 387), to fasten, to fix, F. πήξω, A. ἐπηξα, 2 Pf. πέπηγα, 1 A. P. ἐπήχθην, commonly 2 A. P. ἐπάγην.

ρήγνυμι (τ. ραγ-, ρηγ-), to break, F. ρήξω, A. ῥέρηξα, 2 Pf. ῥέρωγα (§ 378, β), 2 A. P. ῥέράγην.

φράσσω and, rarely, φράγνυμι (τ. φραγ-, φρασσ-, § 395), to fence, F. φράξω, A. ἔφραξα, Pf. P. πύφραγμαι, A. P. ἐφράχθην.

§ 414. γ. To Lingual and Liquid Roots.

δαινῦμι (τ. δαιτ-, δαινυ-), to entertain, to feast, poetic, F. δαίσω, A. ἔδαισα, A. P. ἔδαλαθην.

κτείνω and, later, κτείνυμι or κτείνυμι (τ. κτα-, κταν-, § 398, κτεν-, § 384, κτειν-, § 389, κτιννυ-, § 384. 2, κτεινυ-), to slay, usually in composition with ἀπό or κατά, F. κτανῶ, 1 A. ἐκτεινα, 2 A. ἐκτανον and, poetic, ἐκτάν (§ 360, β), 2 Pf. ἐκτονα, 1 Pf. less classic, ἐκτακα and ἐκτόνηκα, 2 A. M. poetic, ἐκτάμην.

For the passive of κτείνω, the Attic writers employ θνήσκω (§ 401). See § 382.

ὀλλῦμι (τ. ὀλ-, ὀλ-νυ-), to destroy, F. ὀλέσω (§ 358), commonly ὀλώ, A. ὤλεσα, 1 Pf. ὀλώλεκα, 2 Pf. ὀλωλα, 2 A. M. ὀλώλην.

ὀμνῦμι (τ. ὀμ-), to swear, F. ὀμοῦμαι. See § 358.

ὄρνυμι (τ. ὄρ-), to rouse, F. ὄρω (§ 81), A. ὠρσα, 2 Pf. ὄρωρα. For the 2 A. M., see § 376. 2.

πτάρνυμαι (τ. πταρ-), to sneeze, 2 A. ἔπταρον.

στορνῦμι, στορένυμι, and στρώννυμι (τ. στορ-, στορε-, § 408,

στορ-, § 385), to *strew*, F. *στορῶ* and *στορίσω*, A. *ἐστόρῃσα* and *ἐστρωσα*, Pf. P. *ἐστρωμαι*, A. P. *ἐστρώθην*.

§ 415. E. Addition of *ωκ*.

γεγωνίω and *γεγωνίσκω* (r. *γων-*, *γεγων-*, § 403, *γεγωνε*, § 408, *γεγωνισκ-*), to *call aloud*, F. *γεγωνήσω*, A. *ἐγεγωνήσα*, 2 Pf. *γέγωνα*, Subj. *γεγώνω*, Imp. *γέγωνε* (§ 369).

εὔρισκω (r. *εὔρ-*), to *find*, F. *εὔρήσω* (§ 357), 2 A. *εὔρον* or *ἤρον* (§ 312. 3), Pf. *εὔρηκα*, Pf. P. *εὔρημαι*, A. P. *εὔρηθην* (§ 353), 2 A. M. *εὔρόμην* and, less Attic, 1 A. M. *εὔράμην*.

στερίω and *στερίσκω* (r. *στερ-*), to *deprive*, F. *στερήσω*, A. *ἐστέρησα*, Pf. *ἐστέρηκα*, Pf. P. *ἐστέρημαι*, 1 A. P. *ἐστερήθην*, 2 A. P. Part., poetic, *στερεῖς*. Mid. *στερόμαι*, to *want*.

§ 416. F. Addition of Other Syllables.

δαμάζω (r. *δαμ-*), to *subdue*, F. *δαμάσω*, A. *ἐδάμασα*, 1 A. P. *ἐδαμάσθην* and, poetic, *ἐδμήθην* (§ 359), 2 A. P. poetic, *ἐδάμην*. Mid. poetic, *δάμναμαι* (§§ 407, 398, δ).

ἔλω (r. *ἐλκ-*, *ἐλυ-*), to *draw*, F. *ἔλω*, A. *εἴλωσα* (§ 314), Pf. *εἴλωκα*, Pf. P. *εἴλωμαι*, A. P. *εἴλυσθην*.

ἑρωτάω (r. *ἑρ-*), to *ask*, F. *ἑρωτήσω* and *ἑρήσομαι* (§ 357), A. *ἠρώτησα*, Pf. *ἠρώτηκα*, Pf. P. *ἠρώτημαι*, A. P. *ἠρωτήθην*, 2 A. M. *ἠρόμην*.

ἔσθιω and, poetic, *ἔσθω* or *ἔδω* (r. *ἔδ-*, *ἔσθ-*, §§ 402, 77, *ἔσθι-*), to *eat*, F. *ἔδομαι* (§ 380. 2), Pf. *ἔδηδοκα*, Pf. P. *ἔδηδισμαι* (§ 358), A. P. *ἠδέσθην*. 2 A. *ἔφαγον* (r. *φαγ-*, § 420).

ἔχθω, *ἐχθαίρω*, and *ἐχθραίνω* (r. *ἐχθ-*), to *hate*, poetic, F. *ἐχθαροῶ*, A. *ἤχθηρα*.

λάζομαι and *λίζυμαι* (r. *λαβ-*, *λαζ-*, § 396, θ, *λαζυ-*), poetic for *λαμβάνω* (§ 410), to *take*.

ὀλέω (r. *ὀλ-*), poetic for *ὀλλύμι* (§ 414), to *destroy*.

φλέγω and, poetic, *φλεγέθω*, to *burn*, F. *φλέτω*, A. *ἔφλεξα*, A. P. *ἐφλέχθην*.

§ 417. 3. EXCHANGE OF LETTERS.

In the two following verbs, *σ* passes into *ς* aspirated (§ 64).

ἔπω (r. *σπ-*, *ἐπ-*), to *be occupied with*, Impf. *ἔπον* (§ 314), F. *ἔπω*, 2 A. *ἔσπον*, Subj. *σπῶ*, &c. Mid. *ἔπομαι*, to *follow*,

Impf. *εἰπόμεν*, F. *ἔφομαι*, 2 A. (aspirated in imitation of the present) *ἐσπόμεν*, *Subj.* *σπῶμαι*, &c.

The active *ἔω* scarcely occurs except in composition.

ἔω and *ἴω* (r. *σχ-*, *έχ-*, *έχ-*, § 386, *ισχ-*, §§ 403. 3, 386), *to have, to hold*, Impf. *είχον* and *ἴχον*, F. *ἔξω* and *σχήσω* (§ 357); 2 A. *ἴσχον*, *Subj.* *σχῶ*, *Opt.* *σχοίην* (§ 332. 2), *Imp.* *σχίς* (*σχε-*, § 408; compare *θίς*, *ές*, § 337. 2), and rarely, in composition, *σχίς*, *Inf.* *σχεῖν*, *Part.* *σχών*: 2 A. poetic, *ἔυχεθον* (§ 376, δ); Pf. *ἔσχηκα*, Pf. P. *ἔσχημαι*, A. P. *ἐσχέθην*, 2 A. M. *ἔσχομεν*.

In the sense *to have*, the forms *ἔχω* and *ἔξω* are preferred; in the sense *to hold*, *ἴχω* and *σχήσω* (§ 382. 2).

C. ANOMALOUS CHANGES.

§ 418. Among the changes in the root which may be referred to special anomaly, are the following. -

I. A few verbs have both a *lingual* and a *palatal* characteristic; as,

ἔρδω and *ῥέζω* (r. *έρδ-*, *έργ-*, *φργ-*, § 385), *to do*, poetic and Ionic, F. *ἔρξω* and *ῥέξω*, A. *ἔρξα*, and *ῥήρξα* or *ῥεξα* (observe the augment).

παίζω (r. *παιδ-*, *παιγ-*), *to play*, F. *παίζομαι*, *παίζομαι* (§ 326. 3), A. *ἔπαισα*, Pf. P. *πέπαισμαι*.

§ 419. II. The following verbs have a double root in *ε* and *υ*, or in *ο* and *υ*.

ῥέω (r. *ρε-*, *ῥυ-*), *to flow*, F. *ῥεύσομαι* (§ 352) and *ῥυήσομαι* (§ 357), A. *ῥήρευσα*, Pf. *ῥήρύηκα*, 2 A. P. *ῥήρύην*.

χέω (r. *χε-*, *χυ-*), *to pour*, F. *χέω* (§ 326. 2), A. *ἔχεα* (§ 327) and, rarely, *ἔχουσα*, Pf. P. *πέχυμαι*, A. P. *ἐχύθην*, 2 A. M. poetic, *ἐχύμην*.

σάομαι and *σάομαι* (r. *σο-*, *συ-*, *στυ-*, § 391), *to hasten, to rush on*, poetic, A. P. *ἔσάθην* and *ἔσσύθην*, 2 A. M. *ἔσύμην* and *ἔσσύμην* (observe the augment).

§ 420. III. Forms are sometimes *associated*, which must be referred to *roots originally distinct* (§ 382); thus,

1. αἰρέω (r. αἰρε-), *to choose, to take*, F. αἰρήσω, Pf. ἤρηκα, Pf. P. ἤρημαι, A. P. ἤρέθην (§ 353); 2 A. εἶλον (r. εἰ-, § 314), 2 A. M. εἰλόμην. In the simple sense *to take*, the *passive* is commonly supplied by ἀλίσκειμαι (r. ἀλο-, ἀλισκ-, § 400), Impf. ἤλισκόμην, F. ἀλώσομαι, 2 A. ἐάλων (ᾱ) and ἤλων (§ 313. 2), *Subj.* ἄλω, &c., Pf. ἐάλωκα and ἤλωκα.

2. ἀνέχομαι, *to endure*, a compound of ἔχω (§ 417), F. ἀνέξομαι and ἀνασχήσομαι, 2 A. ἠνεσχόμην (§ 319); F. τλήσομαι (r. τλα-), 2 A. ἔτιην (§ 376), Pf. τέτιηκα.

3. ἔρχομαι (r. ἐρχ-), *to go, to come*, Imp. ἤρχομην. F. ἐλεύσομαι (r. ἐλυθ-, ἐλευθ-, § 391), 2 A. ἤλυθον, commonly ἤλυθον (§ 376, α), 2 Pf. ἐλήλυθα (§ 316. 2). The *present* (except in the indicative), the *imperfect*, and the *future* are commonly supplied by the verb εἰμι (§§ 306, 366).

4. ὁράω (r. ὄρα-), *to see*, Impf. ἐώρων (§ 313), Pf. ἐώρακα, Pf. P. ἐώραμαι. F. ὄψομαι (r. ὄπ-), Pf. P. ὤμμαι, A. P. ὄφθην, 2 Pf. poetic and Ionic, ὄπωπα. 2 A. εἶδον (r. ἰδ-, εἰδ-, § 390), *Subj.* ἰδω, &c., 2 A. M. εἰδόμην, *Subj.* ἰδωμαι, &c.; 2 Pf. οἶδα, (*I have seen*) *I know* (§ 308); Mid., poetic, εἶδομαι, *to seem, to resemble*.

NOTES. α. In the *second aorist*, the augment unites with the initial ι, to form the diphthong υ.

β. In the *preteritive οἶδα*, the root has four forms; viz.

(1.) ἰδ-; ἴσμεν, ἴσσι, ἴσθι, ἴστω, &c. See § 370.

(2.) εἰδ-; εἰδέναι, εἰδός, ἦδυν, ἴσμεται.

(3.) εἰδ- (§ 378); οἶδα, οἶσθα, &c. See § 371.

(4.) εἰδι- (§ 408); (εἰδίω) εἰδιῶ, εἰδίην, εἰδίσω (rare), εἰδινα (late).

5. τρέχω (r. θρεχ-, τρεχ-, § 386), *to run*, F. θρέξομαι, commonly δραμοῦμαι (r. δραμ-), 1 A. ἔθρεξα, commonly 2 A. ἔδραμον, Pf. δεδράμηκα (§ 357), Pf. P. δεδράμημαι.

6. φέρω (r. φερ-), *to bear*, F. οἴσω (r. οἰ-), F. M. οἴσομαι, F. P. οἰσθήσομαι, poetic 2 A. Imp., with the tense-sign of the first aorist, οἴσε. 1 A. ἤνεγκα (r. ἐνεκ-, ἐνεγκ-, § 397), 2 A. ἤνεγκον, A. M. ἤνεγκάμην, Pf. ἐνήνοχα (§ 378, γ), Pf. P. ἐνήνεγκμαι, A. P. ἠνέχθην, F. P. ἐνεχθήσομαι.

The aorists ἤνεγκα and ἠνεγκον are both common in the *first person singular* of the *indicative*, and in the *optative*; but in the *second person singular* of the *imperative*, in the *infinitive*, and in the *participle*, the forms of ἠνεγκον are preferred; and, elsewhere, those of ἤνεγκα.

7. φημί and φάσκω (r. φα-, φασκ-, § 399), *to say, to affirm*,

F. ἐρῶ (r. ἐρ-, φε-, § 385), Pf. εἶρηκα (§ 316), 1 A. εἶπα (r. εἶπ-), 2 A. εἶπον. See §§ 303, 363.

The forms of φάσκω, with the future φήσω, the aorist ἴφησα, and the middle voice, have commonly the strengthened sense, *to affirm*. For the use of the imperfect ἴφην, with which the infinitive φάσκει is usually connected in sense, see § 380. 3. The first aorist infinitive ἴψαι and participle ἴπας are not used by the Attics.

8. ὠνέομαι (r. ὠνε-), *to buy*, Impf. ἠωνούμην (§ 313. 2), F. ὠνήσομαι, Pf. ἠώνημαι, A. P. ἠωνήθην · 2 A. M. ἐπριάμην (§ 299; r. πριά-).

CHAPTER XIII.

THE QUANTITY AND ACCENT OF THE VERB.

A. QUANTITY.

§ 421. I. IN the TERMINATIONS of the verb, the doubtful vowels are *short*, except *α* before *σ*, in the place of *ν*.

Thus, σα̃, σα̃ς, σα̃μεν, κα̃μεν, κα̃τε, σα̃μην, σα̃μεθᾶ, μι̃, σι̃, ου̃σι̃, οι̃μι̃ · (νσι̃) α̃σι̃, (κα-νσι̃) κα̃σι̃, (σα-ντις) σα̃ς, (σα-ντισᾶ) σα̃σᾶ (§§ 279 - 282). See §§ 83, 96.

II. BEFORE the OPEN TERMINATIONS,

1. *α* is *short*, except in ἰᾶομαι, *to heal*, κᾶω, and κλᾶω (§ 388. 3).

2. *ι* is commonly *long*; thus, κονῖω, *to cover with dust*, πρι̃ω (§ 402). But αῖω (*ι*; § 314. 4), ἐσθῖω (§ 416); διδῖα (§ 308); πῖομαι, ἔπι̃ον (§ 398).

3. *υ* is *variable*; thus, ἀνῦω (§ 393, β), δαυρῦω, *to weep*, φῦω (§ 353), κωλῦω, *to hinder*; ἐφῦην (§ 419).

§ 422. III. Before the REGULAR CLOSE TERMINATIONS,

a. In *lingual* and *liquid* verbs, the doubtful vowels are *short*;

thus, ὄνομαῶσα, ὄνομαῖκα, ἔπασα, ἔβλισα (§ 396); κοιῶσα, κεκόμικα (§ 290); κλύζω, to rinse, F. κλύσω, A. ἐκλύσα· τέτακα, ἐτάθη (§ 389); κέκρικα, κέκριμαι (§ 350); πέπλυμαι (§ 391).

Except βεβῶσα, to weigh down, F. βεβῶσα, A. ἰβῶσα.

β. In pure verbs,

1. α is short, except when the theme ends in αω pure, or ραω; thus, σπάσω, ἔσπακα (§ 353); ἐσκιδῶσα, γελάσομαι (§ 354); but, εἴωσα, θηρῶσα, ἀκροῶσομαι (§ 351).

2. ι is commonly long; thus, κονίω (§ 421. 2), F. κοιῶσα, Pf. P. κεινόνιμαι. But ἐφθίμαι, ἐφθίμην, and, in the Attic poets, φθίω, ἐφθίσα (§ 398).

3. υ is variable; thus, F. ἀνῶσα, δακρῶσα (§ 421. 3). See, also, θίω (§ 353) and χίω (§ 419).

§ 423. IV. Before the TERMINATIONS OF VERBS IN μΙ, the doubtful vowels are short, except in the indicative singular of the present and imperfect active, and in the second aorist active. See § 360.

V. Before a CHARACTERISTIC CONSONANT,

1. In the theme, α is commonly short, but ι and υ, long; thus, λαμβῶνω, μανθῶνω (§ 410); κλίνω (§ 390); ἀλγῶνω, δδύρομαι (§ 391). But ἰκῶνω (§ 411), ἔϊνω, φθίνω Epic, φθίνω Attic (§ 398).

2. In the liquid future, and in the second aorist, the doubtful vowels are short, but in the liquid aorist, and in the second perfect, they are long; thus, κρινῶ, πλύνῶ, ἐκρίνα, ἔπλυνα (§ 81); καθῶρω, ἐκάθῶρα (§ 398); ἔλαβον, ἔθιγον, ἐπύθόμην (§ 410); ἐπάγην, ἐμίγην, ἐξύγην (§ 413); λείλυκα, κέκριγα, μέμυκα (§ 378. 2).

Except 2 A. ἰάγην Attic, ἰάγην Epic (§ 413). See, also, § 378. 2, Exc.

B. ACCENT.

§ 424. Verbs are accented as far back as the general rules of accent permit (§§ 107, 108), with the following exceptions.

I. These forms are accented upon the PENULT ;

1. All *infinitives* in *ναι* ; as, *βεβουλευκέναι, βουλευθῆναι, ἰσῑάναι, ἰσῑάναι* (§ 298).

2. The *infinitive* of the *first aorist active* and *second aorist middle* ; as, *βουλεύσαι, λιπῶσθαι* (§ 287).

3. The *perfect passive infinitive* and *participle* ; as, *βεβουλεύσθαι, βεβουλευμένος*.

Except a few *preteritive participles* ; as, *ἤμινος* (§ 309), *κείμινος* (§ 310).

§ 425. II. These forms are OXYTONE ;

1. *Participles* in *ς, G. τος*, except in the *first aorist active* ; as, *βεβουλευκώς, βουλευθείς, ἰσῑάς, σῑάς* but, *βουλεύσας*.

2. The *second aorist active participle* ; as, *λιπών, σῑάς*.

3. The *second aorist imperative forms*, *εἰπέ, say, ἔλθε, come, εὗρε, find*, and, in pure Attic, *ἰδέ, see, and λαβέ, take*.

Except in composition ; thus, *ἔξειλε, ἔλαβε*.

§ 426. III. These forms are PERISPOMENA ;

1. The *second aorist infinitive* in *ειν* ; as, *λιπεῖν*.

2. The *second person singular* of the *second aorist middle imperative* ; as, *λιποῦ, δοῦ* (§ 301).

Except in *compounds* of more than two syllables ; as, *ἐκλίπει, ἐπόδου* but *πεπόδου*.

IV. The accent of a verb in COMPOSITION, can never be thrown further back than the augment, or further than the tone syllable of the word prefixed ; thus, *παρέχω* (*παρά, ἔχω*, § 417), *παρεῖχον, παρέσχον, παράσχες*.

§ 427. REMARKS. 1. The *second aorist* is sometimes accented as an *imperfect* (§ 380) ; thus, *Inf. ἀμνάθειν, ἀχέθειν, Part. ἀχέθων* (§ 376, δ) ; *πρίασο, πρίω, πρίασθαι* (§ 299).

2. *Monosyllables long by nature*, except *participles*, are generally *circumflexed* ; thus, *εἶ, ἦν, ἦ, ὦν* (§ 305) ; *αῶν, αχειν, αχών* (§ 317).

3. *Contracted forms* are commonly accented according to the rule (§ 111); thus, βουλευθῶ (§ 325); τιμῶ, ἐτίμων, τιμῶμαι, ἐτιμώμην (§ 295); στελῶ, κρινῶ (§ 81); ἰσῶσι, τιθῶσι (§ 83); ἰσῶ, τιθῶμαι, διδῶμαι (§ 362).

The *subjunctive passive* of verbs in *μι*, and of perfects used in the sense of the present, is often accented as though *uncontracted*; thus, εἶδῃμαι, εἶδῃ, εἶδῃται· δίδωμαι· κίττωμαι, μίμνωμαι (§ 368). And, on the other hand, the *optative passive* of these verbs is accented by many as though *contracted*; thus, εἶδῴο, εἶδῴτο· δίδῴο· κίττῃο, κίττῃτο.

4. For the accentuation of φημί (§ 303) and εἶμι (§ 305), see §§ 116, 117.

5. Examples of *irregular* or *various accentuation* are φής, φάθι or φαθί, *Imp.* εἶπον or εἶπόν (§ 303); ἰών (§ 306); κίω, *to go*, poetic, *Part.* κίων· χρή, ἐχρήν, χρεών (§ 404. 4).

BOOK IV.

SYNTAX.

Μέγας ἰσχύειν. Homer.

“Such grace can order and connexion give.”

INTRODUCTION.

§ 428. Syntax (§ 6) treats either of the offices and relations of words as arranged in sentences, or of the offices and relations of these sentences themselves. It may be considered, therefore, as consisting of two parts; I. the SYNTAX OF WORDS, and II. the SYNTAX OF SENTENCES.

§ 429. The offices and relations of both words and sentences are denoted in three ways; 1. by the *form of the words*; 2. by the *arrangement*; and 3. by *separate words*, which act as *signs*, or *exponents* (*expōnens, exposing, making known*,) of these offices or relations. Hence, both the Syntax of Words, and the Syntax of Sentences, have three divisions; A. DETERMINATION OF FORM, B. ARRANGEMENT, and C. USE OF EXPONENTS.

In the sentence from Milton, “Him followed his next mate,” the relation of “him” to “followed” is denoted by the form of the pronoun. “He followed his next mate,” would give a sense entirely different. In the sentence, “Alexander conquered Darius,” the relations of the nouns to the verb are simply denoted by the arrangement. “Darius conquered Alexander,” would

change the result of the battle of Arbëla. In the sentence, "He went from Athens to Sparta," the relations of the nouns to the verb are denoted by the signs "to" and "from" (§ 144). "He went *to* Athens *from* Sparta," would reverse the direction of the journey.

The comparative prominence of these three divisions depends chiefly upon the use which languages make of inflection (§ 156). In the ancient languages, the first division is the most prominent; but, in the modern languages, it has less prominence than the other two.

§ 430. Syntax is either REGULAR OR FIGURATIVE.

REGULAR SYNTAX treats of the regular, simple, and usual forms of construction.

FIGURATIVE SYNTAX treats of irregular, complicated, or peculiar forms of construction. These forms are termed FIGURES OF SYNTAX (*figūra, form, figure*).

The limits of Regular and Figurative Syntax are far from being accurately defined.

I. SYNTAX OF WORDS.

§ 431. Words are regarded in Syntax as *parts of sentences*. These parts are either *primary* (*primarius, first in rank*), or *secondary* (*secundarius, second in rank*).

The PRIMARY PARTS of a sentence are the COMPELLATIVE (*compello, to address*), which shows *to whom* the sentence is *addressed*, and the SUBJECT and PREDICATE, which have been already defined (§ 122).

The Compellative and Subject, as denoting persons or things addressed or spoken of, are always *substantives* (§ 128) or *words used substantively*; the Predicate is always a *verb* (§ 129). E. g. "Brethren, virtue ennobles;" here the noun "Brethren" is the compellative, the noun "virtue," the subject, and the verb "ennobles," the predicate.

The subject and the predicate are essential parts of the sentence (§ 122); but the compellative is more frequently wanting, either because the sentence is

addressed to no one in particular, or because the character of the sentence, its connexion, or the attending circumstances, sufficiently indicate to whom it is addressed.

§ 432. WORDS USED SUBSTANTIVELY are,

1. *Adjectives* and *Adverbs* denoting some person or thing; as, "The *good* are esteemed"; "To-morrow shall be as this day."

In such cases an ellipsis is commonly supposed (§ 482).

2. *Phrases* and *Clauses* (§ 453) forming an object of thought and remark; as, "*Above twenty* were there"; "*That we should love our enemies*, is a divine command."

3. All words spoken of *as words*; as, "*Go* is a verb."

§ 433. That which constitutes a sentence is *predication* (§ 122). Hence the *VERB*, as the *predicating word*, is regarded as the *representative* of the sentence, and is spoken of as having properties and relations which, in strict propriety, belong to the sentence itself.

Thus, words which connect or modify sentences are usually spoken of as connecting or modifying the *verbs* which belong to the sentences.

§ 434. To the primary parts of a sentence may be added others, affecting, in various ways, their meaning or their application. These are termed *SECONDARY PARTS*, and are said to *modify* (*modifico, to measure*) or *limit* (*limito, to bound*) the primary parts.

Words immediately modifying the primary parts may themselves be modified by other words, and these again by yet others, and so on, until the thought is completely exhibited.

§ 435. Words are *MODIFIED* OR *LIMITED* in various ways;

I. By *words of property*, i. e. *ADJECTIVES* OR *ADVERBS* (§§ 135, 136).

II. By *substantives in apposition*, OR *APPOSITIVES*.

When, with one name of a person or thing, another is connected for the sake of explanation, description, or emphasis, the latter is said to be in *apposition* with the former (*appositio*, *placing to, attaching*), and is termed an *appositive*; as, "Paul, the apostle."

REMARK. The predicate is often modified by an adjective or appositive, referring to the subject; as, "Cato was *patriotic*," "Paul was an *apostle*."

§ 436. III. By *substantives not in apposition*, or, as they are termed, **ADJUNCTS** (*adjunctus, joined to*).

E. g. "Philip of *Macedon* took *Olynthus* by *bribery*."

An adjunct is regarded, either as *completing* the idea of the word which it modifies, or as denoting some *circumstance* respecting it. In the former case, it is termed a *complementary adjunct*, or a *complement* (*complementum, from compleo, to complete*); and in the latter, a *circumstantial adjunct*, or a *circumstance*.

In the sentence above, "*Macedon*" is regarded as a complement of "*Philip*," because it completes the designation of the person; and "*Olynthus*," as a complement of "*took*," because the verb requires an object to complete the sense; but "*bribery*," as a circumstance of "*took*," because it denotes the manner of the verb, but is not, like the object, essential to the completeness of the sense.

§ 437. Complements are termed *direct* or *indirect*, according to the greater or less directness of their relations to the words which they modify.

In the sentence, "James sends John a letter" (§ 130), "*letter*" is a direct, and "*John*" is an indirect complement of the verb "*sends*."

There is no line of division between complements and circumstances, or between direct and indirect complements; and many adjuncts may be differently classed, according to the view which the mind takes of them.

§ 438. An adjunct is termed,

a. Exponential, when it is connected by a preposition, which serves as an exponent of its relation (§ 429); as, "*Macedon*," "*bribery*" (§ 436).

β. Immediate, or nude, when it is attached without a preposition; as, "*Olynthus*" (§ 436).

§ 439. IV. By **DEPENDENT SENTENCES** (§ 458).

2); as, "Philip, *who was the king of Macedon*, took Olynthus, *which was a city of Thrace*."

§ 440. Not only single words, but also *phrases* and *sentences*, whether used substantively or not (§ 432), may be modified in the several ways mentioned above. Thus,

- I. "*Strange* to relate, he recovered."
- II. "He recovered, a *result* we little expected."
- III. "To our *surprise*, he recovered."
- IV. "He recovered, *which surprised us all*."

In these examples, the sentence "he recovered" is successively modified by the adjective "strange," the appositive "result," the adjunct "surprise," and the dependent sentence "which surprised us all."

§ 441. Any part of a sentence, whether primary or secondary, may be either SIMPLE or COMPOUND. It is *simple*, when it consists of a *single* word, phrase, or dependent sentence. It is *compound*, when it consists of *two or more* words, phrases, or dependent sentences, connected by conjunctions expressed or understood. Thus,

Simple.	Compound.
Soldiers, hear me.	COMPELLATIVE. Soldiers and citizens, hear me.
James went.	SUBJECT. James and John went.
James went.	PREDICATE. James went and returned.
A wise man.	ADJECTIVE. A wise and good man.
He reads correctly.	ADVERB. He reads correctly and elegantly.
Cicero, the orator.	APPOSITIVE. Cicero, the orator and patriot.
A man of wisdom.	ADJUNCT. A man of wisdom and virtue.
A man who reads.	DEPENDENT SENTENCE. A man who reads and who reflects.

§ 442. 1. A compound subject, predicate, &c., is termed,

a. Conjunctive (conjunctus, *joined together*), when its constituents are *all* taken; as, "James and John went"; "James went and returned."

β. Disjunctive (disjunctus, *disjoined*), when its constituents are taken only *in part*; as, "James or John went"; "James went or returned."

2. A sentence, in which the construction of any part is compound, may usually be resolved into two or more sentences; thus, "James went, and John went"; "James went, and James returned."

Hence most cases of compound construction may be referred to *ellipsis* (§ 479).

3. Compound construction is *united*, when particulars are brought together; *divided*, when a whole is resolved into its parts. E. g. *United Construction*; "Artaxerxes and Cyrus were the sons of Darius." *Divided Construction*; "The sons of Darius were Artaxerxes and Cyrus."

In divided construction, the enumeration of parts is sometimes incomplete, through *anacoluthon* (§ 492).

§ 443. The terms which are applied to the parts of sentences, are used in two senses, named, from the sciences in which they prevail, the *grammatical* and the *logical*. In the *grammatical sense*, they denote *words*, or phrases and clauses used as words (§ 432). In the *logical sense*, they denote *divisions of discourse*, consisting of these words, together with all others which modify them or mark their relations.

Thus, whatever serves to designate or describe the subject of discourse, belongs to the *logical subject*; whatever is said of this subject, belongs to the *logical predicate*; &c.

E. g. "Men of Athens, the fall of Olynthus, our most powerful ally in Thrace, forms an alarming crisis in the affairs of the city." Here "Men of Athens" is the *logical*, and "Men," the *grammatical compellative*; "the fall of Olynthus, our most powerful ally in Thrace," is the *logical*, and "fall," the *grammatical subject*; "forms an alarming crisis in the affairs of the city" is the *logical*, and "forms," the *grammatical predicate*; "of Olynthus, our most powerful ally in Thrace," is a *logical*, and "Olynthus," a *grammatical adjunct* of "fall"; "our most powerful ally in Thrace" is a *logical*, and "ally," a *grammatical appositive* of "Olynthus"; "an alarming crisis in the affairs of the city" is a *logical*, and "crisis" a *grammatical complement* of "forms"; &c.

§ 444. The logical predicate may be resolved into the *attribute* and the *copula*. The *attribute* (*attribūtus, ascribed,*) expresses the action, state, property, &c., which is ascribed to the subject. The *copula* (*Lat. tie, bond,*) is a substantive verb (§ 132), uniting the attribute with the subject.

Thus "virtue ennobles" (§ 431) may be resolved into "virtue is ennobling"; in which, "ennobling" is the attribute, expressing the action ascribed to virtue, and "is," the copula, uniting "ennobling" with "virtue." In the sentence "Five and three are eight," the attribute "eight" is united with the compound subject (§ 441) "Five and three," by the copula "are."

REMARKS. 1. To borrow an illustration from mathematical science, a sentence may be regarded as a species of *equation*, of which the subject and the predicate are the *two members*, while the copula is the *sign of their equality*. Thus,

"Five and three are eight."
 $5 + 3 = 8.$

"The square of four is sixteen."
 $4^2 = 16.$

"My name is Norval."
 My name = Norval.

2. The terms *predicate* and *attribute* are sometimes used without distinction.

A. DETERMINATION OF FORM.

§ 445. Determination of Form, as a part of the Syntax of Words, has a twofold object;

I. To mark the connexion of *appositives* (§ 435), *adjectives*, *pronouns*, and *verbs*, with the substantives to which they refer. This connexion is marked by a *correspondence of form*, which is termed by grammarians AGREEMENT, or CONCORD (*concordia, agreement, alliance*).

The substantive to which an appositive, adjective, pronoun, or verb refers, may be termed its *subject*.

E. g. "The illustrious *Washington*, the father of his country, was worthy of all the honors which he received." Here the substantive "Washington" is the subject of the appositive "father," of the adjectives "illustrious" and "worthy," of the pronoun "he," and of the verb "was."

§ 446. II. To mark, by appropriate forms, the

offices and relations of *substantives* themselves. When the form of a substantive is determined by its dependence upon another word, it is said to be *governed* by that word; and the influence exerted upon it is termed **GOVERNMENT**, or **REGIMEN** (Lat. *rule, government*).

REMARKS. 1. Of *immediate adjuncts* (§ 438), those only which are *complementary* (§ 436), are usually spoken of as governed. *Exponential adjuncts* are usually said to be governed by their prepositions.

2. A word depending upon another in construction is sometimes said to *follow* it, without reference to its position.

3. The use of the terms *agreement* or *concord*, and *government* or *regimen* is founded upon a species of personification. In the one case, the two words which are connected are regarded as *allies*; in the other, as *ruler* and *subject*.

B. ARRANGEMENT.

§ 447. Words are arranged for effect upon the *understanding*, the *emotions*, or the *ear*; or, in other words, the arrangement of a sentence may have for its object,

1. To exhibit the offices and relations of the words.
2. To present the thought in an impressive manner.
3. To produce an agreeable effect upon the ear.

That order which most effectually secures the first object is termed the *logical order*; the second, the *rhetorical order*; the third, the *rhythmical order* (§ 48).

The logical is often termed the *natural order*, and an order differing from this, an *artificial order*; but these terms, though common, are not happily chosen.

§ 448. In the **LOGICAL ORDER**,

a. The *verb* usually *follows* the *subject*, and *precedes* the *attribute*, if this is distinct from the verb (§ 444).

β. A word which is *governed* by another usually *follows* it.

REMARKS. 1. In proportion to the use which a language makes of inflection to mark the offices and relations of words (§ 156), is its freedom of arrangement for the impressive and melodious expression of thought and feeling.

Our own language is consequently among those which are the most closely confined to the logical order; and the French is confined even more closely than the English. Among those languages which have the greatest freedom, are the Greek and the Latin; and it is to this freedom that we must ascribe, in no small degree, the surpassing beauty of classic composition.

2. That part of syntax which treats of arrangement has sometimes received the special name of *Construction* (*constructio, joining together*); but this term is more commonly employed as synonymous with *syntax* itself.

C. USE OF EXPONENTS.

§ 449. The principal *exponents of the offices and relations of words* are

I. Those which mark *address*.

A sign of address is sometimes joined with a compellative, for the purpose of arresting attention, of preventing mistake, or of rendering the address more formal or impressive; as, "O king, live for ever."

Exponents of address are usually classed by grammarians with adverbs or interjections.

§ 450. II. Those which mark the *relations of adjuncts*, i. e. PREPOSITIONS (§§ 144, 438).

REMARKS. 1. The relations of *place* are both the earliest understood, and are, through life, the most familiar to the mind. Hence, most prepositions appear to have primary reference to these relations, and to be applied to other relations by reason of some *analogy*, either real or fancied.

2. Languages differ greatly in the extent to which they employ prepositions. Those languages, of course, require them least, which have the greatest number of inflections to mark the relations of substantives. They are, therefore, less employed in the ancient languages than in the modern (§§ 156, 429).

3. In some connexions, the preposition may be either employed or omitted, at pleasure. In such cases, the *use* of the preposition usually promotes *perspicuity*, or gives *prominence* to the relation which is denoted, while its *omission* is the rather favorable to the *general ease* and *vigor* of the discourse. Prepositions are, therefore, more employed in *formal* than in *colloquial* discourse; in *philosophical* than in *rhetorical* composition; and in *prose* than in *poetry*.

E. g. Compare "The dialogues of Plato," and "Plato's dialogues"; "Give the book to Robert," and "Give Robert the book"; "The place is farther by a mile," and "The place is a mile farther."

§ 451. III. Those which unite the *elements of compound parts of sentences* (§ 441).

These are CONJUNCTIONS (§ 441), and may be regarded, in most cases, as connecting sentences (§ 442. 2). Sometimes, however, they connect only words; as, "Five and three are eight."

§ 452. IV. Those which denote *special application*.

A *connective adverb of manner* is often used in *defining the application* of words and phrases; as, "I admire him *as* a writer, I support him *as* a politician, but I dislike him *as* a companion, and despise him *as* a man." "I commend him *as* wise, brave, and virtuous."

These cases may be referred to ellipsis (§ 476); thus, "I admire him in the character of a writer," &c.

II. SYNTAX OF SENTENCES.

§ 453. A sentence which is formed by the *union of two or more sentences*, is termed COMPOUND. A sentence which is not thus formed, is termed SIMPLE.

The simple sentences which unite to form a compound sentence, are termed its MEMBERS (*membrum, limb*), or CLAUSES (*claudio, to close*).

Two or more words forming a *part of a simple sentence*, are termed a PHRASE (*φράσις, expression*).

The terms *clause* and *phrase* are sometimes used without distinction.

§ 454. A sentence, in respect to its *form*, is either DISTINCT (*distinctus, marked off*), or INCORPORATED (*incorporātus, embodied*); i. e. its predicate has either a *distinct form* as a *finite verb* (§ 133), or is *incorporated* in another sentence as an *infinitive* or *participle*.

In the compound sentences, "I beg that I may be excused," "Luther, when he had finished his discourse, sat down," the clauses "that I may be ex-

cused" and "when he had finished his discourse" are *distinct* sentences. But in the equivalent expressions, "I beg to be excused," "Luther, having finished his discourse, sat down," the clauses "to be excused" and "having finished his discourse" are *incorporated* sentences; the first, as a substantive, forming the object of the verb "beg," and the second, as an adjective, belonging to the noun "Luther."

REMARK. Languages differ greatly in the use of distinct and incorporated sentences; and, in the same language, it is often at the option of the writer which form shall be employed. Within proper limits, the incorporation of sentences is favorable to the unity, energy, and vivacity of discourse; beyond these limits, it becomes embarrassing and burdensome. Those languages admit it to the greatest extent, which abound the most in inflections.

§ 455. A sentence, in respect to its *office*, is either INTELLECTIVE (intellectus, *understanding*;) or VOLITIVE (volo, *to will*); i. e. it either expresses an act of the *understanding*, or of the *will*.

The understanding is employed, in discourse, either in *imparting* or in *seeking* information. Hence an INTELLECTIVE SENTENCE is either *declarative* (declāro, *to declare, to make known*;) or *interrogative* (interrogo, *to question*).

A VOLITIVE SENTENCE expresses either *command, entreaty, or permission*.

§ 456. 1. A declarative or interrogative sentence is either *actual* or *contingent*. An *actual sentence* (actus, *act*;) has respect to *fact*; a *contingent sentence* (contingens, *happening*;) is founded upon *supposition*; or, in other words, an actual sentence has respect to that which *actually is or is not*; while a contingent sentence has respect to that which *may be or may not be*, and which is therefore a subject of *doubt, desire, hope, fear, purpose, &c.*

2. An actual sentence, with respect to time, is either *present, past, or future*; that is, the action which it represents either *is, has been, or will be*.

3. A contingent sentence, with respect to time, is either *present or past*; that is, the action which it represents is either *now contingent, or has been contingent*. That which *will be* contingent, is of course contingent *now*.

§ 457. Sentences of all the classes which have been mentioned may be either *positive or negative*; i. e. they may *affirm or deny, require or prohibit, &c.*

EXAMPLES OF SIMPLE DISTINCT SENTENCES.

I. *Intellective.*

A. ACTUAL

1. PRESENT,	$\left\{ \begin{array}{l} \alpha. \text{ Declarative,} \\ \beta. \text{ Interrogative,} \end{array} \right.$	$\left\{ \begin{array}{l} \text{Positive,} \\ \text{Negative,} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{I am writing.} \\ \textit{I am not writing.} \end{array} \right.$
		$\left\{ \begin{array}{l} \text{Positive,} \\ \text{Negative,} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{Am I writing?} \\ \textit{Am I not writing?} \end{array} \right.$
2. PAST,	$\left\{ \begin{array}{l} \alpha. \text{ Declarative,} \\ \beta. \text{ Interrogative,} \end{array} \right.$	$\left\{ \begin{array}{l} \text{Positive,} \\ \text{Negative,} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{I was writing.} \\ \textit{I was not writing.} \end{array} \right.$
		$\left\{ \begin{array}{l} \text{Positive,} \\ \text{Negative,} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{Was I writing?} \\ \textit{Was I not writing?} \end{array} \right.$
3. FUTURE,	$\left\{ \begin{array}{l} \alpha. \text{ Declarative,} \\ \beta. \text{ Interrogative,} \end{array} \right.$	$\left\{ \begin{array}{l} \text{Positive,} \\ \text{Negative,} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{I shall write.} \\ \textit{I shall not write.} \end{array} \right.$
		$\left\{ \begin{array}{l} \text{Positive,} \\ \text{Negative,} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{Shall I write?} \\ \textit{Shall I not write?} \end{array} \right.$

B. CONTINGENT.

1. PRESENT,	$\left\{ \begin{array}{l} \alpha. \text{ Declarative,} \\ \beta. \text{ Interrogative,} \end{array} \right.$	$\left\{ \begin{array}{l} \text{Positive,} \\ \text{Negative,} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{I may write.} \\ \textit{I may not write.} \end{array} \right.$
		$\left\{ \begin{array}{l} \text{Positive,} \\ \text{Negative,} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{May I write?} \\ \textit{May I not write?} \end{array} \right.$
2. PAST,	$\left\{ \begin{array}{l} \alpha. \text{ Declarative,} \\ \beta. \text{ Interrogative,} \end{array} \right.$	$\left\{ \begin{array}{l} \text{Positive,} \\ \text{Negative,} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{I might have written.} \\ \textit{I might not have written.} \end{array} \right.$
		$\left\{ \begin{array}{l} \text{Positive,} \\ \text{Negative,} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{Might I have written?} \\ \textit{Might I not have written?} \end{array} \right.$

II. *Volitive.*

Positive,	<i>Write.</i>
Negative,	<i>Do not write.</i>

§ 458. Sentences are CONNECTED with each other in four ways; 1. by INCORPORATION, 2. by SUBORDINATION, 3. by COÖRDINATION, and 4. by SIMPLE SUCCESSION.

1. In INCORPORATION (§ 454), one of the sentences *loses its distinctness*.

2. In SUBORDINATION, one of the sentences is introduced as a *part* or *circumstance* (e. g. condition, result, reason, time, &c.) of the other. A clause thus introduced is termed *subordinate* (sub, *beneath*, ordinatus, *arranged*,) or *dependent*, (de-

pendens, *hanging from*); and the other clause, with reference to it, is termed the *principal* (principālis, *chief*), or *leading clause*.

3. IN COÖRDINATION, the sentences are *joined by a connective*, but *neither* of them is *subordinate* to the other. Sentences thus united, are termed *coördinate* (con-, *together*, ordinātus, *arranged*).

4. IN SIMPLE SUCCESSION (successio, *following*), one of the sentences *immediately follows* the other, *without a connective*.

Examples.

1. INCORPORATION. "Luther, having finished his discourse, sat down" (§ 454).

2. SUBORDINATION. "Luther, when he had finished his discourse, sat down."

3. COÖRDINATION. "Luther finished his discourse, and sat down."

4. SIMPLE SUCCESSION. "Luther finished his discourse. He sat down."

§ 459. REMARKS. 1. *Incorporation* may be regarded as a *closer* form of subordination, and *simple succession* as a *looser* form of coördination. The four methods are arranged above in the order of their comparative closeness.

2. Subordination is likewise termed *hypotaxis* (ὑπόταξις, *arrangement beneath*); and coördination, *parataxis* (παράταξις, *arrangement side by side*).

3. A sentence which is not connected with any other, or only by one of the looser methods, is termed *independent*.

§ 460. 1. AN INCORPORATED OR DEPENDENT CLAUSE is either *substantive*, *adjective*, or *adverbial*; i. e. it performs the office either of a substantive, an adjective, or an adverb, in the sentence to which it belongs.

2. A SUBSTANTIVE CLAUSE may perform the office either (1.) of a *subject*, (2.) an *appositive*, or, (3.) an *adjunct*, (§§ 431, 435, 436); as, (1.) "That you would go, is my wish"; (2.) "My wish is, that you would go"; (3.) "I wish that you would go."

3. AN ADJECTIVE OR ADVERBIAL CLAUSE modifies a word or sentence, like a simple adjective or adverb (§§ 435, 440). E. g. compare "The man who deals uprightly," with "The upright man"; and "Act as justice requires," with "Act justly."

§ 461. The offices and relations of sentences, like those of words, are denoted in three ways; by the *form of the words*, by the *arrangement*, and by *exponents* (§ 429).

The *actual* sentence "I am writing" (§ 457), is distinguished from the con-

tingent, "I may write, by the *form of the verb*. The *declarative sentence* "I am writing," is distinguished from the *interrogative*, "Am I writing?" by the *arrangement*. In the compound sentence "If you write, I read," the relation of the *subordinate clause* "If you write" to the *principal*, "I read," of which it forms the condition (§ 458. 2), is denoted by the *exponent* "if."

A. DETERMINATION OF FORM.

§ 462. The offices and relations of sentences depend upon the mode of their *predication* (§ 433). Hence, Determination of Form, as a part of the Syntax of Sentences, has respect, primarily, to the form of the **VERB**, the *predicating word*, and affects other words, chiefly through their connexion with this.

B. ARRANGEMENT.

§ 463. Arrangement, as a part of the Syntax of Sentences, is either *internal* or *external*; i. e. it has respect, either to the relative position of the *parts of a sentence*, or to the relative position of *connected sentences*.

The **INTERNAL ARRANGEMENT** of sentences is affected, both by the character of the sentences themselves, and by their connexion with other sentences.

E. g. Compare the declarative with the interrogative sentences in § 457. Connective and interrogative pronouns and adverbs (§ 142) have usually the first place in the sentences to which they belong; as, "The man *whom* I see"; "Whom do I see?" "Where am I?"

§ 464. In the **EXTERNAL ARRANGEMENT** of sentences, an important difference appears between *coördination* and *subordination* (§ 458). In *coördination*, the sentences follow each other, without intermixture, in the order in which they arise in the mind; as, "Come here, and you will then think otherwise." *Subordination* admits a triple structure;

1. The *dependent clause* may *follow* the *principal*; as, "You would think otherwise, if you were here."

2. The *dependent clause* may *precede* the *principal*; as, "If you were here, you would think otherwise."

When thus arranged, the dependent clause is termed the *protasis* (*πρότασις*, *stretching forth, introduction*), and the principal clause, the *apodosis* (*ἀπόδοσις*, *giving back, conclusion*).

3. The dependent clause may *divide* the principal; as, "You, if you were here, would think otherwise."

This structure of a sentence is termed *periodic*, and a complete sentence thus constructed is termed a *period* (*περίοδος, circuit*).

§ 465. REMARKS. 1. With respect to arrangement, *simple succession* agrees with *coördination*, and *incorporation* with *subordination* (§ 459). E. g. SIMPLE SUCCESSION, "Come here; you will then think otherwise." INCORPORATION, 1. "Luther sat down, having finished his discourse"; 2. "Having finished his discourse, Luther sat down"; 3. "Luther, having finished his discourse, sat down" (§ 454).

2. The term *periodic* is applied by some to any structure of a sentence, in which there is no complete sense until the sentence is finished; and a structure differing from this is termed *loose*.

§ 466. 3. The connexion and arrangement of discourse afford obvious and striking indications of the intellectual progress both of individuals and of communities. The child begins the use of language, with *single words*, which he utters as *exclamations*. When his powers of comparison and judgment have a little unfolded, he unites these words to form *sentences*. These sentences are, at first, *simple and isolated*; but, as his mind strengthens for greater efforts, and enlarges for more extended views, he proceeds to *connect* them. For this purpose, he first employs the instinctive method of *simple succession*; afterwards, when he perceives more clearly the connexion of sentences, he tries the more explicit mode of *coördination*; and lastly, when now he has learned not merely to perceive the connexion of sentences, but likewise to distinguish their relations, and his mind has a stronger desire for unity of thought, he attempts the most intimate and logical methods, of *subordination and incorporation*. And even in these methods, a tendency may be observed, as the mind expands and matures, to pass from the *first form of arrangement* (§ 464), to the *second and third*. A comparison of the compositions of *rude, intermediate, and refined ages* exhibits a similar progress from exclamations and isolated sentences, to a compact and periodic structure of discourse. We thus obtain successive periods in the intellectual history of individuals and communities, characterized, the first, by *exclamations*; the second, by *isolated sentences*; the third, by *sentences connected by simple succession*; the fourth, by *coördinate sentences*; and the fifth, by *subordinate and incorporated sentences*. The last of these periods may be subdivided, according to the prevalence of the different *forms of arrangement* (§ 464).

§ 467. 4. The structure of discourse likewise depends essentially upon the *subject and spirit of the composition*. The language of *emotion* inclines to *exclamations and single sentences*; that of *reflection*, to a *periodic structure*. Hence, the sentences of poetry are usually shorter and simpler than those of prose; and in prose itself, we observe a difference between narrative and philosophical composition.

Much depends likewise upon the *idion of the language*, upon the *fashion of the age*, and upon the *taste of the writer*. Of the ancient writers, the most periodic were the *Latin*; and of the modern, the *German*.

C. USE OF EXPONENTS.

§ 468. The EXPONENTS which mark the *offices and relations of sentences* are either CONNECTIVE OR CHARACTERISTIC; i. e. they either denote the *connexion* of sentences, or simply distinguish their *character*, without denoting connexion.

§ 469. I. CONNECTIVE EXPONENTS are of two kinds;

α. Those which simply denote the relations of sentences; i. e. CONJUNCTIONS (§ 145).

β. Those which not only denote the relations of sentences, but likewise enter into their structure as pronouns or adverbs; i. e. CONNECTIVE PRONOUNS AND ADVERBS (§ 142. 2).

In the compound sentences, "I found James, *and* he was reading," "We came to Corinth, *and* there we passed the night," the connective "*and*" unites the respective clauses without entering into their structure, and might be removed without at all affecting their completeness. But in the sentence, "I found James, *who* was reading," the connective "*who*" not only unites the clauses, but, as a *substantive pronoun*, constitutes the subject of the latter clause, performing the offices of both "*and*" and "*he*" in the preceding sentence. So, in the sentence, "We came to Corinth, *where* we passed the night," the connective "*where*" not only unites the clauses, but, as an *adverb of place*, modifies the latter clause, performing the offices of both "*and*" and "*there*" in the preceding sentence. Compare § 473.

§ 470. CONNECTIVES are likewise divided into *primary* and *secondary*, and into *single* and *double*. A connective is,

1. *Primary*, when it directly connects one sentence to another which precedes it, or upon which it depends; as, "He reads *and* writes," "Though you ask, I will not give."

The sentence which is thus connected is termed, without regard to its position, the *consequent sentence, or clause*; and the other is termed the *antecedent sentence, or clause*.

2. *Secondary*, when it belongs to an antecedent sentence, and coöperates with the primary connective in uniting the two sentences; as, "He *both* reads and writes," "Though you ask, *yet* I will not give."

Connectives thus associated are termed *corresponding* (con-, together, responds, answering,) or *correlative* (con-, together, relatus, related). If primary connectives may be spoken of as "the *hooks* of discourse," then secondary connectives may be regarded as the *eyes*, fitted to the hooks, and securing their attachment.

3. *Single*, when it marks but a single connexion of the sentence to which it belongs; as, "He will not go, *if* it rains."

4. *Double*, when it marks a double connexion of the sentence to which it belongs; as, "He will go, *whether* it rains or shines."

In this sentence, "*whether*" not only connects "rains" to "will go," but also coöperates with "or" in connecting "rains" and "shines."

a. Conjunctions.

§ 471. Conjunctions are divided into *classes*, according to the relations which they denote. A conjunction is termed,

1. *Copulative* (copulo, to couple, to unite), when it simply couples, or denotes addition; as, *and*.

2. *Adversative* (adversor, to oppose), when it denotes opposition; as, *but*.

3. *Alternative* (alternor, to alternate), when it offers or denies a choice; as, *or, nor*.

4. *Comparative* (comparo, to compare), when it denotes comparison; as, *than*.

5. *Causal* (causalis, from causa, cause), when it denotes a cause or reason; as, *for, because*.

6. *Illative* (illativus, from infero, to infer), when it denotes an inference.

7. *Final* (finalis, from finis, end), when it denotes a purpose; as, *that*, in the sentence, "I went *that* I might see him."

8. *Consecutive* (consequor, to follow), when it denotes a consequence.

9. *Conditional* (conditionalis, from conditio, condition), when it denotes a condition; as, *if, unless*.

10. *Concessive* (concedo, to concede, to grant), when it denotes a concession; as, *though*.

11. *Exceptive* (excipio, to except), when it denotes an exception.

12. *Transitive* (transeo, to pass over), when it marks a transition in the discourse.

13. *Suspensive* (suspendo, to suspend), when it expresses *suspense* or *doubt*; as, *whether*.

14. *Complementary*, when it introduces a sentence which is used substantively (§§ 432, 460); as, *that*, in the sentence, "I wish *that* I might see him."

β. Connective Pronouns and Adverbs.

§ 472. A connective pronoun or adverb is either RELATIVE or COMPLEMENTARY. It is,

1. RELATIVE, when it refers to an *antecedent* (§ 142. 3).

A clause introduced by a relative is termed a *relative clause*. It serves to define or describe the antecedent (which is so termed without regard to its position; compare § 470, 1), and is, therefore, either *adjective* or *adverbial* in its use (§ 460).

2. COMPLEMENTARY, when it introduces a sentence which is used substantively (§§ 432, 460).

In the sentence, "I see the *man who* committed the crime," the connective "*who*" is a relative pronoun, referring to "man" as its antecedent, and the clause "who committed the crime" modifies "man," with the power of an adjective. Compare the equivalent sentence, "I see the *guilty* man." In the sentence, "I see *who* committed the crime," the connective pronoun "*who*" is complementary, referring to no antecedent expressed or understood, but introducing the substantive clause "who committed the crime," which forms the object of the verb "see." The sentences, "I see the man who committed the crime," and "I see who committed the crime," differ essentially in their meaning.

§ 473. II. CHARACTERISTIC EXPONENTS are of two kinds;

α. Those which simply distinguish the character of sentences, and which may be termed CHARACTERISTIC PARTICLES.

β. Those which not only distinguish the character of sentences, but likewise enter into their structure as pronouns or adverbs. These may be termed CHARACTERISTIC PRONOUNS AND ADVERBS.

In the sentences, "I can *not* see any man," "I can *not* see him anywhere," "*not*" is a *characteristic particle*, simply denoting the negative character of the sentences. But in the equivalent sentences, "I can see *no* man," "I can *nowhere* see him," the characteristic "*no*" is an *adjective pronoun*, performing the offices of both "*not*" and "*any*," and the characteristic "*nowhere*" is an *adverb of place*, performing the offices of both "*not*" and "*anywhere*." Compare § 469.

NOTE. Characteristic particles are usually parsed as adverbs, modifying the verb of the sentence.

§ 474. A CHARACTERISTIC EXPONENT is termed,

1. *Confirmative* (*confirmo, to establish, to confirm*), when it is used for confirmation; as, *amen, verily*.

2. *Interrogative* (§ 142), when it is used to ask a question (§ 455).
3. *Negative* (§ 142), when it is used for denial (§ 457); as, *not, no, nowhere*.
4. *Prohibitive* (*prohibeo, to prohibit*), when it is used for prohibition (§ 457).
5. *Emphatic or intensive* (§ 142), when it is used for emphasis.
6. *Contingent*, when it implies contingency (§ 456).
7. *Additive* (*addo, to add*), when it implies addition; as, *also, likewise*.
8. *Explicative* (*explico, to unfold*), when it denotes explanation or specification; as, *namely*.

III. FIGURES OF SYNTAX.

§ 475. Figurative Syntax arises either from *defect*, from *redundance*, from the *use of one word or form for another*, or from *irregular arrangement*. The Figures of Syntax may, therefore, be reduced to four kinds; A. ELLIPSIS, B. PLEONASM, C. ENALLAGE, and D. HYPERBATON.

All these figures are more common in *poetry* than in *prose*; in *colloquial*, than in *formal* discourse; and in the language of *passion*, than in that of *narrative* or *argument*.

The use of *unauthorized constructions* is termed *SOLECISM* (*σολοικισμός*, from *Σόλοιμοι*, the inhabitants of *Soli*, who were famed for their bad Greek); as the use of *unauthorized words* is termed *BARBARISM* (*βαρβαρισμός*, from *βάρβαρος*, barbarian). The use of *antique words or constructions* is termed *ARCHAISM* (*ἀρχαϊσμός*, from *ἀρχαῖος*, ancient).

A. ELLIPSIS.

§ 476. ELLIPSIS (*ἔλλειψις*, *omission, defect*), is the omission of words which are required for the full expression of the sense.

This omission may take place without any other change in the form of the expression; or it may be attended with other changes, respecting either the words which are employed, or the forms of those words. Compare § 486.

E. g. “‘Will you go?’ ‘*Certainly*’; i. e. ‘I will *certainly* go.’” Here there is simply the omission of ‘I will—go.’ “‘Will you go?’ ‘*Yes*’; i. e. ‘I will go.’” Here the new word ‘*Yes*’ is introduced as a substitute for ‘I will go.’ “‘Will you go?’ ‘*No*’; i. e. ‘I will *not* go.’” Here the omission of ‘I will—go’ is attended with a change in the form of the negative adverb.

§ 477. Ellipsis may affect either *single words, phrases, or clauses*. Nothing, however, should be omitted, which the mind of the hearer or reader will not readily supply from the connexion, or from the idiom of the language.

REMARKS. 1. Ellipsis exhibits a striking paradox. It is generally true, that the more essential a word is to the grammatical construction of the discourse, the more apt it is to be omitted; for this reason, that it is the more readily supplied from the very necessity of the case. Hence the frequent omission,

a. Of the word to which another word refers as its *subject* (§ 445); thus, "The twelve," for "The twelve *apostles*."

β. Of the word by which another word is *governed* (§ 446); as, "St. Paul's," for "St. Paul's *church*."

γ. Of the *substantive verb* (§ 132); as, "Whence, then, those thoughts?" for "Whence, then, *are* those thoughts?"

δ. Of the *direct object* of a transitive verb (§ 131); as, "Write to Charles," for "Write *a letter* to Charles."

2. Upon the same principle with that which appears in the preceding remark, *leading clauses* are more frequently omitted than subordinate ones (§ 458. 2).

3. Ellipsis, within proper bounds, relieves both the speaker and the hearer, and greatly promotes both the energy and the vivacity of discourse. Its use is most extensive in dialogue, where one part supplies the omissions of the other. When carried too far, it produces harshness and obscurity.

§ 478. To the head of ELLIPSIS are usually referred, by grammarians, *all abbreviated and compendious forms of construction*; although many of them cannot be regarded as either irregular or unusual (§ 430), and some of them are of such a kind that, without them, discourse would have a tedium alike intolerable to both speaker and hearer. Among the constructions which are thus referred, are the following;

§ 479. I. Most cases of COMPOUND CONSTRUCTION (§§ 441, 451).

Thus, "Demosthenes and Cicero were orators and statesmen," may be resolved into, "Demosthenes was an orator, Cicero was an orator, Demosthenes was a statesman, and Cicero was a statesman."

A word referring to a compound subject (§ 445) has either the form which is required by *all* the substantives in the subject, taken *together*, or that which is required by *one* of the substantives, taken *singly*. In the former case, the word is said to agree with all the substantives, and the construction is

named *syllapsis* (σύλληψις, *taking together*). In the latter case, the word is said to agree with one of the substantives, and to be *understood* with the rest; and the construction is named *zeugma* (ζεύγμα, *yoking*).

In the latter clause of Ps. lxxxiv. 2, one of the common English versions employs *syllapsis*, "My heart and my flesh rejoice"; and the other, *zeugma*, "My heart and my flesh crieth out."

§ 480. IN SYLLEPSIS,

a. The *first person* takes precedence of the other two, and the *second*, of the third; as, "Thou didst ask *James and me*, if *we* would go, and I now ask *thee and John*, if *you* will go."

The *first person plural* denotes a company to which the speaker belongs. The *second person plural* denotes a company to which the person addressed belongs, but to which the speaker does not belong.

β. The *neuter gender* more frequently takes precedence of the other two, and the *masculine*, of the feminine.

The class of *things*, in its widest extent, includes both animate and inanimate objects; while of animals, the *male* commonly gives its name to the genus.

γ. The word agreeing with the compound subject, as referring to more than one, must be *plural*, unless it is an appositive applied collectively; as, "Luxury and ambition, those insidious vices, were the ruin of Rome."

§ 481. 1. The term *zeugma* is likewise used, in a *logical sense*, to denote the connexion of a word with a number of words, when its meaning is not appropriate to them all; as, "They wear a dress like that of the Scythians, and the same language (for "and speak the same language")." *Herodotus*.

2. When a *collective subject* is resolved into its parts, without the repetition of the word agreeing with it, the construction is termed *prolepsis* (προλήψις, *anticipation*); as, "The consuls stood, *Sulpicius* upon the right, and *Petilius* upon the left wing."

§ 482. II. THE CONSTRUCTION OF RESPONSIVES.

A word in a reply, answering to an interrogative word in the question, is termed a *responsive* (respondeo, *to answer*). It has usually a form similar to that of the interrogative, with an ellipsis of the rest of the sentence; as, "'Whom have they chosen?' 'Me'; i. e. 'They have chosen me.'"

III. ADJECTIVES used *substantively* (§ 432) or *adverbially*, and ADVERBS used *substantively* or *adjectively*; as, "The *brave*," for "Brave men"; "The *then* king," for "He who was then king," or "The king who was then reigning."

REMARK. This apparent interchange of different parts of speech, though conveniently explained by ellipsis, is often, doubtless, to be rather traced back to the early simplicity of language, when the same word performed several different offices, and the nice distinctions of later times were as yet unknown.

§ 483. IV. Many forms of INSCRIPTION, SALUTATION, EXCLAMATION, &c.

E. g. "A Grammar of the Greek Language, by Augustus Matthiæ. Vol. II. London: John Murray," for "This book is a Grammar of the Greek Language, written by Augustus Matthiæ. This is the second volume. The work is published in London, by John Murray." "Good morning," for "I wish you a good morning." "Strange!" for "This thing is strange."

REMARK. Many forms of exclamation, inscription, &c., although they may be explained by ellipsis, seem to be regarded, with greater propriety, as *instinctive* or *rudimental expressions* of thought or feeling, which are not to be subjected to the laws of regular sentences; and substantives contained in these forms appear to be often most correctly treated as *independent of grammatical construction*.

§ 484. V. ASYNDETON (*ἀσύνδετος*, *not bound together*), or the omission of a conjunction; as in Cæsar's celebrated despatch, *Veni, vidi, vici*, *I came — saw — conquered*.

The conjunctions most frequently omitted are the copulative, the adversative, and the complementary.

REMARK. The omission of the conjunction often implies a succession of events so rapid, that the speaker has no time for the insertion of connectives; and hence, as in the example above, this figure may often wonderfully enhance the energy and vivacity of discourse.

§ 485. VI. APOSIOPESIS (*ἀποσιώπησις*, *the becoming silent*), as the figure is termed, when a sentence is left unfinished, whether from design, from diversion of thought, from overpowering emotion, or from any other cause; as, "But thou, O Lord, how long — ?" Ps. vi. 3.

"What might
Worthy Sebastian — Oh! what might — No more."

Tempest.

The *apodosis* of a *conditional* sentence (§ 464. 2) is not unfrequently left for the hearer to supply; as in the familiar form of indefinite threatening, "If you ever do this again —" See § 477. 2.

B. PLEONASM.

§ 486. PLEONASM (*πλεονασμός, redundance*), is the use of more words than the sense requires.

Pleonasm may consist in the simple repetition or insertion of words, or it may be attended with more important changes in the form of the expression. Compare § 476.

E. g. "Verily, *verily*"; "And he confessed, and *denied not*; but *confessed.*" John i. 20. "I have fought a *good fight.*" 2 Tim. iv. 7. In the last sentence, "a good fight" is an emphatic substitution for the adverb "well."

Words inserted by pleonasm are designed to render the discourse more *periphrastic*, more graphic, more melodious, or more impressive. This figure should be employed with great caution, especially in prose.

§ 487. 1. A circuitous manner of expression is termed *periphrasis* or *circumlocution* (*περιφρασίς, circumlocutio, roundabout speaking*); as, "The god of the silver bow," for "Apollo."

2. Useless repetition is termed *tautology* (*ταυτολογία, saying the same thing*).

3. The expression of *one* thing as though it were *two*, is termed *hendiadys* (*ἑν διὰ δυῶν, one thing by two*); as, "Whose *nature and property* is ever to have mercy and to forgive."

"That *youth and observation* copied there." *Hamlet*.

In the latter quotation, "*youth and observation*" is equivalent to "the observation of youth," or "youthful observation."

4. GENERAL REMARK. The limits both of Ellipsis and of Pleonasm are very indefinite, and have been often unwarrantably extended by those who have taken partial views of the structure of language. The effect produced upon grammatical criticism by the point of view from which a subject is regarded, is well illustrated by a comparison of the laborious and certainly valuable works of Bos upon *Greek Ellipses*, and of Weiske upon *Greek Pleonasms*; works, of which the celebrated Hermann has said with much wit, and with more truth than usually belongs to such antitheses, "Ita singulari profecto casu accidit, ut Lamberti Bosii liber de *Ellipsi* maximam partem sit *pleonasmus*; Weiskii de *Pleonasmis, Ellipsi.*"

C. ENALLAGE.

§ 488. ENALLAGE (*ἐναλλαγή, exchange*), is the use of one word or form for another.

I. Enallage, as the *use of one word for another*, has respect either (*α.*) to the *grammatical office* of words, or, (*β.*) to their *signification*.

α. The use of one part of speech for another is termed **AN-TIMERIA** (*ἀντι, instead of, μέρος, part*). E. g.

“*Now 's the day, and now 's the hour.*” *Burns.*

See §§ 432, 480. III.

§ 489. β. A figure in which a word is turned from its literal sense, is called a **TROPE** (*τροπή, turning*). The principal tropes are **METAPHOR**, **METONYMY**, **SYNECDOCHE**, and **IRONY**.

NOTE. The figurative sense of a word often becomes so familiar that we employ it without intending or being conscious of any figure; as when we speak of a *sweet temper*, a *beautiful poem*, or the *works of taste*. This secondary use of the word, in which the figure appears to have been lost in the progress of language, is termed *transitive* (*τρανσεο, to pass over*, because the word has passed over, as it were, from the primary to a secondary sense).

1. **METAPHOR** (*μεταφορά, transfer*.) transfers to one object a word which is appropriate to another, by reason of some *analogy* between them.

Thus Hector is styled by Pindar “the pillar of Troy,” because, as the pillar sustains the building, so Hector sustained the cause of his country.

When inanimate objects are spoken of as persons, the figure is termed *prosopopœia* or *personification* (*πρόσωπον, personæ, person, εἶς, facie, to make*); as,

“Earth felt the wound, and Nature from her seat,
Sighing through all her works, gave signs of woe,
That all was lost.”

Milton.

§ 490. 2. **METONYMY** (*μετωνυμία, change of name*.) gives to one object the name of another which is *related* to it; thus, *Bacchus* and *bottle* are used for *wine*; *crown*, *throne*, and *sceptre*, for *sovereignty*; *horse*, for *cavalry*.

An *abstract noun* is often used for a *concrete* (§ 125), for greater strength of expression, especially in *apposition* (§ 435); as, “He is my *defence*,” for “He is my *defender*.”

3. **SYNECDOCHE** (*συνεκδοχή, comprehension*.) is the use of one word for another, of which the meaning is either *more or less comprehensive*; as *keel*, for *ship*; *steel*, for *sword*.

4. **IRONY** (*εἰρωνεία, dissimulation*.) is the use of a word for its *opposite*; as *hero*, for *coward*; *precious*, for *vile*.

§ 491. II. **Enallage**, as the *use of one form for another*, includes, as its principal parts, **SYNE-**

SIS, ATTRACTION, ANACOLUTHON, VISION, and CHANGE OF NUMBER.

1. **SYNESIS** (*σύνεσις*, *understanding*,) is when the construction follows the sense, in disregard of grammatical form.

E. g. "The company were Greeks, and they listened." Here the collective noun (§ 125) "company," although singular in its form, is followed by the verb "were," the appositive "Greeks," and the pronoun "they," in the plural.

§ 492. 2. **ATTRACTION** (*attractio*, *drawing to*,) is when a word is drawn from its appropriate form by the influence of another word.

Thus, in the passages, "The wages of sin is death," Rom. vi. 26, and "The end thereof are the ways of death," Prov. xvi. 25, the verb is drawn from its proper number by the influence of the attribute (§ 444).

3. **ANACOLUTHON** (*ἀνακόλουθος*, *not following*,) is a want of agreement between two parts of a sentence, arising from a change of construction; as, "He that hath an ear, let him hear." Rev. ii. 7.

In cases of *anacoluthon*, the writer has either lost sight of the construction with which he had commenced, or he finds an easier, a more agreeable, or a more impressive mode of closing the sentence.

§ 493. 4. **VISION** (*visio*, *seeing*,) is the use of the present tense in speaking of past or future events, as if they were actually occurring before the eye.

E. g. "He riseth from supper, and laid aside his garments; and took a towel and girded himself. After that, he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter." John. xiii. 4-6.

In the confident language of prophecy, even the past tenses may be used in describing future events, as if these events had already occurred. For the mingled use of the future, present, and past tenses, in speaking of events yet to come, see Isaiah liii.

§ 494. 5. **CHANGE OF NUMBER.**

a. The **SINGULAR** is sometimes used for the *plural*, to give to the expression greater *individuality* or *unity*; as, "The Athenian was gay, the Spartan grave;" "They all bent the knee."

β. The **PLURAL** is sometimes used for the *singular*, to render the expression more *general*, *emphatic*, *dignified*, or *respectful*; as *we*, for *I*; *you*, for *thou*.

In English, the second person plural has, in ordinary discourse, entirely supplanted the second person singular.

D. HYPERBATON.

§ 495. HYPERBATON (*ὑπέρβατον*, *going over, transgression*,) is a disregard of the common laws of arrangement.

Hyperbaton includes, among other figures, ANASTROPHE and PARENTHESIS.

1. ANASTROPHE (*ἀναστροφή*, *turning back, inversion*,) is an inverted order of arrangement; as, "Him followed his next mate." *Milton*.

The object of anastrophe is usually, either to give prominence to an important word, to mark the connexion of sentences, or to please the ear.

§ 496. 2. PARENTHESIS (*παρένθεσις*, *insertion*,) is the insertion of one sentence within another, with which it has no grammatical connexion; thus,

"And yet, within a month, —
Let me not think on 't, — Frailty, thy name is woman! —
A little month, or ere those shoes were old,
With which she followed my poor father's body, —
Like Niobe, all tears, — why she, even she, —
O Heaven! a beast, that wants discourse of reason,
Would have mourned longer, — married with my uncle."

Hamlet.

This term may be likewise applied to any interruption of the sense by the insertion of unessential words or clauses.

§ 497. From the principles of Syntax in general, we now proceed to the particular laws of Greek Syntax, premising that the Greek is among those languages which are the least fettered by grammatical rules, and which have the greatest freedom and variety of construction for rhetorical and poetical effect.

CHAPTER I.

SYNTAX OF THE SUBSTANTIVE.

I. AGREEMENT OF THE SUBSTANTIVE.

§ 498. RULE I. An APPOSITIVE agrees in case with its subject (§ 445); as,

Παρύσατις . . . ἡ μήτηρ, *Parystatis, the mother.* I. 1. 4.

Ὁ Μαίανδρος ποταμός, *the river Mæander.* I. 2. 7.

Τὰ δὲ ἄθλα ἦσαν σιλεγγιδεις χρυσαῖ, *and the prizes were golden flesh-combs.* I. 2. 10.

Ὁ ποταμὸς λέγεται Μαρσύας, *the river is called Marsyas.* I. 2. 8.

Ἦς αὐτὸν σατράπην ἐποίησε, *of which he had made him satrap.* I. 1. 2.

Λαβὼν Τισσαφέρνην ὡς φίλον, *taking Tissaphernes as a friend (§ 452).* I. 1. 2.

§ 499. REMARKS. I. Appositives, more frequently, agree with their subjects in gender and number, as well as in case; as,

Ἐνώξα, ἡ Συνηλίας γυνὴ, τοῦ Κιλίκων βασιλέως, *Eryxata, the wife of Syennesis, the king of the Cilicians.* I. 2. 12. Σοφρίωνος δὲ τὸν Στυμφάλιον, καὶ Σωκράτην τὸν Ἀχαιὸν, ξένους ἴστας καὶ τούτους (§ 480, γ), *and Sophronetus the Stymphalian, and Socrates the Achaean, these also being friends by the ties of hospitality.* I. 1. 11.

2. ELLIPSIS (§ 476). The appositive or the subject may be omitted, when it can be supplied from the connexion; as,

Δύκιος ἰ Πόλυστράτου [sc. υἱός], *Lycius, the son of Polystratus.* III. 3. 20. Θμιστοκλέης ἦεν παρὰ εἶ [sc. ἐγώ], *I, Themistocles, have come to thee.* Thuc. I. 137.

3. The sign of special application (ὡς, as, § 452,) is often omitted; as,

Διφθέραι, αἱ ἔχον σκεπάσματα, *the skins which they had as coverings.* I. 5. 10. Κλίμαχον δὲ καὶ ἴσω παρὲν αἰετὸν σύμβουλον, *and he also invited Clearchus within as a counsellor.* I. 6. 5.

§ 500. 4. **SYNESIS** (§ 491). An appositive sometimes agrees with a subject which is implied in another word; as,

'Αθηναῖος ὢν, πόλιος τῆς μεγίστης, *being an Athenian, a city the greatest.* Plat. Apol. p. 29, d. Here πόλιος agrees with 'Αθηναῖος, of Athens, implied in 'Αθηναῖος. 'Αφίκετο εἰς Κοτύρα, πόλις Ἑλληνίδα, Συνασίων ἐπέουρος, εἰκοῦντας. V. 5. 3. Here ἐπέουρος refers to καλίνας, implied in πόλις.

5. **ATTRACTION** (§ 492). A substantive intimately related to another, is sometimes put in apposition with it by attraction.

In this construction, the appositive usually denotes a *part*, or a *circumstance*, and is often joined with a *participle*, taking the place of the *genitive absolute*. Thus, Ἐδφαισα δὲ τὰ πρόθυρα αὐτῶν, φοῖσκες μὲν αἱ θύραι πεποιημένας, *their portals are easily set on fire, the doors being made of the palm-tree.* Cyr. VII. 5. 22. Ἄλλο τρίτον ἄρμα ἐξήγιστο, φουκίαις καταπισταμένωσι ἵπποις. Cyr. VIII. 3. 12.

6. Some relations may be expressed either by an *appositive* or an *adjunct* (§ 436); and one of these constructions is sometimes used where the other would seem more appropriate.

Thus, Τούτου τὸ ὕψος δύο κλίθρα, *of this the breadth is two plethra,* I. 2. 6; but, Τοῦ δὲ Μαρσύου τὸ ὕψος ἴσθρι ἑκοσι καὶ πέντε πεδῶν, *and the breadth of the Maryas is twenty-five feet,* I. 2. 8. Ποταμὸς . . . ὕψος δύο κλίθρων, *a river two plethra in breadth,* I. 2. 23; but, Τάφρος . . . τὸ μὲν ὕψος ἑργυρία πέντε, *a trench, in breadth five fathoms,* I. 7. 14. Δέκα μναὶ ἰσφαρά, *a contribution of ten minas;* but, Δουῖν μναῖν κερσάδην, *an income of two minas;* Vect. III. 9 and 10. Ἔστι δὲ ἰσάστος . . . ὡς ἑκοσι στάδιοι, *and the place is about twenty stadia,* V. 3. 11. Compare Περὶ τῶν Ἀθηναίων τιμωμάτων πόλις, Soph. Oed. Col. 108, with Ἔστ' ἄρ' Ἀθηναῖον ἴσθ' ἀπὸρθευτος πόλις, Æsch. Pers. 348.

§ 501. 7. **ANACOLUTHON** (§ 492). An appositive sometimes differs in case from its subject, through a change of construction; as,

Μητέρι εἶ', Ἐριβείαν λέγω, *and to my mother, Eribea I mean;* for Μητέρι εἶ' Ἐριβείῃ, *and to my mother Eribea.* Soph. Aj. 569. See, also, § 514.

8. A word, in apposition with a sentence *not used substantively* (§ 440), is commonly in the *accusative*, as expressing the effect of the action; but is sometimes in the *nominative*, as if an inscription marking the character of the sentence (§ 512). Thus,

Ἐλίσθη κατάνομος, Μενέλαω λύσσην πικρῆν, *let us slay Helen, [which would be] a bitter grief to Menelaus.* Eur. Or. 1105. Στίφη μαινίσται, πόλις εἶ ἑπειδός καὶ θεῶν ἄτιμία, *our garlands are profaned, a dishonor to the city, and an insult to the gods.* Eur. Heracl. 72. Τὸ δὲ πάντων μέγιστος . . . τὴν μὲν εὐν χόραν αὐξανομένην ἔφη, *but the greatest thing of all, you see your own territory increasing.* Cyr. V. 5. 24. Τὸ λείσθιος δὲ, θρηγυκὸς ἔθλιω κακῶν, δούλη γυνὴ γεαῦς Ἑλλάδ' ἰσφαρίζομαι. Eur. Troad. 489. Ἡμῶν δὲ γινωσκίτων, τὸ τοῦ κωμωδοσοισιῦ, οὐδ' αἱ γαστρίαι σφῆρα τι ἀισθάνονται, *but when we are born, as the comic poet says, &c.* Plat. Alc. I. 121, d.

II. USE OF THE NUMBERS.

§ 502. I. The use of the PLURAL for the singular (§ 494) is particularly frequent in Greek, especially in *abstract nouns*, and in *adjectives used substantively* (§ 432); as, *Καὶ ψύχη καὶ θάλαπυ καὶ πόνους φέρειν*, *to endure both heat, and cold, and labor*. III. 1. 23. *Τὰ δεξιὰ τοῦ κέρατος*, *the right of the wing*. I. 8. 4. *Πάτροκλος, ὃς σοι πατὴρ ἦν τὰ φίλτατα*, *Patroclus, who was thy father's best-beloved*. Soph. Phil. 434.

Also, in the names of things composed of distinct parts; as, *Τὰ Συνηΐσις βασιλεια*, *the palace of Syennesis*. I. 2. 23. Compare III. 4. 24. IV. 4. 2 and 7. *Ἐὶν τοῦδε τόξου*, *with this bow*. Soph. Phil. 1335. Compare *Τέξου* ἴδι, ib. 288.

§ 503. II. In speaking of two, both the PLURAL and the DUAL are used, the one as the *more generic*, and the other as the *more specific* form; thus, *Παῖδες δύο*, *two children*; but, *Τὼ παῖδε*, *the two children*. I. 1. 1. Compare *Τῶν ἀνδρῶν*, VI. 6, 29; *τὼ ἄνδρε*, 30; *τοὺς ἀνδρας . . . τούτων*, . . . *τὼ ἄνδρε*, 31; *τούτων*, 32; *τω τε ἄνδρε*, 34.

Σφῆν δ' ἐυδοίη Ζεὺς, τὰδ' εἰ τελευτῆ μοι
Θαύνητ', ἐπὶ δὲ μοι ζῶντι γ' αὖθις ἴξει τον.
Μίθισθι δ' ἦδη, χεῖρεσίν τ' οὐ γὰρ μ' ἴτι
Βλέποντ' ἐσέψισθ' αὖθις.

Soph. Œd. Col. 1435.

Hence, the union of the plural and dual numbers is not regarded as a violation of the law of agreement (§ 445). E. g. *Προσέτρεχον δύο νεανίσκω*, *there ran up two young men*. IV. 3. 10. *Δυνάμεις δὲ ἀμφοτέρω ἐστὸν, δόξα τε καὶ ἐπιστήμη*. Plat. Rep. 478, b. *Ἐγλασάτην οὖν ἄμφω βλέψαντες εἰς ἀλλήλω*. Plat. Euthyd. 273, d.

III. USE OF THE CASES.

§ 504. Cases serve to distinguish the relations of substantives (§ 159). These relations are regarded, in Greek, I. as either DIRECT or INDIRECT, and II. as either *subjective*, *objective*, or *residual*.

I. Of these distinctions, the first is chiefly founded upon the *directness* with which the substantive is related to the *verb* of the sentence (§ 433). The principal DIRECT RELATIONS are those of the

subject and *direct object* of the verb, and that of *direct address*, or the relation belonging to the *com-pellative* (§ 431). Other relations are, for the most part, regarded as **INDIRECT**.

§ 505. II. The second distinction is founded upon the *kind* or *character* of the relation. The relation is

1. **SUBJECTIVE**, when the substantive denotes the **SOURCE**, or **SUBJECT**, of *motion*, *action*, or *influence*; or, in other words, **THAT FROM WHICH ANY THING COMES**.

2. **OBJECTIVE**, when the substantive denotes the **END**, or **OBJECT**, of *motion*, *action*, or *influence*; or, in other words, **THAT TO WHICH ANY THING GOES**.

3. **RESIDUAL** (*residuus*, *remaining*), when it is not referred to either of the two preceding classes.

§ 506. The latter of the two distinctions appears to have had its origin in the *relations of place* (§ 450. 1). These relations are of two kinds; those of **MOTION**, and those of **REST**. Motion may be considered with respect either to its **SOURCE** or its **END**; and both of these may be regarded either as *direct* or *indirect*. We may regard as the **DIRECT SOURCE** of motion, that which *produces* the motion, or, in other words, that which *moves*; as the **INDIRECT SOURCE**, that *from* which the motion *proceeds*; as the **DIRECT END**, that *to* or *upon* which the motion *immediately goes*; and as the **INDIRECT END**, that *towards* which the motion *tends*. By a natural analogy, the relations of *action* and *influence in general*, whether *subjective* or *objective*, may be referred to the relations of motion; while the relations which remain without being thus referred, may be classed together as *relations of rest*. These *residual* relations, or relations of rest, may likewise be divided, according to their office in the sentence (§ 504), into the *direct* and the *indirect*. We have, thus, six kinds of relation, which may be characterized in general as follows, and each of which, with a single exception, is represented in Greek by an appropriate case.

A. DIRECT RELATIONS.

1. Subjective.	<i>That which acts.</i>	THE NOMINATIVE.
2. Objective.	<i>That which is acted upon.</i>	THE ACCUSATIVE.
3. Residual.	<i>That which is addressed.</i>	THE VOCATIVE.

B. INDIRECT RELATIONS.

1. Subjective.	<i>That from which any thing proceeds.</i>	THE GENITIVE.
2. Objective.	<i>That towards which any thing tends.</i>	THE DATIVE.
3. Residual.	<i>That with which any thing is associated.</i>	THE DATIVE.

§ 507. There is reason for believing, that, in an early state of the language, the Greek had only *two cases*, the one to express the *direct*, and the other, the *indirect* relations. In the *dual*, from the comparatively little use made of it, this number of cases was never increased (§ 167). In the *singular* and *plural*, the CASE-SYSTEM received, in the progress of the language, the following development.

1. From the *primitive direct case*, were separated, in the *masculine* and *feminine genders*, two new cases, the one to express the *subject*, and the other, the *direct object* of an action; i. e. the *NOMINATIVE* and the *ACCUSATIVE* cases. To the primitive direct case, as the *residual case* (§ 505), was now left only the relation of *address*. It became a mere *VOCATIVE*, and from the slight importance of a separate form to distinguish this relation, it almost ceased to have an independent existence (§§ 167, 191, 200).

In things without life, which, of course, have no voluntary action, the distinction of subject and object is of less consequence, and therefore the *neuter gender* continued to express the three direct relations by the *single primitive case* (§ 167).

REMARK. We find here an explanation of the greater simplicity of form in the vocative, and in the neuter direct cases. Observe the table (§ 171).

§ 508. 2. From the *primitive indirect case*, was separated a special form (the *GENITIVE*), to express the *subjective* relations, but none to express the *objective* relations. Hence, the primitive case, which remained as the *DATIVE*, continued to express both the *objective* relations, and also those relations which, from any cause, were not referred to either of these two classes (§ 505); i. e. it remained, both as an *objective* and as a *residual case*.

REMARKS. α. We find here an explanation of the *variety of relations* expressed by the *GREEK DATIVE*, and likewise of the frequent use of the *DATIVE*, as the *old generic case* for all the indirect relations, instead of the *later* but *more specific GENITIVE*.

β. In the Latin case-system, which has a close correspondence with the Greek, there is a partial separation of the *indirect objective* and *residual*, or, as they are termed in Latin, *DATIVE* and *ABLATIVE* cases. This separation, however, does not appear at all in the *plural number* or in the *second declension*, and, wherever it occurs, may be explained by the mere precession or contraction of final vowels. A more important difference between the two languages appears in the extensive use of the Latin *ABLATIVE*. The Romans were more controlled than the Greeks by the power of habit, while they were less observant of the minuter shades of thought, and niceties of relation. Hence, even after the full development of the Latin case-system, the primitive indirect case continued to retain, as it were by the mere force of possession, many of the subjective relations. It is interesting to observe, how the old ablative, the once undisputed lord of the whole domain of indirect relations, appears to have contested every inch of ground with the new claimant that presented himself in the younger genitive. But we must leave the particulars of the contest to the Latin grammarian, and content ourselves with merely referring to two or three familiar illustrations. Thus, in Latin, the genitive (as well as the dative) was excluded from all *exponential adjuncts* (§ 438), because in these the relation was sufficiently defined by the preposition. The *genitive of place* obtained admission into the singular of the first and second declensions, but not into the third declension (which was undoubtedly the primitive declension), or into the plural number. The *genitive of price* secured four words (*tanti, quanti, pluris, and minoris*), but was obliged to leave all others to the ablative. After words of *plenty* and *want*, the use of the two cases was more nearly equal. In the construction of *one substantive as the complement of another*, the genitive prevailed, yet even here, the ablative not unfrequently maintained its ground, if an adjective was joined with it as an ally. In some constructions, the use of the genitive was only a poetic license, in imitation of the Greek.

§ 509. 3. The *NOMINATIVE*, from its high office as denoting the subject of discourse, became the *leading case*, and was regarded as the representative of the word in all its forms (§ 155). Hence it was employed when the word was spoken of *as a word*, or was used *without grammatical construction*; as in exclamations and inscriptions (§§ 483, 512, 514).

The use of the nominative for the vocative (§ 513) may be explained in the same way.

§ 510. GENERAL REMARK. There are no dividing lines either between *DIRECT* and *INDIRECT*, or between *subjective*, *objective*, and *residual* relations. Some relations seem to fall with equal propriety under two, or even three heads, according to the view which the mind takes of them. Hence the use of the cases not only varies in different languages, and in different dialects of the same language, but even in the same dialect, and in the compositions of the same author. Compare §§ 437, 450. 3.

A. THE NOMINATIVE.

§ 511. RULE II. The SUBJECT OF A FINITE VERB is put in the nominative; as,

Ἐπειδὴ δὲ ἐτελεύτησεν Δαρείος, καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν Κύρον, and when now Darius was dead, and Artaxerxes was established in the royal authority, Tissaphernes accuses Cyrus. I. 1. 3.

§ 512. RULE III. SUBSTANTIVES INDEPENDENT OF GRAMMATICAL CONSTRUCTION are put in the nominative.

NOTE. The nominative thus employed is termed the *nominative independent* or *absolute* (absolutus, released, free, sc. from grammatical fetters). See §§ 483, 509.

To this rule may be referred the use of the nominative,

1. In the *inscription of names, titles, and divisions*; as, Ξενοφῶντος Ἀνάβασις Κύρου, XENOPHON'S EXPEDITION OF CYRUS; Βιβλίον Πρώτον, Book First.

2. In *exclamations*; as, ὦ δυστάλαιν' ἐγώ, Oh wretched me! Eur. Iph. A. 1315.

§ 513. 3. In *address*.

The appropriate case of address is the *vocative* (§ 507). But there is often no distinct form for this case, and even when there is, the nominative is sometimes employed in its stead (§§ 167, 200, 509). (a) The nominative is particularly used, when the address is *exclamatory* or *descriptive*, or when the *com-pellative* is the same with the *subject* of the sentence; as, ὦ φίλος, ὦ φίλος, my beloved! my beloved! Ar. Nub. 1167. Ἰππίας ἰ καλὸς τι καὶ σοφὸς, ὅς διὰ χρόνου ἡμῖν κατήκασ, O Hippias, the noble and the wise, how long it is since you have paid us a visit! Plat. Hipp. Maj. 281, a. (b) To the head of *descriptive address* belong those *authoritative, contemptuous, and familiar* forms, in which the person who is addressed is described or designated as if he were a *third person*; as, Οἱ δὲ δούλοι, . . . ἐπίθροθε, but the servants, . . . do you sit. Plat. Conv. 218, b. Ὁ Φαληγεὺς . . . εὖτος Ἀπολλόδορος, οὐ περιμενεῖς; The Phalerian there, Apollodorus, stop! won't you? Ib. 172, a. (c) In forms of address which are both direct, and likewise *exclamatory* or *descriptive*, the *vocative* and *nominative* may be associated; as, ὦ φίλος ὦ φίλος Βάκχης. Eur. Cycl. 73. ὦ εὖτες, Ἄϊαν. Soph. Aj. 89 (Dind.). Οὗτος δ', αὐτὸν ἐν τῷ αἵματι, δίσσωσα. Eur. Hel. 1627.

§ 514. ANACOLUTHON (§ 492), &c. From the office of

the nominative in denoting the subject of discourse, and from its independent use, it is sometimes employed where the construction would demand a different case;

1. In the *introduction* of a sentence; as, Ὑμεῖς δὲ, . . . νῦν δὲ καιρὸς ὑμῖν δοκεῖ ἵναί; *You then, . . . does it now seem to you to be just the time?* VII. 6. 37. Ἐπιθυμῶν δὲ Κύρου . . . ἰδοῦν αὐτόν, *Cyrus desiring . . . it seemed best to him.* Cyr. VII. 5. 37. Καὶ ἰνταῦθα μαχημένοι καὶ βασιλεὺς καὶ Κύρος, καὶ οἱ ἄμφ' αὐτοῦ ἕως ἡμετέρων, ἰπτοῖσι μὲν τῶν ἄμφ' βασιλῆα ἀπίσθησκον. I. 8. 27. Ὅπισθεν δὲ ἡ φάλαγξ ἰφιστομένη, . . . οἱ προστορχάουτες τῶν ἀρχόντων ἐπιμίλοντο. Cyr. VI. 3. 2.

2. In *specification, description, or repetition*; as, Ἄλλους δὲ μέγας . . . Νῆλος ἰπμοψιν· Σουσιεκάνης, Πηγασταγαίαν, κ. τ. λ., *and others the vast Nile hath sent; Susiskānes, Pegastāgon, &c.* Æsch. Pers. 83. Τὰ πρὸ Πύλου ὄψ' ἄμφοτέρων κατὰ κράτος ἰσελιμῖτο· Ἀθηναῖοι μὲν . . . στρατιώταις . . . Πιλοπονήσεις δὲ . . . στρατοπεδιδύομαι. Thuc. IV. 23. Λόγος δὲ ἐν ἀλλήλοισιν ἰπρίθου καυοῦ, φάλαξ ἰλίχων φάλακα. Soph. Ant. 259.

3. In speaking of *names or words as such*; thus, Προσίληψι τὴν τῶν ποταμῶν κοινὴν ἰπωνυμίαν εὐκοφάντης, *he has obtained the common appellation of the Nile, EUCOPHANT.* Æschin. de F. Leg. p. 41. Περικλέους δὲ Κύρου σύνθημα, Ζεὺς ξύμμαχος· καὶ ἡγεμῶν, *Cyrus gave out as the pass-word, JOVE OUR ALLY AND LEADER.* Cyr. III. 3. 68.

B. THE GENITIVE.

§ 515. THAT FROM WHICH ANY THING PROCEEDS (§ 506), may be resolved into, I. That from which any thing proceeds, as its *POINT OF DEPARTURE*; and II. That from which any thing proceeds, as its *CAUSE*. Hence the Greek genitive is either, (I.) the *GENITIVE OF DEPARTURE*, or, (II.) the *GENITIVE OF CAUSE*; and we have the following general rule for subjective adjuncts (§§ 436, 505);

THE POINT OF DEPARTURE AND THE CAUSE ARE PUT IN THE GENITIVE.

NOTE. The *genitive of departure* is commonly expressed in English by the preposition *from*, and the *genitive of cause*, by the preposition *of*. See § 450. 2.

(I.) *Genitive of Departure.*

§ 516. Departure may be either in *place* or in *character*. Hence,

RULE IV. Words of SEPARATION and DISTINCTION govern the genitive ; as,

Χωρὶς τῶν ἄλλων, apart from the rest. I. 4. 13.

Οὐκ ἐθέλοντες . . . χωρίζεσθαι ἀλλήλων, not willing to be separated from each other. Plat. Conv. 192, c.

Ἡ τῶν καπηλῶν τέχνη τῆς . . . διώρισταί τεχνης, the trade of the hucksters is distinct from the trade. Plat. Polit. 260, c.

REMARK. There is no line of division between the two classes of words which are mentioned in this rule. Many words which are commonly used to denote distinction of character, referred originally to separation of place (compare §§ 450, 506). And, on the other hand, words which usually denote separation of place, are often employed, by a metaphorical or transitive use (§ 489), to express departure or difference in other respects.

1. Genitive of Separation.

§ 517. Words of separation include those of removal and distance, of exclusion and restraint, of cessation and failure, of abstinence and release, of deliverance and escape, of protection and freedom, &c. Thus,

Ἦν . . . ὑποχωρῆ τοῦ πεδίου, if he should retire from the plain. Cyr. II. 4. 24.

Διέσχον ἀλλήλων βασιλεὺς τε καὶ οἱ Ἕλληνες, the king and the Greeks were distant from each other. I. 10. 4.

Πρόφω . . . αὐτοῦ καθῆσθαι, to be encamped far from him. I. 3. 12.

Εἰ θαλάττης ἐργοῖντο, if they should be excluded from the sea. H. Gr. VII. 1. 8.

Κωλύσεις τοῦ καιν, he would prevent them from burning. I. 6. 2.

Τοῦ πρὸς ἐμὲ πολέμου παύσασθαι, to cease from the war against me. I. 6. 6.

Οὗτος μὲν αὐτοῦ ἤμαρτεν, this man missed him. I. 5. 12.

Ἐπίσχομεν τοῦ δακρύειν, we refrained from weeping. Plat. Phædo, 117, e.

Σῶσαι κακοῦ μὲν πρώτα τοῦδ, first to deliver thee from this affliction. Soph. Phil. 919.

Σωτήρα κακῶν, a saviour from ills. Eur. Med. 360.

Οὐκ ἀλύξτεον μόρον κακιστου, they shall not escape the most wretched fate. Soph. Ant. 488.

Τοῖς μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιώνος, *a protection to the eyes from the snow.* IV. 5. 13.

Δύο ἄνδρας ἕξει τοῦ μὴ καταδύναι, *will keep two men from sinking.* III. 5. 11.

Ἐλεύθεροι πόνων, ἐλεύθεροι . . . Εὐρυσθέως, *free from toils, free from Eurystheus.* Eur. Heracl. 873.

Ἄνευ αἰσχύνης καὶ βλάβης, *without dishonor or loss.* II. 6. 6.

Τούτου παιδὸς γῆς ἰλῆν. Eur. Med. 70. Ἄνακουφίαι κέρα βυδῶν. Soph. Oed. T. 29. Ἰταίης μὲν βέθρων ἴστασθαι. Ib. 142. Δέμον . . . φέρουσαν. Soph. El. 324. Ἰτάγεις ὁμοῖς τῆς ἰδῶ. Ar. Ran. 174. Τὸ εὐρανοῦ στίσημα. Eur. Iph. T. 1384. Ἐπιπλοῦ τοῦ ἄφρονος σώματος δίχα γήνηται. Cyr. VIII. 7. 26. Πέριον τῶν σπηλαίων. III. 2. 21. Τοῦ ἀδερροῦ βίου τελευτήσω. Cyr. VIII. 7. 17. Τούτους . . . οὐ καύσω τῆς ἀρχῆς. Ib. 6. 3. Οὐκ ἐψεύσθη τῆς ἰκωίδος. H. Gr. VII. 5. 21. Σφαλίς τῆς ἀληθείας. Plat. Rep. 451, a. Γυναικὸς ἰσθλῆς ἡμεγαλίας. Eur. Alc. 418. Πολύμου ἴσχον ἐΐσθναίσι. Thuc. I. 112. Κακῶν . . . τῶν πάλαι λυτῆριον. Soph. El. 1489. Ἐπί σι τοῦ ἰλιουθῆρῶ φόνου. Eur. Hipp. 1449. Τῆς ἰσσοσ σφιστογίαι. Soph. Phil. 1044. Πέρι βλημα πακῶν. Ar. Vesp. 615. Τῶν γι τασῶτων . . . καλλὴ ἐρένη γήνηται καὶ ἰλιουθῆρι. Plat. Rep. 329, c. Γάμον τι ἀγνοῖ ζῶσι. Plat. Leg. 840, d. Καθαρὸς ἀδικίας τι καὶ ἀνοσίου ἔργου. Plat. Rep. 496, d. Ἐπι ἐν παθῆρη σφροσύνης. Ib. 573, b. Νόσφιν ἠγῆτων. Each. Suppl. 239. Καὶ νοσφίσις με τοῦτο διωτῆριον περῶ, Eur. Alc. 43.

§ 518. REMARK. Words of SPARING imply *refraining from*, and those of CONCEDED, RESIGNING, REMITTING, and SURRENDERING, imply *parting with*, or *retiring from*. Hence,

Τῶν μὲν βρισηῶν ἠδὲ μοι φείδισθαι, *it is my pleasure to spare your property.* Cyr. III. 2. 28. Τοῦ μὲν ἀντὶν λίγιν, ἀ μὴ σφῶν ἰδίῳ, φείδισθαι δὲ. Cyr. I. 6. 19. Κακῶν ἐπιχώρησεν ἀντὶ τοῦ θρόνου, *and he [Sophocles] conceded to him [Æschylus] the throne.* Ar. Ran. 790. Ἀλλὰ τῆς ἐργῆς ἀίνεσι, *but resigning your anger.* Ib. 700. Τοῦ γι μὴν στόματος . . . ὀφίμασι, *Well, the mouth I give up.* Symp. 5. 7. Τῆς τῶν Ἑλλήνων ἰλιουθῆρις . . . παραχωρήσαι Φιλίππῳ, *to surrender to Philip the freedom of the Greeks.* Dem. Cor. 247. 24. Τῶν προσηνῆρις . . . καὶ ἰδῶν καὶ θάκων καὶ λόγων ὀπίκειν. Cyr. VIII. 7. 10.

2. Genitive of Distinction.

§ 519. Words of distinction include those of *difference* and *exception*, of *superiority* and *inferiority*, &c. Thus,

Ἡλέκτρον οὐδὲν διεφερον, *differed in nothing from amber.* II. 3. 15.

Πᾶσαι πλὴν Μιλήτου, *all except Milētus.* I. 1. 6.

Διάφορον τῶν ἄλλων πόλεων, *superior to the other states.* Mem. IV. 4. 15.

Πλήθει . . . ἡμῶν λειφθέντες, *inferior to us in number.*
VII. 7. 31.

Τὰ λίκια . . . ἢ ἄλλα τῶν δικίων; Mem. IV. 4. 26. "Ἐστειρον δὲ τὸ ἄδδ τοῦ ἀγαθοῦ. Plat. Gorg. 500, d. Πότερίον ἰσταν ἰσιστήμη ἢ ἀριστή, ἢ ἄλλοιόν ἰσιστήμησι. Plat. Meno, 87, c. Οὐδὲν ἄλλο ἔσται πικρὸν οὐτι τῆς ἰαυτοῦ πατρὸς οὐτι τοῦ πατρὸς. Dem. Cor. 289. 14. Τάκνωσιν τούτων ἰδδῶσιν. Cyr. I. 6. 28. Ἄλλοιούμενον δὲ τὸ ἐν ἰαυτοῦ, ἀδύνατόν σου ἐν ἰσι σου ἰναυ. Plat. Parm. 138, c. Οὐτω πλούτου ἀριστὴ δίστασιν. Plat. Rep. 550, e. Τιμῶσιν διαφειρόμενοι τῶν ἄλλων ἀδύνατων. Hier. 7. 4. Τῶν ἀκούοντων περιεσθῶ. Cyr. VIII. 2. 21. Περιεσθῶσιν ἡμῶν εἰ πολέμου. IV. 8. 11.

REMARK. The verb *λείπομαι* governs the genitive in a variety of senses, which are naturally connected with each other, but which might be referred, in syntax, to different heads. Thus,

Στρατὸν . . . τὸν λειλυμμένον δορός, 'left from [or by] the spear,' i. e. 'the relics of war' (§§ 517, 562). Æsch. Ag. 517. Κίεμοι πελειῶν οὐ μακρὰν λειλυμμένοι, 'not left far behind,' i. e. 'closely pursuing.' Id. Prom. 857. Γνώμη δ' ἀδελοφού Μελισσάγρου λειλυμμένος, 'left behind by,' i. e. 'inferior to.' Eur. Suppl. 904. Λυφθῶς . . . μάχης, 'failing to reach.' Eur. Heracl. 732. Καὶ τίς βίος μοι σου λειλυμμένη φίλος, 'bereft of' (§ 529). Soph. Ant. 548. Ἀδὸν δ' ἔσταις ἢ καὶ λειλυμμένη σίππων, 'denied all offspring.' Eur. Ion, 680. Γνώμας λειλυμμένα, *devoid of understanding.* Soph. El. 474. Ἦ πολὺ λίλυψαι τῶν ἡμῶν βουλυεμμάτων, 'have come far short of appreciating' (§ 557). Eur. Or. 1085. Δίλυμμα τῶν ἐν Ἑλλήσιν ἴομων, 'am ignorant of.' Eur. Hel. 1246.

§ 520. Words of SUPERIORITY include,

a. Words of *authority, power, precedence, and preëminence.* Thus,

Τισσαφέρνην ἄρχειν αὐτῶν, *that Tissaphernes should govern them.* I. 1. 8.

Ἐγκρατεῖς . . . πάντων Μοσσυνοίκων, *sovereign over all the Mossynæci.* V. 4. 15.

Χηρῖσοφος μὲν ἠγεῖτο τοῦ στρατεύματος, *Chirisophus led the army.* IV. 1. 6.

Πρεσβεύειν τῶν πολλῶν πόλεων, *to take rank of most cities.* Plat. Leg. 352, e.

Ἐκράτησαν τῶν Ἑλλήνων γυμνήτων, *they worsted the Greek light-armed men.* III. 4. 26.

*Οἱ κραισσι στρατοῦ. Soph. Aj. 1050. *Οἱ αἰσυμνη χροσῶς. Eur. Med. 19. *Ο λόγος τοῦ ἰεγοῦ ἰκράσει. Thuc. I. 69. Καὶ πῶς γυμνήτῶν ἀριστῶν ἰναυ κραισσι; Eur. Hec. 883. *Ἦγιστο δ' αὐτῶν Ταμῶς. I. 4. 2. Βα-

επιλύων αὐτῶν. V. 6. 37. Δισσεύειν δέμων. Eur. Ion, 1036. Τῶν ἰσὶ ἡμῶν πάντων δισσοσοῦν. Plat. Tim. 44, d. 'Ἄλλ' ἡγιμόνων ἡγιμονιόουσι. Ages. 1. 3. Τῶνδε κοίρασι χῆρας. Æsch. Pers. 214. Κυριόουτας τῆς τι 'Ἀσίας πάσης καὶ τῆς Εὐρώπης. Mem. III. 5. 11. Τῇ στρατεύουσι τῆς χώρας. III. 4. 31. Ἐχων ἰσλίτας, ὃν ἰστρατήγει. I. 4. 3. Ἴνα μὴ τὰ ζῶντα ἡμῶν στρατηγῆ, — govern our march. III. 2. 27. Χορηγοῦσι τούτου τοῦ λόγου. Plat. Theæt. 179, d.

Ὅχι αὐτὸς ἔπιλωσι, ὡς αὐτοῦ κρατῶν ;
 Πῶ οὐ στρατηγίς τούδε ; πῶ δὲ σοὶ λιῶν
 Ἐξιστ' ἀνάσσειν ὃν ἔδ' ἡγίτ' ἴκαδιν ;
 Σπάρτης ἀνάσσειν ἤλθεις, οὐχ ἡμῶν κρατῶν.
 Soph. Aj. 1099.

§ 521. REMARK. The primitive sense of the verb ἄρχω appears to have been, *to take the lead*. But, in early warfare, the same individual led the march, ruled the host, and began the onset. Hence this verb came to signify, *to rule, and to begin*; and, in both these senses, it retained the genitive which belonged to it as a verb of *precedence*. Thus,

Ἦρχον δὲ τότε πάντων τῶν Ἑλλήνων οἱ Λακιδαιμόνιοι, and, at that time, the Lacedæmonians ruled all the Greeks. VI. 6. 9. Βεβίους . . . σοῦ Συρξίας ἀρχάντος. I. 4. 10. Φυγῆς ἀρχισιν, to begin flight. III. 2. 17. Ἀρχισιν τοῦ διαβαίνεις. I. 4. 15. Τοῦ λόγου δὲ ἀρχισο ὄντι, and he thus commenced his address. III. 2. 7. Ὅ δὲ Σπάρτης πάλιν αὐτοῦ κεινοῦ λόγου κατήρχιν. Symp. 8. 1. Ἦ μιγάλων ἀρχίωσιν ἔξ ὑπῆρχιν. Eur. Andr. 274.

§ 522. β. Adjectives and adverbs in the comparative degree, and words derived from them.

All comparatives may be ranked with words of *superiority*, as denoting the possession of a property in a *higher degree* (§ 258).

RULE V. The COMPARATIVE DEGREE governs the genitive; as,

Κρείτιονι ἑαυτοῦ, *more powerful than himself*. I. 2. 26.

Τῶν ἵππων ἔτρεχον θᾶττον, *they ran faster than the horses*. I. 5. 2.

Ἀβροκόμας δὲ ὑστέρησε τῆς μάχης, *but Abrocomas came after the battle*. I. 7. 12.

Τῇ ὑστέραια τῆς μάχης, *on the day after the battle*. Plat. Menex. 240, c.

Προτέρα Κύρου. I. 2. 25. Τούτου δεύτερον. Plat. Leg. 894, d. Ἀνοτίρω τῶν μαθητῶν. I. 4. 17. Ἰμῶς οὐ πολὺ ἡμῶν ὑστέρων. I. 5. 16. Καὶ τῶν ἑαυτοῦ ὑποδισσέμενων μᾶλλον. I. 9. 5. Τῶν τι ἡλικιωτῶν πλείον ἔχων, καὶ τῶν κρισβυτίων μὴ ἰλαττοῦσθαι. H. Gr. I. 4. 16. Εἰ ἄρτι-

μιθὰ αὐτῷ εἰς καιόντος. Cyr. V. 3. 33. Μισοῦσθαι τῶν . . . θούτων. Mem. I. 3. 3. Μισοῖσιν αὐτοῖσι τῶν ἰδιωτῶν. Hier. 1. 18. Τιμαῖς τούτων ἰπλοοῖσιν αὐτοῖσι. III. 1. 37. Παιδῖς δεσπερῆσομαι. Eur. Iph. A. 1203. Κραυγῇ οὐδὲν δεσπερῆζούσῃ τοῦ λαοῦ. Cyr. I. 6. 40.

§ 523. *γ. Multiple and proportional words* (§§ 244, 247). Thus,

Πολλαπλασίους ὑμῶν αὐτῶν, many times your own number.
III. 2. 14.

Τὸ βίλιος αὐτῶν καὶ διπλασίον φέρεσθαι τῶν Περσικῶν φησὶ δειπῶν. III. 3. 16. Ἡμίλιον . . . εὐπείτερον ἴσμεν. I. 3. 21. Δις τόσας πνευγῶν τῶν γιγνομένων. Eur. Heracl. 293. Δις τόσας ἰμὲν κτίνας ἀδελφῆς ζῶσαν. Eur. El. 1092. Ἐρχετο δὲ διακρῖν ἄδι· μίαν ἀφύλα τσπερῶτων ἀπὸ παντὸς μείραν· μισὰ δὲ ταύτην, ἀφῆμι διπλασίαν ταύτης· ἐν δ' αὖ τρίτην, ἡμιολίαν μὲν τῆς διουτέρας, τριπλασίαν δὲ τῆς πρώτης· εὐτάστην δὲ, τῆς διουτέρας διπλαῖν· σίμπτῃν δὲ, τριπλαῖν τῆς τρίτης· ἐν δ' ἴσῃ, τῆς πρώτης ἐκταπλασίαν· ἰσδομένη δὲ, ἰστακακισσοσαπλασίαν τῆς πρώτης (a. b = 2 a. c = 1½ b = 3 a. d = 2 b. e = 3 c. f = 8 a. g = 27 a). Plat. Tim. 35, b, c.

(II.) Genitive of Cause.

§ 524. To the head of CAUSE, may be referred, I. That from which any thing is DERIVED, FORMED, SUPPLIED, OR TAKEN; II. That which exerts an influence as an EXCITEMENT, OCCASION, OR CONDITION; III. That which produces any thing, as its ACTIVE OR EFFICIENT CAUSE; and IV. That which CONSTITUTES any thing WHAT IT IS.

In the first of these divisions, the prevailing idea is that of *source*; in the second, that of *influence*; in the third, that of *action*; and in the fourth, that of *property*. Or we may say, in general, that the first division presents the *material cause*; the second, the *motive cause*; the third, the *efficient cause*; and the fourth, the *constituent cause*. It scarcely needs to be remarked, that the four divisions are continually blending with each other in their branches and analogies.

§ 525. I. That from which any thing is DERIVED, FORMED, SUPPLIED, OR TAKEN. To this division belong, 1. the *Genitive of Origin*, 2. the

Genitive of Material, 3. the *Genitive of Supply*, and 4. the *Genitive of the Whole*, or the *Genitive Partitive*.

1. *Genitive of Origin*, and

2. *Genitive of Material*.

§ 526. RULE VI. The ORIGIN, SOURCE, and MATERIAL are put in the genitive ; as,

Δαρσίλου καὶ Παρυσάτιδος γίνονται παῖδες δύο, *of Darius and Parysatis are born two children*. I. 1. 1.

Φολνίκος μὲν αἱ θύραι πεποιημέναι, *the doors being made of the palm tree*. Cyr. VII. 5. 22.

Ταύτων μὲν ἴσται προγόνων. III. 2. 12. Πατέρες μὲν δὲ λέγεται ἡ Κῆρος γένεσθαι Καμβύσου, . . . μητρός δὲ ἱερολογεῖται Μανδάνης γένεσθαι. Cyr. I. 2. 1. Μῆς μητρός πάντες ἀδελφοὶ φύντες. Plat. Menex. 239, a. Ἦν Ἰβλαστίν. Soph. Trach. 401. Οὐσα εἴς τις τοῦ λόγου νόμους τιναῶσι παῖδα. Eur. Med. 804. Θιῶν μῆς ἴθουσι Μαίαν. Eur. Ion, 2. Τί ἀκαλαύσαις ἂν εἴς ἀρχῆς; *What advantage should you derive from your authority?* Cyr. VII. 5. 26. Διψήσαι τῶν ἠδίστων ποτῶν ἀκαλαύσαι. Ib. 81. Τροσὸν ἰήσαι τῶν ἰμῶν, ἰὰν πύθῃ, πορθῶν. Soph. Trach. 570. Χρημάτων ἰήσασμαι. Eur. Hel. 935. Εὐνοχῶ τοῦ λόγου. Pl. Rep. 352, b. Τῆς κεφαλῆς ἔκτα. Ar. Eccl. 524. Σίτων μελίτης. I. 5. 10. Οἶνος φοινίκων πολύς. II. 3. 14 (Compare Οἶνος τι κ. τ. λ. I. 5. 10). Οὐχ ἰμοίων γε χρυσσοῦ ἰμοί τε τὸ ἔκταμα ἰδωσας, καὶ Χερσάντα τὸ δάρον. Cyr. VIII. 4. 27. Περιεσιπῆ πύλας πάντων ἴσται ἀθίσω θάσσῃ. Soph. El. 895. Δίμνη . . . ζιουσαι ἴδατος καὶ πηλοῦ, 'boiling with water.' Pl. Phædo, 113, a. Μίθουσις τοῦ νόκταρως. Pl. Conv. 203, b. Τῶν λόγων ἡμῶς Λωσίας εἰστίς; Pl. Phædo. 227, b.

§ 527. That of which one discourses or thinks, may be regarded as the *material* of his discourse or thoughts ; thus we speak of the *matter of discourse*, a *matter of complaint*, the *subject-matter of a composition*, &c. Hence not unfrequently, both in immediate dependence upon another word, and even in the introduction of a sentence,

RULE VII. The THEME OF DISCOURSE OR OF THOUGHT is put in the genitive. Thus,

Τοῦ τοξότου οὐ καλῶς ἔχει λέγειν, ὅτι, κ. τ. λ., *it is not well to say of the bowman, that, &c.* Pl. Rep. 439, b.

Διαθεώμενος ἀντιῶν, ὅσῃν μὲν χώραν καὶ οἶαν ἔχουσιν, *observing in respect to them, how great and what a country they have*. III. 1. 19.

Τῆς δὲ γυναικὸς, εἰ . . . κακοποιεῖ, *but in respect to the wife, if she manages ill.* *Æcon.* 3. 11.

Τῆς μητρὸς τῆς ἱμῆς ἤκα φράσαν, *in dicit vñ lscm.* *Soph. Trach.* 1122. Τῷ κασιγιήτῳ τί φῆς; *Id. El.* 317. Ἀναξίου μὲν φωντὸς ἔξεησμαι. *Id. Phil.* 439. Κλίουσα παῖδός, *having heard respecting her son.* *Id. Ant.* 1182. Κλῶν σου διῷ ἀφίξεται ταχύς. *Id. (Ed. C.) 307. Μαντιῖα, . . . ἀ τοῦ ἰχθύου σώματος.* *Ib.* 354. Τούτων οὐχ) ὦν ἰεῷ τὸν παῖδὸν τοῦ λίγιν. *Dem.* 19. 4. Μαθήματος, . . . δ' ἂν αὐτοῖς δηλοῖ ἐκείνη τῆς οὐσίας τῆς αἰθέρας. *Pl. Rep.* 485, b. Οἱ δὲ τῆς τῶν θιῶν ἰσ' ἀνδρώπων παραγωγῆς ἐν Ὀμηροῖ μακρύνονται. *Ib.* 364, d. Καταμαθῶν δὲ τοῦ Κύρου δεκοῦμαι, ὡς . . . ἰσμιζέ. *Cyr.* VIII. 1. 40. Τῷ δὲ σκαδὲ πλοῦ μᾶλλον διαπέσους, ἰση νομοθῆσονται. *Thuc.* I. 52. Τῶν λιγόντων μᾶλλον ἐπινοῦντι, ὡς ἰσηκα τῶν αὐτῶν ἰδίᾳ διαφῆρων λίγους. *Ib.* 68. Οἶδα γὰρ που τῶν γηραιῶν κυνῶν, ὅτι τοῦτο φῶσι αὐτῶν τὸ ἦδος. *Pl. Rep.* 375, e. Τῆς σιγῆς τὸν οἶον ἤκα διατριβῆς ἀσάτους διανοσίου. *Pl. Leg.* 646, d. Πρῶτος μὲν αὐτῶν ἰσῆσι, σῆτα . . . ἰχονται. *Mem.* I. 1. 13. Ταχὺ ἀγγελία τῆς Χίου ἀφικνῆται, 'the intelligence respecting Chios.' *Thuc.* VIII. 15. Τὸ Μιγαριῶν ψήφισμα παθαιεῖ. *Id.* I. 140 (Compare Τὸ σιγῆς Μιγαριῶν ψήφισμα παθαιεῖ, 139). Τὸν τοῦ κυνῶν λόγον. *Mem.* II. 7. 18. Τί δὲ τῶν πολλῶν καλῶν, ὡς ἀνδρώπων, ἢ ἰσπων, ἢ ἰματίων, . . . ἤκα κατὰ τὰ αὐτὰ ἰχμ; *But what of, &c.?* *Pl. Phædo,* 78, d. Τί δὲ; γῆς τι ἐμήσειας τῆς Ἑλληνικῆς, καὶ οἰκίαν ἰματῆσι, αὐτῶν τι σοὶ δρᾶσονται εἰ στερησῶνται; *Pl. Rep.* 470, a. Τῆς δὲ τῆς φρενός, ἴν σου δίδουκα. *Eur. Andr.* 361.

§ 528. REMARK. For the genitive of the theme, may be often substituted another case, more frequently the nominative, in the succeeding clause; thus, *Εἰ δὲ ἡ γυνὴ κακοποιεῖ, but if the wife manages ill.*

3. Genitive of Supply.

§ 529. Supply may be either *abundant* or *defective*. Hence,

RULE VIII. Words of PLENTY and WANT govern the genitive; as,

Ἄγριων θηρίων πλήρης, *full of wild beasts.* I. 2. 7.

Τῶν ἐπιτηδείων σπανιεῖ, *he will want provisions.* II. 2. 12.

Σφενδοητῶν τε . . . δεῖ καὶ ἰππέων, *there is need of both slingers and horsemen.* III. 3. 16.

Διφθέρας . . . ἐπίπλασαν χόρτου, *they filled the skins with hay.* I. 5. 10.

Οἶον ἂν ἐλπιδῶν ἐμαυτὸν στερεῆσαιμι, *of what hopes I should deprive myself.* II. 5. 10.

Τούτων ἄλλας, *enough of these things.* V. 7. 12.

a. Words of Plenty. Πολλή πάντων ἀφθονία. VI. 6. 3. Κάμας πολλῶν καὶ ἀγαθῶν γειρούσας. IV. 6. 27. Κάμας πολλὰ, μεσσαί σίτου καὶ ἄνου. I. 4. 19. Μεσσὴ γὰρ πολλῆς ἀφείας ἰστίς. II. 5. 9. Πάυσαι, πρὶ ἀργῆς καὶ μετῴσας λίγων. Soph. Ant. 280. Εἰρήνης δὲ καὶ εὐφροσύνης πάντα γλῶσα ἦν. Cyr. VII. 4. 6. Πιδίον . . . δίδωμι παντοδαπῶν σύμφαλιον καὶ ἀμπίλων. I. 2. 29. Τῶν δὲ ἰστίων ἰ λῶφος ἰνιστλήσθῃ. I. 10. 12. Ἄδρων . . . ταύτας [sc. ταῦς] πληροῦν. H. Gr. VI. 1. 4. Χῶρος . . . βροῦν δάφνης, ἰλαίας, ἀμπίλων. Soph. Œd. C. 16. Παραδείσου . . . δασείας παρταίων διδρων. II. 4. 14. Κορίσαι στόμα . . . ἡμᾶς σαρκός. Soph. Phil. 1156. Ὁ δαίμων δ' ἔς με πλούσιος καπῶν. Eur. Or. 394. Πλουσεῖ μὲν ὄντων φίλων πολλῶν. VII. 7. 42. Τετῆρας . . . σισαγωγίῃ ἀνθρώπων. Œc. 8. 6. Πημάτων ἄθῃ ἰχμ. Eur. Ion, 975.

β. Words of Want. Οὐκ ἀνθρώπων ἀπορῶν βαρβάρων. I. 7. 3. Τῶν δ' ἰσσιπείων οὐκ ἀπορία. II. 5. 9. Ἡ ψυχὴ γυμνῆ τοῦ σώματος. Pl. Crat. 408, b. Τῇ ψυχῇ, ἰσιπείων γυμνωθῆ τοῦ σώματος. Pl. Gorg. 524, d. Γυμνωσίς δὲ πάντων. Pl. Rep. 361, b. Ὀλίγου δέσσαντος παταλωσθῆναι. I. 5. 14. Ἐρωτώμενος δ' ἴσον δίδωτο, "Ἀρκῶν, ἴση, "δισχιλίων δέσσομαι." III. 5. 9. Πολλῶν ἰστίς αὐτῆ, ἴσσι. VII. I. 41. Ὅσας μὲν γὰρ ἀνθρώπων εὐφροσύνης ἰσιπείας ἴσου, ἀρχὴν. Cyr. VIII. 7. 13. Χαρίων . . . ἴσηρον αἰκῶν. VII. I. 24. Ὑμῶν δ' ἴσηρωστίς. I. 3. 6. Δαῖς ἄλλος ἠρήμωνος λίαντος. Eur. Herc. F. 359. Ἄεματα . . . νεὰ ἠτόχων. I. 8. 20. Τί δ', ἄ ματαῖα, τῶνδε σὰς νεοῖς χίρας; Δουκὺς στανίζιεν δάμα βασιλίου πσιλάν; Eur. Med. 959. Ὁμοί, τί δέσσο δῆτα σοῦ μονοῦμενος; Eur. Alc. 380. Ὁρφανὴν φίλου πατρός. Eur. El. 914. Χρημάτων δὲ δὴ πείρηστος. Ib. 37. Ξυμπίνωμαι σοῖς πολίταις τοῦτου τοῦ πράγματος. Pl. Meno, 71, b. Αὐτὴ ψιλὴ σώματος οὔσα. Pl. Leg. 889, a. Ἐψιλοῦτο δ' ἰ λῶφος τῶ ἰστίων. I. 10. 13.

§ 530. REMARK. The genitive which belongs to *δέομαι* and *χορῶ* as verbs of want, may be retained by them in the derived senses, *to desire, to request, to entreat*. Thus,

"Ἄλλου οὔτινος ἂν δεῖσθαι, whatever else you may desire. I. 4. 16. Ὅς δ' ἂν δικαίων δεῖσθαι δεχῆ, but whoever may seem to request what is reasonable. Cyr. VIII. 3. 20. Ἐμοὶ χέρεται ἂν ἂν σοῦ δεῖσθαι, grant me what I would entreat of you. Cyr. V. 5. 35. Αἰσχρὸν γὰρ ἄνθρωπον τοῦ μακροῦ χορῶζεν βίον, since it is base for a man to desire long life. Soph. Aj. 473.

4. Genitive Partitive.

§ 531. RULE IX. The WHOLE OF WHICH A PART IS TAKEN, is put in the genitive; as,

Ἦμισυ τοῦ ὅλου στρατεύματος, half of the whole army. VI. 2. 10.

NOTE. This genitive has received the names of the *genitive of the whole* and the *genitive partitive*; the former from its denoting the whole, and the latter from its denoting this whole in a state of *division* (partio or partior, *to divide*, from pars, part).

§ 532. REMARKS. 1. The partitive construction may be employed,

a. To express *quantity, degree, condition, place, time, &c.*, considered as a limitation of a general idea, or as a part of an extended whole. Thus,

Μικρὸν δ' ἴππων λαχῶν, *obtaining a little sleep* [a small portion of sleep]. III. 1. 11. 'Ἐν τοιοῦτῳ . . . τοῦ κινδύνου προσόντος, *in such imminent danger* [in such a degree of]. I. 7. 6. 'Ο ὄϊς τοῦθ' ἕβριος ἰλήλυθι, 'to such a pitch of insolence.' Dem. 51. 1. Καὶ εἰ μὴ ἐν τούτῳ παρασκευῆς ἦσαν, 'in this state of preparation.' Thuc. II. 17. Ἐνίστασθαι ἐς τοῦτο ἀνάγκη. Thuc. I. 49. 'Ἐπὶ μίγα ἐχώρησαν δυνάμεις. Ib. 118. Ἐμβαλεῖν πρὸς τῆς ἐκείνου χώρας, *to make an incursion somewhere upon their territory, or upon some part of, &c.* Cyr. VI. 1. 43. Ἦν μίσην ἡμέρας, *it was mid-day*. I. 8. 8. Τῆς ἡμέρας ἐπὶ ἦν, *it was late in the day* [at a late hour of the day]. H. Gr. II. 1. 23. Εἰς τὸδ' ἡμέρας, *to this day*. Eur. Alc. 9. Phoen. 425.

β. To express the whole as the sum of all the parts. Thus,

'Ἐν τοῖς ἀγαθοῖσι δὲ πάντ' ἔτισσιν σοφίας, *and in the good dwell all the qualities of wisdom*. Eur. Alc. 601. Οἱ μὲν Ἀθηναῖοι ἐν παντὶ δὴ ἀδουρίας ἦσαν. Thuc. VII. 55. Ἐν παντὶ παυοῦσιν. Pl. Rep. 579, b.

§ 533. 2. The whole is sometimes put in the case which belongs to the part, the part agreeing with the whole instead of governing it; as,

'Ἀκούομεν ὑμῶν . . . κείους σσηνοῦν ἐν ταῖς οἰκίαις, *we hear that you, some of you, quarter in the houses*; for ὑμῶν κείους, κ. τ. λ. V. 5. 11. Πιλοσσηνήσιον καὶ εἰ ἐξήμαρτοι τὰ δύο μέρη . . . ἰσὶβαλον, for Πιλοσσηνήσιον καὶ τῶν ἐξήμαρτων, κ. τ. λ. Thuc. II. 47. Δίδυμα τέσσα πότρες ἔρα πότρινον αἰμάξιν. Eur. Phoen. 1289. See §§ 500. 5; 514.

This form of construction chiefly occurs when several parts are successively mentioned; as,

Οἰκίας, αἱ μὲν πολλὰὶ ἐπιστάσεις, ἄλιγοι δὲ περιῆσαν, *the houses, the greater part had been demolished, and but few remained*. Thuc. I. 89. Οὐ γὰρ τάφου ἦν τὸ κασιγνήτου Κείων, τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχου; Soph. Ant. 21. In the following example, the second part has three subdivisions; Καὶ αἱ ἔτιναι, εἰ μὴν . . . ἀποχωρεῖσιν· αἱ δὲ, . . . αἱ μὴν . . . ἀπύχονται, αἱ δὲ . . . εἰσι δ' αἱ. Thuc. VII. 13.

§ 534. 3. It is often at the option of the writer, whether he will employ the genitive partitive or a simpler form of construction. The two forms are sometimes combined; as,

Ἐπὶ οὖν θεῶν, εἴτε βροτῶν ἢ τὰ πάντα κέρασων, 'a god, or one of mortals.' Soph. El. 199. Ποῦ τις θεῶν ἢ δαίμων ἰσαρμός; Eur. Hec. 164. Οἷα . . . φαίνοσσι τοῖς δαίμονις, ἢ θεῶν τῶν ὀρεάντων. Eur. El. 1233.

§ 535. According to Rule IX., any word referring to a part, whether *substantive*, *adjective*, *adverb*, or *verb*, may take with it a genitive denoting the whole. Thus,

A. SUBSTANTIVES.

Τὸ τρίτον μέρος τοῦ . . . ἰππικοῦ, *the third part of the cavalry*. Cyr. II. 1. 6.

Δύο λόχοι τοῦ Μένωνος στρατεύματος, *two companies of Meno's force*. I. 2. 25.

Τῶν Ἑλλήνων ἃ ἔχον ἰσλίτας ἀήβη στρατιώται. I. 1. 2. Σὺν τοῖς θυγάσι τῶν Μιλασίων. I. 1. 11. Τρέματα μυριάδας στρατιῶν. I. 4. 2. Μίρες τι τῆς ἰσθαξίας. I. 5. 8. Τῶν δὲ βαρβαρικοῦ ἰσπασί. I. 8. 6. Τὸ ἰσθμὸν τῶν Ἑλλήνων κίρας. I. 10. 9. Αἱ πλιυραὶ τοῦ πλαισίον. III. 4. 22. Τῶν πλαισαστῶν τις ἀνήρ. IV. 8. 4. Ἐστ' ἀπὸ τῶν ἰσθμῶν ἰδὼν μί. Ar. Eq. 425. Ὁ τι ἦν αὐτῶν εἰδος ἀπολώλυ. Thuc. IV. 133. Ἄγραθὸν τινὸς μὲν μάλιστα . . . μίρες. Cyr. II. 3. 6.

§ 536. REMARKS. 1. When place is designated by mentioning both the *country* and the *town*, the former, as the whole, may be put in the genitive, and may precede the latter; as,

Οἱ δὲ Ἀθηναῖοι . . . ἀμείσαντο τῆς Χερρονήσου ἐν Ἐλευσίῳ, *and the Athenians touched upon the Cherronese at Eleüs* [at Eleüs, a town of the Cherronese]. H. Gr. II. 1. 20. Οἱ Πελοποννήσιοι τῆς Ἀττικῆς ἐς Ἐλευσίαν καὶ Θρῆζην ἐμβαλόντες, *the Peloponnesians invading Attica as far as Eleusis and Thria*. Thuc. I. 114. Ὁ δὲ στρατὸς τῶν Πελοποννησίων πρῶτον ἀφίκετο τῆς Ἀττικῆς ἐς Οἰδιῶν πρῶτον, *'came upon Attica first at Cenoë*. Id. II. 18.

§ 537. 2. The genitive, in all cases in which it is strictly partitive, may be regarded as properly depending upon a substantive denoting the part; and therefore the use of this genitive in connexion with adjectives, verbs, and adverbs, may be referred to ellipsis (§ 476). Thus,

Τῶν ἄλλων Ἑλλήνων τινὸς [sc. ἀνδρῶν]. Ἐξικόμεσσι τι [sc. μίρες] τῆς φάλαγγος (§ 538, β). Εἰσι δ' αὐτῶν [sc. ποταμοὶ τινος], οὓς οὐδ' ἂν παντάπασι διαβαίηται. Φροντίζον δὲ, καὶ πολέμου, καὶ μάχης οὐ μιστῶν [sc. μίρεσιν] ἀντῆ (§ 542). Γῆς γι οἰδαμῶ, i. e. ἐν οἰδίῳ μίρεσιν τῆς γῆς (§ 540). Compare the examples in § 535.

3. If the substantive denoting the part is expressed, and that denoting the whole is a form of the same word, the latter is commonly omitted; as,

Τρεῖς ἀνδρες τῶν γραιότερων [sc. ἀνδρῶν], *three men of the more aged*. V. 7.

17. Δύο τῶν πριεσβυτάτων στρατηγῶν. III. 2. 37. Ἐπὶ Πέρσης τῶν ἀμφὶ Κῦρον πιστῶν. I. 8. 1. Εἰσιφέρειτο τῇ ἐρχομένῳ τρεχῶς τῶν κερματικῶν. Symp. 7. 2.

§ 538. B. ADJECTIVES.

NOTE. The adjectives which are most frequently used to denote a part, are termed *partitives*.

a. The Article.

Τοὺς μὲν αὐτῶν ἀπέκτεινε, τοὺς δ' ἐξέβαλεν, *slew some of them, and banished others*. I. 1. 7.

β. Adjective Pronouns.

Τῶν ἄλλων Ἑλλήνων τινές, *some of the other Greeks*. I. 7. 8.

Ὅστις . . . τῶν παρὰ βασιλῆας. I. 1. 5. Οἱ ὄντιον ἐλάθησαν τῶν πολιτῶν. I. 7. 13. Τῶν τι σιλταστῶν οὐκ ἴδι διώκων. III. 4. 3. Τῶν δὲ βαρβάρων . . . ἄλλοις. I. 2. 18. Παρ' ἰκαστοῦ τῶν ἀγεμῶν. I. 6. 2. Τῶν τοιούτοις τῶν ἔργων. Mem. II. 8. 3. Εἰ δὲ τι καὶ ἄλλο ἰὴν ὕλησ ἢ καλῶμεν. I. 5. 1. Ἐξῆναιμι τί τι τῆς φάλαγγος. I. 8. 18. Ἐν τῇ ξυμπορῆσ διαφάρεσ; Soph. Ant. 1229. See § 532, a.

γ. Numerals.

Ἐἰς τῶν στρατηγῶν, *one of the generals*. VII. 2. 29.

Ὅπόσοι μὲν τῶν ἀμφὶ βασιλῆα ἀπίθησαν. I. 8. 27. Πολλὰ τῶν ὑποζυγίων. I. 5. 5. Ὀλίγοι μὲν αὐτῶν. III. 1. 3. Τῶν διαβαιόντων τὸν ποταμὸν οὐδεις. I. 4. 17. Τούτων δὲ τῶν ἰδῶν τὰ δύο τιθώμιθα, τὸ δὲ τρίτον. Pl. Phil. 23, d. Τοὺς τρίτους . . . τῶν δακτύλων. Ar. Vesp. 95. Εἰς ἑν μοίρας. Eur. Andr. 1172.

§ 539. 3. Superlatives.

Ἐν τοῖς ἀρίστοις Περσῶν, *among the best of the Persians*. I. 6. 1.

Τῷ πιστοτάτῳ τῶν Κύρον σκηπτεύων. I. 6. 11. Πάντων πάντων κρείττους. I. 9. 2. Οἱ πριεσβύτατοι τῶν στρατηγῶν. III. 3. 11. Ἐπὶ κλιτῶν ἀνθρώπων. Thuc. I. 1. Τῆς γῆς ἡ ἀρίστη. Ib. 2 (So, in English, "the best of land").

REMARK. Words derived from superlatives may take the genitive partitive, by virtue of the included adjective; as,

Τῶν καθ' ἡλικίαν ἀνθρώπων ἀριστίωντι [= ἀριστοι γινόμενοι], *being the best of the men of their age*. Mem. III. 5. 10. Διελθὼν ἀριστῆς [= ἀνδρὲς ἄριστα]. Eur. Ion, 416. Δῶρ', ἡ καλλιστίονταί τῶν ἄνδρῶν. Eur. Med. 947. Οὐδὲν ἄλλῳ πρῶτον. Ages. I. 3. Πρῶτος τῶν ἐπιπέδων. Cyr. VII. 1. 13.

ε. Participles.

Σὺν τοῖς παροῦσι τῶν πιστῶν, *with those present of his faithful attendants.* I. 5. 15.

Καὶ τῶν ἄλλων τὸν βουλούμενον, *and of the rest any one that wished.* I. 3. 9.

Τῶν λοχῶν καὶ τῶν στρατιωτῶν εἰ συνιστάμενοι ἀπολάσαν. III. 1. 2. Τῇ νεοῦντι τειχίῳ. Eur. Phoen. 1097. Ἦκυ δὲ τις ἢ τῶν προβάτων λιλυκωμένα φέρων, ἢ τῶν βοῶν κατακιρημισμένα. Cyt. VIII. 3. 41.

ζ. Other Adjectives.

Ἐχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις, *having half of the rear-guard.* IV. 2. 9.

Ἦ τάλαινα παρθένων, *O ill-fated of virgins.* Eur. Heracl. 567.

Τοὺς ἀγαθοὺς τῶν ἀνθρώπων, *the good among men.* Ar. Plut. 495.

Δειλαία δειλαίων κυρεῖς, *wretched of the wretched art thou!* Soph. El. 849.

Πολλὴ γὰρ ἴσσι τῆς ἰδοῦ ἄνοος. Cyt. VI. 2. 26. Ἔστιον τῆς γῆς τῶν πολλῶν. Thuc. II. 56. Ἦ φίλα γυναικῶν. Eur. Alc. 460. Ἦ σχί-
τλι' ἀνδρῶν. Ar. Ran. 1049. Δίς Πιλασγῶν. Æsch. Suppl. 967. Οἱ γι δνομιεῖς βροτῶν. Eur. Suppl. 343. Ἀνοία μεγάλη λιπίων ἰχθρῶν
ἰχθρῶν. Eur. Andr. 521. Τῶν ἄλλων σκευῶν τὰ περιστά. III. 2. 28.
Ἄρταν ἡμίσεια. I. 9. 26. Τὸ μὲν δὲ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἰστίον
I. 4. 13. Ἐν μίσηνυκτῶν. Cyt. V. 3. 52. Τὸ λοιπὸν τῆς ἡμέρας. III.
4. 6. See § 532.

§ 540. C. ADVVERBS.

α. Of Place and Time (§ 532).

Μὴ πρόσω δὲ τοῦ ποταμοῦ προβαίνειν, *but not to advance far into the river.* IV. 3. 28.

Ὅπηνίκα . . . τῆς ὥρας, *at whatever hour.* III. 5. 18.

Ἄλλ' οὐδ' ὅπου γῆς ἰσμέν οὐδ' ἴγωγ'. ἴτι, 'where on earth we are.' Ar. Av. 9. Ἰῆς γι οὐδαμοῦ. Pl. Rep. 592, b. Πανταχοῦ τῆς γῆς. Pl. Phaedo, 111, a. Ποῦ ποτ' εἰ φρεῶν; Soph. El. 390. Τηλοῦ γὰρ οἰκῶ τῶν ἀγῶν, 'in a remote part of the country,' i. e. 'far from town.' Ar. Nub. 138. Ἐν-
ταῦθα τοῦ οὐρανοῦ ἀναστρέφεται. Mem. IV. 3. 8. Ἐνταῦθα ἦδη εἰ τῆς ἡλι-
κίας, you are now at that point of life. Pl. Rep. 328, c. Ἐπειδὴ ἰνταῦθα
λόγου γιγνώσκεις. Ib. 588, a. Δεῦρο τοῦ λόγου. Pl. Conv. 217, e. Οὐκ
ἔρπῃς ἴν' εἰ κακοῦ; Soph. Aj. 386. Οἱ προκλήουσι ἀσέλγους ἀνδραγα-
Dem. 42. 24. Πῶς τις φρονεῖσθε ἴλθῃ; Soph. CEd. C. 170. Πῶς φρεῶν
ἴλθῃ; Ib. 310. Ἐφύλακτον ἄλλος ἄλλοθεν τοῦ Ὀπίου. H. Gr. VII. 1. 16.
Ἐκείθεν μίχρη πόρρω τῆς ἡμέρας. Ib. 2. 19. Πῶς τῆς ἡλικίας. Mem.

IV. 8. 1. Πηνία ἔστιν ἄρα τῆς ἡλικίας; Ar. Av. 1498. Πρωϊότατα . . . τῆς ἡλικίας, at the earliest age. Pl. Prot. 326, c.

§ 541. β. Of State or Condition (§ 539).

Τῆς τύχης γὰρ ὧδ' ἔχω, for I am thus in [have myself in this state of] fortune. Eur. Hel. 857.

Ἀκαμάρσας, ὡς ἔχει φιλίας πρὸς τι τὴν . . . πόλιν, 'in what a state of friendship he was,' i. e. 'what friendship he bore.' H. Gr. II. 1. 14. Διόξωντι, ὡς τὰ χροὺς ἰκαστος ἔχον, having pursued, as each one had himself in respect to speed, i. e. every man according to his speed. Ib. IV. 5. 19. Ὡς ἰκατίων σὺς ἐνοσίας ἢ μνήμης ἔχου. Thuc. I. 22. Ὡς ἐργῆς ἔχου. Soph. Oed. T. 945. Πῶς ὕ ἐμμεσίας τοισδ' ἐν δόμοις ἔχουσ; Eur. Hel. 913. Πῶς ἀγῶνος ἤκουσιν; how do we come on in the strife? Eur. El. 751. Οὐ τὸν τρώου . . . ἔχουσ. Cyr. VII. 5. 66. Γίνουσι μὴν ἡμῖσι δὲ τοῖσδε, thus are you related to these. Eur. Heracl. 218. Ἐχοντας εὖ φρονῶν, of good judgment. Eur. Hipp. 462. Ἀνδράσι μίλλουσιν εὖ σώματος ἔξιν. Pl. Rep. 404, d. Ὅταν . . . ὁ γυμνῶς τις ἔχη αὐτὸς αὐτοῦ. Ib. 571, d.

γ. Of the Superlative Degree.

Ἀπειθέτατα πάντων, most unsparingly of all. I. 9. 13.

Προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. I. 6. 5. Οἱ μὴ ἰγγύστατα τῶν πολεμίων. II. 2. 17.

§ 542. D. VERBS.

The genitive partitive, in connexion with a verb, may perform the office either of a *subject*, an *appositive*, or a *complement*; taking the place of any case which the verb would require, if referring to the whole. See § 537.

a. The Genitive Partitive as a Subject.

(1.) Of a Finite Verb.

Εἰσὶ δ' αὐτῶν, οὓς οὐδ' ἂν παντάπῃσι διαβαίητε, and there are some of them, which you could not pass at all. II. 5. 18.

Φροντίδων δέ, . . . καὶ πολέμου, καὶ μάχης οὐ μετὴν αὐτῆ, but of cares, and war, and battle, there fell to her no share. Cyr. VII. 2. 28.

Ἦν δὲ τοῖσιν τῶν σταθρῶν, οὓς πᾶν μακροῦς ἤλαυνον. I. 5. 7. Τῶν δὲ πολεμίων ἦν οὓς ὑποσπόνδους ἀπίδουσαν. H. Gr. VII. 5. 17. Τῶν δὲ Σαρμίων . . . ξυθίμηναι . . . διέβησαν. Thuc. I. 115. Ὅτι τῶν μὴν ἀγαθῶν πάντων οὐδένος ἡμῖν μετῆν. III. 1. 20. Οὐδ' ὡς ἡμῖν τὴν προσήκει οὕτι πληρομοῦνς πω οὕτι μίθης. Cyr. IV. 2. 20. Ἄνδρ' ἔσται τῶν διὰ τοῦ σώματος ἰδοῦν ἀάμψαν οὐδὲμῶς ἀρετῆς προσήκει. Mem. IV. 5. 11. Τί κωνηγίσιον καὶ εὐ μιλίστης [sc. μέιστι]; 'What have you to do with,' &c. Eur. Hipp. 224. The last example might be referred to § 538, β.

(2.) *Of an Infinitive.*

Καὶ ἐπιμίγνυσθαι σφῶν τε πρὸς ἐκείνους, καὶ ἐκείνων πρὸς αὐτούς, *that there even mingled some of themselves with those, and some of those with them.* III. 5. 16.

Οὐκ ᾤετο προσήκειν οὐδενὶ ἀρχῆς, *he thought that no authority belonged to any one.* Cyr. VIII. 1. 37.

Δουρὶ δίκαιον εἶναι, πᾶσι τῶν ἐρχῶν μετιῖναι. Rep. Ath. 1. 2. Καὶ μετιῖναι ἀπὸ αὐτῶν [Πλαταιῶσι], ὥσπερ Ἀθηναίους μέτεσι, πάντων, καὶ ἰερῶν, καὶ δούλων. Dem. 1380. 25.

§ 543. β. *The Genitive Partitive as an Appositive.*

The genitive partitive in the place of an appositive is most common with *substantive verbs*, but is likewise found with other verbs, particularly those of *reckoning, esteeming, and making.* Thus,

Οὐκ ἐγὼ τούτων εἰμί, *I am not one of these.* Cyr. VIII. 3. 45.

Τῶν φιλιτάτων ἔμοιγ' ἀριθμήσει τέκνων, *thou shalt be numbered as one of my dearest children.* Eur. Bacch. 1318.

Ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατιωτικῶν. I. 2. 3. Οὗτοι τῶν γηραιότερων γίνονται. Cyr. I. 2. 16. Καὶ αὐτὸς ἦθις τῶν μινόντων εἶναι. Thuc. I. 65. Ἐτύχαις γὰρ καὶ βουλῆς δό. Thuc. III. 70. Τὸν θάνατον ἀγούται πάντες οἱ ἄλλοι τῶν μεγίστων κακῶν εἶναι. Pl. Phædo, 68, d. Καὶ ἡμὶ τοῖσιν . . . θῖς τῶν πισσιμῶν. Pl. Rep. 424, c. Τοὺς δούλους . . . τῶν πρὸς ἑαυτὸν δουρῶν ποιήσασθαι. Ib. 567, e. Τῶν φευγόντων ἀμαρτίζεσθαι. Isocr. 380, d.

§ 544. γ. *The Genitive Partitive as a Complement.*

The genitive partitive is used as a complement,

I. *Generally*, with any verb, when its action affects not the whole object, but a *part* only; as,

Λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, *taking a part of the barbarian army.* I. 5. 7.

Τῶν κηρίων . . . ἔφαγον, *ate of the honey-combs.* IV. 8. 20.

Ἐπεμίσθη δὲ τῶν αἰχμαλώτων, *and sending some of the captives.* VII. 4. 5.

Χειρὸς σίμψι τῶν ἐν τῇ κόμῃ σκεψομένων. IV. 5. 22. Αἰνὸς δὲ τῶν πάλων λαμβάνει. IV. 5. 30. Ὁ Κύρος ἐπέλιπεν τῶν πρὸς αὐτὸν ἐκείνους ἰσχυρῶν ἰλάσασθαι . . . ἔχων. Cyr. VI. 3. 13. Καὶ τῆς τε γῆς ἵταμον. Thuc. II. 56. Μαντιπῆς ἔχων σίχνης. Soph. Œd. T. 709. Ἐπαλίνοισι τῶν λίθων. Ar. Ach. 184. Τῶν πρὸς ἑαυτὸν ἐπέλιπεν. Ar. Eq. 420. Παράξαι τῆς

θέραι, just opening the door. Ar. Pax, 30. Ἐστὶ ἰγὼ εἶδα τῶν ἱμῶν ἡλικιωτῶν καὶ ἰλίγγῃ περισβυτίων, *s. l.* Pl. Theag. 128, c. Συγκαλίαντες λαχάρους καὶ πιλαστάς καὶ τῶν ἐπιλιτῶν. IV. 1. 26.

§ 545. II. *Particularly*, with verbs which, in their ordinary use, imply divided or partial action.

NOTE. The genitive partitive may be connected with other parts of speech upon the same principle. Hence the rule is expressed in a general form.

RULE X. Words of SHARING and TOUCH govern the genitive; as,

Τῶν κινδύνων μετέχειν, *to share in the dangers.* II. 4. 9.

Ἦς μὴ ἄπτεισθαι τῆς κάρφης τὸ ὕδωρ, *so that the water should not touch the hay.* I. 5. 10.

§ 546. 1. Words of SHARING include those of *partaking* (part-taking), *imparting*, *obtaining by distribution*, &c. Thus,

Τῆσδε κοινῶν ὡ τύχης, *I partake of this fortune.* Eur. Med. 303.

Τῶν εὐφροσυνῶν μεταδιδόντες, *imparting our joys.* Cæc. 9. 12.

Πάντες οἱ πολῖται . . . μετέχον τῆς ἰσότης. V. 3. 9. Τούτων γὰρ δήπου κοινωθήσαντες, . . . προβάσαν καὶ ἀνδραπόδων μᾶλλον μετίσχει. VII. 6. 28. Κοινωνοὺς ἀπάντων. VII. 2. 38. Καὶ τίς θαλάσσης βουκόλοις κοινωνία; Eur. Iph. T. 254. Ἄνδρες οἱ ξυναράμεινοι τοῦδε τοῦ κινδύνου. Thuc. IV. 10. Ἐλλήψομαι δὲ τοῦδε σοὶ καὶ γὰρ σόνου. Eur. Med. 946. Μειονεκτεῖ τῶν εὐφροσυνῶν ὁ τύραννος, 'has less of.' Hier. 1. 29. Τοῦ ἡλίου πλειονεκτοῦντα, 'bearing more of.' Cyr. I. 6. 25. Ἐνθα δὲ μετιδίδοσαν ἑλλήλοισι ὧν ἔρχον ἱκαστοί. IV. 5. 6. Θάλασσας μὲν οὖν καὶ ψύχους καὶ σίτων καὶ ποτῶν καὶ σόνου καὶ σόνου ἀνάγκη καὶ τοῖς δούλοις μεταδιδόναι. . . . Πολιμαχῆς δ' ἰσότητος καὶ μελίτης παντάπασιν οὐ μεταδοτικῶν τούτοις. Cyr. VII. 5. 78, 79. Πᾶσιν ἀφθόνως ἐπέχει τῶν ἑαυτοῦ. Mem. I. 2. 60. Τοῦ λόγου προσδούς. Eur. Suppl. 350. Ἐμβάλλεται δὲ πολλὰ τοῦδε δῖμαται, *and many things contribute their share of this dread*, i. e. conspire to produce it. Eur. Med. 284. Ἀγαθὴ δὲ συλλήψεσι τῶν ἐν ἰσότητι σόνου, βιβλία δὲ τῶν ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη δὲ φιλίας κοινωνός. Mem. H. 1. 32.

§ 547. 2. TOUCH may be regarded as a species of partial action, affecting only the point of contact. To this head belong, either by direct connexion or by obvious analogy, verbs of *laying hold of*, *hitting*, *meeting with*, &c.

Ἐπιλαμβάνεται αὐτοῦ τῆς ἔντος, *lays hold of his shieldrim.* IV. 7. 12.

Παρελαύνοντος Φεραύλα τυγχάνει, *hits Pheraulas riding by*. Cyr. VIII. 3. 23.

Ἐξιπνεῖσθαι τῶν σφενδονητῶν, *to reach the slingers*. III. 3. 7.

Ἀνδρῶν ἀγαθῶν παιδὸς ὑπαντήσας, *having met with the son of brave heroes*. Soph. Phil. 719.

Ὅταν μὲν τοῦ ἄρτου εἴψη, . . . ἴταν δὲ τούτων εἰς Δίγης. Cyr. I. 3. 5. Ὅρμα καὶ τιστράπυδα, ὅσα ἀνθρώπων ἄπτιται Thuc. II. 50. Τραπῶτος ἐν τῇ Πιραιεῖ [ἢ νόσος] ἤψατο τῶν ἀνθρώπων. Ib. 48. Τοὺς τε τῆς τραγικῆς ποιήσεως ἀππομένους. Pl. Rep. 692, b. Ἐξίδα γὰρ νιν παντὸς ἐν λόγου κακῷ γλώσση θιγόντα καὶ πανουργίας. Soph. Phil. 408. Δυσχερὲς ψαύειν τοσούτους ἀνδρείς. Eur. Or. 793. Ἄψαστες ἴχθους. Soph. Oed. T. 969. Ἀντίς δὲ λαβόμενος τῆς διξίας τοῦ Κραζάρου. Cyr. V. 5. 7. Εἰ μὲν οἱ δυνατοὶ ἡβρμίνως ἀντιλήφονται τῶν πραγμάτων. Cyr. II. 3. 6. Θαυμαστῶς γὰρ μου ὁ λόγος οὗτος ἀντιλαμβάνεται, 'makes a wonderful impression upon me.' Pl. Phædo, 88, d. Ἀντιλάξου καὶ πόνου. Eur. Med. 452. Ἐπιλάβετε ἐν τῇ ἰακκησίᾳ τοῦ . . . ψηφίσματος, 'had opposed.' H. Gr. II. 1. 32. Ἐξίμιστα αὐτοῦ, *we shall keep hold of him*. VII. 6. 41. Κοινῇ τῆς σωτηρίας ἵχουσαι, *to strive in common for our safety*. VI. 3. 17. Ἐχίμωμι δὲ ταύτων, *and following these*. I. 8. 9. Τῆς μὲν γνώμης . . . αἰ τῆς αὐτῆς ἴχουμαι, 'maintain,' or 'persevere in.' Thuc. I. 140. Καὶ σὺ, παῖ, τοῦ ἀντίχου. Ar. Ach. 1121. Τῆς γὰρ δὴ θαλάσσης πρῶτος ἐτόλμουν ἰστίῳ ὡς ἀνδικτία ἰστί, 'obtain command of.' Thuc. I. 93. Τῆς ἰλιπίδος γὰρ ἴχουμαι διδραγμίνος. Soph. Ant. 235. Λίγεται τῆς τιλιωτῆς τυχεῖν, 'to have come to his end.' II. 6. 29. Ὅποιον τινῶν ἡμῶν ἴσυχεν, *what kind of men they found us*. V. 5. 15.

§ 548. REMARKS. α. Hence, the *part taken hold of* is put in the genitive, in connexion with other forms of construction. Thus,

Ἐλαβον τῆς ζώνης τὸν Ὀρόντην, *they took Orontes by the girdle*. I. 6. 10. Τοῦ σκίλους ἡμᾶς λαβών. Ar. Lys. 705. Τὰ παιδάρι' εὐθὺς ἀνίλκυ . . . τῆς χειρὸς. Ar. Vesp. 568. Ἦν . . . ἰλῆ δὲ σκυν τῶνδ' ἰπιστάσας κόμης. Eur. Andr. 709. Τὰς δὲ κχιριωμένιας ἄγειναι . . . πλοκάμων. Æsch. Theb. 326. ΚΑ. Ἄξι δ' οὐχ ἰκοῦσαν ἀρπάζας; ἈΧ. Δηλαδὴ ξυθῆς ἰθίρης. Eur. Iph. A. 1365. Παιτὴρ δὲ νιν θιγὼν κραταιῶς χειρὸς ἰνίστη σάδι. Id. Herc. 963. Νῆν . . . ψαύειν χερὸς. Ib. 968. Τὴν μὲν κριμασθὴν ἀύχινος. Soph. Ant. 1221.

β. To the analogy of verbs of touch may be referred expressions like the following;

Τῆς κεφαλῆς κατῆλαγι, *he broke [was fractured in] his head*. Ar. Ach. 1180. Κἄν τινα δέξῃ μου τῆς κεφαλῆς αὐτῶν κατισταγίαι δύν. Pl. Gorg. 469, d. Ἐν-ἰτρέβη τῆς κεφαλῆς. Ar. Pax. 71. Ἡτιώωντο τὸν Κρατίνου συντρέψαι τῆς κεφαλῆς αὐτῆς, *they charged Cratinus with having broken her head*. Isocr. 381, a. Εἶτα κατάξίει τις αὐτοῦ μύθων τῆς κεφαλῆς. Ar. Ach. 1166.

§ 549. 3. Several words of *obtaining, attaining, and*

receiving, govern the genitive, from their referring primarily either to distribution or to touch. Thus,

Ἴνα τῆς προσηκούσης μοίρας λιυχύνῃ, *that it may receive its proper portion.* Pl. Leg. 903, e.

Κληρονομεῖν οὐδενός, *to inherit nothing.* Dem. 1065. 25.

Τῶν δικαίων τυγχάνειν, *to obtain your rights.* VII. 1. 30.

Διαλοῦ βίου λαχόντες. Eur. Suppl. 1086. Ἄλλ' οἷ τι μὴ λάχῃσι τοῦδε συμμάχου. Soph. Œd. C. 450. Ἐγὼ οὐτοι πληρονομοῦσι τῆς ὑμείρων δίκης καὶ τῶν ὑμείρων ἀγαθῶν. Dem. 690. 14. Ταύτης γὰρ οὐκ ἔσ' ἰγὼ τῆς αἰσχρῆς κληρονομῶ. Dem. 444. 12. Κληρονομὸν γὰρ σὶ καθίστησιν ἰ νόμος τῆς ἀτιμίας τῆς τοῦ πατρὸς. Dem. 609. 29. ἘΠΙΕΙΔΗ ΘΝΗΤΟΥ ΜΕΝ ΣΩΜΑΤΟΣ ἘΤΥΧΕΣ, ἈΘΑΝΑΤΟΥ ΔΕ ΨΥΧΗΣ, ΠΕΙΡῶ ΤΗΣ ΨΥΧΗΣ ἈΘΑΝΑΤΟΝ ΤΗΝ ΜΝΗΜΗΝ ΚΑΤΑΛΙΠΕΙΝ. Isocr. 22, b. Κίτιον, οὐτι τοῦ τάφου ἀντιόσας, οὐτι γίνω παρ' ἡμῶν. Soph. El. 868. Οἶας ἀμοιβῆς ἔξ' Ἰάσους πυρεῖ. Eur. Med. 23. Ἐσθλοῦ δ' ἱκερμα δαίμονες. Eur. Ion, 1269.

NOTE. The student can hardly fail to have remarked the great variety of metaphorical and transitive meanings (§ 489), in which words of sharing and of touch are employed, not only in Greek, but likewise in our own and in other languages.

§ 550. II. That which exerts an influence as an **EXCITEMENT, OCCASION, OR CONDITION.** To this division belong the following rules, respecting, 1. the *motive, reason, and end in view*; 2. *price, value, merit, and crime*; 3. the *sensible and mental object*; and 4. *time and place.*

1. *Genitive of Motive, &c.*

§ 551. **RULE XI.** The **MOTIVE, REASON, and END IN VIEW** are put in the genitive.

To this rule may be referred the use of the genitive, both in *regular construction* and in *exclamation*, to express the person or thing, *on account of which, in consequence of which, for the sake of which, in honor of which, or to affect which*, any thing is felt, said, or done. Thus,

Τούτου σε . . . ζηλώ, *on this account I envy you.* Cyr. VIII. 4. 23.

Μισθῶ οὐ ὑπηρετοῦντες, *servicing for hire.* Cyr. VI. 2. 37.

Μηδὲν αὐτῶν καταθεῖς, *paying nothing for them.* Cyr. III. 1. 37.

Ταύτης ἔνεκα τῆς παρόδου, *on account of this pass.* I. 4. 5.

Φεῦ τοῦ ἀνδρός, *Alas for the noble man!* Cyr. III. 1. 39.

Τῆς τύχης, *My ill-luck!* Cyr. II. 2. 3.

α. WITH VERBS. Οὐδὲν ἤχθιστο αὐτῶν πολιμούντων. I. 1. 8. Μῆ μνησικακήσειν βασιλία αὐτοῖς τῆς ἐν Κύρῳ ἐπιστρατείας. II. 4. 1. Ἐγὼ μὴ ὑμᾶς φημι δικαίως ἂν, ἂν ἱμοὶ χαλιπαίνεσι, τούτων ταῖς θύασι χάριν ἰδίῳ. VII. 6. 32. Ὁ Κύρῳ ἀκούσας, τοῦ μὴ πάλαι φημί αὐτῶν. Cyr. V. 4. 32. Τὸς ἀνθρώπους ὑδαμοῖζεν τῶν ἀγαθῶν. Pl. Conv. 194, e. Ζηλῶ εἰ τοῦ τοῦ, τῆς δὲ δειλίας στυγῶ. Soph. El. 1027. Πιστῆρ μπισίας φόνου. Id. Ant. 1177. Ἡ φίλου δίσας . . . ἢ χαβέου. Id. CEd. T. 234. Ἐλλάδος μάλισ' ἔγωγε τῆς καλιπαροῦ στίου. Eur. Iph. A. 370. Ζῆνον δίκαιον αἰδέσθαι σφραδυσίας. Ib. 1371. Ταύτης ἰνοῦμαι σε, *I beseech you for her sake.* Eur. Or. 671. Ἰουσίω εἰ τῶνδε γουάντων καὶ σοῦ γιγνείου δεξιᾶς εἰ ὑδαίμονες, 'by these knees, &c.' Eur. Hec. 752. Σωτίων ἀγαθοῦ δαίμονες, 'in honor of.' Ar. Eq. 106. Τίς δ' ἂν εἰ τοιούτ' ἀνδρὸς ἢ σφραξίην ἂν; Soph. CEd. C. 391. Οὐδὲνα γούν τῆς σπουδίας ἀργύριον πρᾶσση. Mem. I. 6. 11. Φίρ' ἴδω, τί φιλῶ; Δώδεκα μῶς Πασίᾳ. Τοῦ δώδεκα μῶς Πασίᾳ; 'For what do I owe Pasiæ twelve minæ?' Ar. Nub. 21. Προσέταται τῆς παραντία ἠδονῆς καὶ χάριτος τὰ τῆς σίλιος πρᾶγματα, 'for the sake of present pleasure and favor.' Dem. 34. 23. Καταρροφούσι, τοῦ . . . μὴ λουσιελῶν αὐταῖς, 'so that it may not profit.' Cyr. I. 3. 9.

β. WITH ADJECTIVES. Εὐδαίμων γὰρ μοι ἰ ἀπὲρ ἴφαιστο . . . καὶ τοῦ τρέπου καὶ τῶν λόγων. Pl. Phædo, 58, e. Ὡ μακάριε τῆς τήχνης. Ar. Av. 1423. Ὡ σέλιω' ἰγὼ σίθιν. Soph. El. 1209. Ὡ δυστάλινα τῆς ἱμῶς ἀύθιδας. Eur. Med. 1028. Ὡ μίλιος ἤβης σῆς, Ὀρίστα, καὶ πόστου Σανάτου εἰ ἀφρου. Eur. Or. 1029. Ὡ σχιστία σὺ τῶν ἡμετέρων σόνου. Eur. Hec. 783.

γ. WITH ADVERBS. Τοῦ μὴ φεύγειν ἴνικα, *lest they should escape.* III. 4. 35. Ἀξίος γὰρ εἰ τῆς ἐπιπέρας αὐτίκα. Soph. CEd. T. 931. Πίμπαι μ' ἰαίση τοῦδε τοῦ φίβου χάριν. Soph. El. 427. Τὴν θυγατέρα, . . . κισδικῶς δὲ ἔχουσαν τοῦ ἀδελφοῦ τισθηνέτες. Cyr. V. 2. 7. Χαλιπῶς φέρον αὐτῶν. Thuc. II. 62.

δ. WITH NOUNS. Ἐμοὶ πικρὰς ὠδῖνας αὐτοῦ προσβαλῶν, 'pangs' on his account.' Soph. Trach. 41. Λιτὰς ἔχων, αὐτὸς εἰ ἱμαυτοῦ, ζυμμάχων εἰ τῶν ἱμῶν, 'entreaties for my own sake, &c.' Id. CEd. C. 1309. Πόλλος γιγνείου τοῦδ' ἂν ἱπτινῆς λιτᾶς, 'by this beard.' Eur. Or. 290. Οἶαξ, εἰ Τροίας μίτος ἀναφίρων πατρί. Ib. 432. Χρωτίης ἱρις ἀρνός. Ib. 812.

ε. WITH INTERJECTIONS. Αἰαὶ κακῶν. Eur. Hec. 899. Οἶμοι δάμαρτος καὶ τίπων, οἶμοι δ' ἱμοῦ. Ib. 1374. Ὅδ' ἱεροῦ σφραδύματος τοῦδε. Æsch. Pers. 116. Ἰαττασσιᾶξ τῶν κακῶν. Ar. Eq. 1.

ζ. IN SIMPLE EXCLAMATION. Τῆς μωρίας, *What folly!* Ar. Nub. 818. Ὡ Ζεῦ βασιλεῦ, τῆς λιπτόντος τῶν φρονῶν. Ib. 153. Ἀπολλὼν ἀποστρίψατα, τοῦ χασμῆματος. Ar. Av. 61. Καὶ τίς ἴδρι πῶσσοι βουὶ κριβανίτας; Τῶν ἀλαζονιμάτων. Ar. Ach. 86. Ἀπολλων, ἴφη, δαίμονιες ὑπερβολῆς. Pl. Rep. 509, c. Ἀλλὰ τῆς ἱμῶς κάκης, τὸ καὶ σφραδαὶ μαλθακῶς λόγου φρενί. Eur. Med. 1051.

§ 552. REMARKS. 1. The genitive of the END IN VIEW

is put with some words of *direction, claim, and dispute*. Words of *direction* include those of *aiming at, throwing at, going towards, and reaching after*. Thus;

Ἀνθρώπων στοχάζεσθαι, *to take aim at men*, Cyr. I. 6. 29.

Αὐτοῦ χερμάδας . . . ἔρριπτον, *they threw stones at him*. Eur. Bacch. 1096.

Εὐθὺ Πελλήνης πέτεσθαι, *to fly straight to Pellene*. Ar. Av. 1421.

Τίς γὰρ αὐτῷ ἐστὶν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; *For who is there that disputes with him the sovereignty [makes for the sovereignty in opposition to him]? II. 1. 11.*

Ὡστε τοῖσιν σκοποῦ, τοξείουσ' ἀνδρὸς τοῦδ'. Soph. Ant. 1033. Ἐς τοῦδ' ἰαίμην, τοῦδ' ἐπὶ τοξίω. Eur. Ion, 1411. Ὡὐ, βίψω πύρον τάχα σου. Eur. Cycl. 51. Τῶν γὰρ μεγάλων ψυχῶν ἴσις, οὐκ ἂν ἀμάρτοι. Soph. Aj. 154. Ἴναι τοῦ πρόσσω, *to go towards that which is farther on, i. e. to go farther, to proceed*. I. 3. 1. Λήγει δ' ἴρις δραμοῦσα τοῦ προσωτάτου. Soph. Aj. 731. Ἐκείθιν δ' ἀπήχθη εἰς τὸ Γυθίον. H. Gr. I. 4. 11. Πῶς ἂν ποτ' ἀφικοίμην ἂν εἰς τὸ Δίος; Ar. Pax, 68. Ὡς χαλκῶν ἰαθῶν ἦν ἀρ' εἰς τῶν θῶν θῶν. Ib. 819. Οὗτοι ἀντιποιεῦντο ἀριότης, *these were rivals in valor*. IV. 7. 12. Βασιλικῆς μεταποιουμένους τέχνης, *laying claim to the kingly art*. Pl. Pol. 289, e. Τοῦ δὲ φροντῖν εἰ . . . ἀμφισβητῶ. Isocr. 98, c. Ὁς ἠμφισβήτησεν Ἐριχθῶ τῆς πόλεως. Id. 273, c.

2. The student cannot fail to remark the ease with which verbs of *motion* pass into those of simple *effort and desire*. Thus, ἴμαι, and, more commonly, ἰφίμαι, *to send one's self to, to rush to, to strive for, to seek, to desire; to reach after, to reach after, to strive for, to seek, to court, to desire; as, ἴμειναι λιχίων*. Soph. Trach. 514. Τῆς καλλίστης ἀριότης καὶ μεγίστης ἰφίμαις τέχνης. Mem. IV. 2. 11. Τῶν ἀλλοτριῶν ἀδικίας ἰφίσεσθαι. Cyr. I. 5. 13. Τοῖς δόξης ἰφίμειναι. Ib. III. 8. 10. Ὀρίξασθαι τῆς ἰμιλίας αὐτοῦ. Mem. I. 2. 15. Σωκράτους ἀριχθῆσθαι. Ib. 16. Τιμῆς ἰρίγασθαι. Hier. 7. 3.

2. Genitive of Price, &c.

§ 553. RULE XII. PRICE, VALUE, MERIT, and CRIME are put in the genitive.

Ἴππον, ὃν . . . ἀπέδοτο πενήτηντα δαραικῶν, *the horse which he had sold for fifty darics*. VII. 8. 6.

Πολλοῦ ἄξιον τῇ στρατιᾷ, *worth much to the army*. IV. 1. 28.

Ἀσεβείας φεύγοντα, *accused of impiety*. Pl. Apol. 35, d.

a. PRICE. Πρίασθαι . . . τὴν κωπίδην ἐλεύρων ἢ ἐλπίων τιτάρων ἰγλων. I. 5. 6. Ὀπίσθαι . . . μικρὰ-μέτρα πολλοῦ ἀργυρίου. III. 2. 21. Πολλοῦ τῆς ἄλλης ἰπώλων. Mem. I. 2. 60. Πολλοῦ ἰψουμένου. Ib. III. 14. 1. Τῶν δ' ἰμῶν παιδῶν φύγας ψυχῆς ἂν ἀλλαξάιμιθ', οὐ χρυσοῦ μόνον. Eur. Med. 967. Δίξω δὲ χρημάτων οὐκ ἀντητή. Isocr. 21, b. Ἀμφίλοχον . . . ἀπιλότρως καλέωνται ἰνία. Dem. 159. 18.

β. VALUE AND MERIT. Ἄνδρες ἄξις τῆς ἰατροθερίας. I. 7. 3. Τῶν καλλίστων ἰατρῶν ἀξιώσαντα. III. 2. 7. Τὸ μῆμα πολλὰ χρώσονται ἀξίως ὑμῶν. Cyr. VII. 3. 11. Παῖδα . . . ἀνάξιον μὲν σοῦ, κατάξιον δ' ἱμοῦ. Soph. Phil. 1008. Ἐκαστος θίντος τῆς ἰσῆς ἀξίας. Pl. Pol. 257, b. Μείζονος αὐτὰ τιμῶνται οἱ λαμβάνοντες. Cyr. II. 1. 13. Τιμῶνται ὅσον μοι ὁ ἀπὸ θανάτου. Εἰν· ἰγὼ δὲ τίσις ὑμῶν ἀντιτιμῶμαι; Pl. Apol. 36, b. Εἰ οὖν δι' με κατὰ τὸ δίκαιον τῆς ἀξίας τιμᾶσθαι, τούτου τιμῶμαι, τῆς ἐν Περτυαίῳ σιτήσεως. Ib. e.

γ. CRIME. Δικάζουσι δὲ καὶ ἐγκλήματος, . . . ἀχρηστίας. Cyr. I. 2. 7. Διώξομαι εἰ δειλίας. Ar. Eq. 968. Καλοῦμαι Πισθίταιρον ὄβριως. Ar. Av. 1046. Κλίωνα τὸν λόρον δάρων ἰλόντις καὶ κλοπῆς. Ar. Nub. 591. Ἐάν τις ἀλῆ κλοπῆς, καὶ μὴ τιμηθῆθαι θανάτου, προστιμῆν αὐτῷ διαιρῶν· καὶ, ἴαν τις ἀλοῦς τῆς κακώσεως τῶν γονίων εἰς τὴν ἀγορὰν ἰμβάλη, διδόνθαι· πᾶν ἀστρατείας τις ὄβλη. Dem. 732. 18. Τῷ πατρὶ φόνου ἰαξίερχομαι. Pl. Euthyph. 4, d. Ἐπαιτιασάμενός με φόνου. Dem. 552, 1. Οὐδὲς ἰναχίς ἵσσι λιπασαξίον οὐδὲ δειλίας. Lys. 140. 1. Τῆς αὐτῆς ἀγνοίας ὑπέβυθους εἰ τοῖς ἄλλοις. Dem. 293. 28.

§ 554. REMARK. The genitive is sometimes used to express the *punishment*; as,

Θανάτου δὲ ὄδοι κρίνουσι, and these pronounce sentence of death. Cyr. I. 2. 14. Συλλαμβάνοντες ὑπῆγον θανάτου. H. Gr. II. 3. 12. Ἀδρόσων καταψηφισθίντων θανάτου ἢ φυγῆς. Pl. Rep. 558, a. Ὡστ' ἰαχου δισμοῦ γιγνῶσσι. Dem. 1229. 11.

NOTE. In this construction (which is rare except with θανάτου), the *punishment* appears to be regarded either as the *desert* of the crime, or as the *end in view* (§ 551) in judicial proceedings.

3. Genitive of Sensible and Mental Object.

§ 555. The object of sensation, thought, or emotion may be regarded as its *exciting cause*, and, in this view, may be put in the genitive. Hence,

RULE XIII. Words of SENSATION, and of MENTAL STATE OR ACTION govern the genitive; as,

a. Words of Sensation.

Τούτων γεύσασθαι, to taste of these. I. 9. 26.

Σίτου ἰγίσεσθαι. III. 1. 3. Πίνδους τοῦδε γίνομαι πιπρῶ. Eur. Alc. 1069. Γίωσι τῆς θύρας, 'have a smack of,' i. e. 'try,' or 'knock at.' Ar. Ran. 462. Παντὸς μαθήματος γίνουθαι. Pl. Rep. 475, c. Τὸς καιδῆς . . . γινεσσίον αἵματος, 'give a taste of.' Ib. 537, a. Ἐπειθηδύματα . . . γίνουσα τῶν ἀδούων. Pl. Leg. 634, a. Οἴνου . . . ἰσφραίνεσθαι, to catch the scent of wine. V. 8. 3. Καὶ μάλιστ' ἰσφραίνομαι τῆς Ἰαπίου τυραπίδος. Ar. Lys. 619. Θερόβου ἤκουσε διὰ τῶν τάξιων ἰόντος, 'heard.' I. 8. 16. Τῷ δὲ πάντων ἰδίστου ἀκούματος, ἰκαίτου σιαυτῆς, ἀήκουσ εἶ. Mem. II. 1. 31. Οὐκ ἀκροάμενοι δὲ τοῦ ἔλκοντος. Cyr. I. 3. 10. Κλύων σάπτιγγος. Soph.

Aj. 290. Οὐδὲς δὲ πάποτε Σακεράτους οὐδὲ Κριβίς οὐδὲ Κόσιος οὐτι κρέττωτος ἴδεν, οὐτι λόγιτος ἤκουσιν. Mem. I. 1. 11. 'Ὡς ἴσαντος εἰσορᾷ μοῦ. Soph. Trach. 394.

§ 556. REMARK. The idea of *hearing* passes, by an easy transition, into that of *obedience* (obēdio, *to give ear to, to listen to, to obey*, from ob and audio, *to hear*). Hence, *words of obedience* govern the genitive; as,

Τούτους . . . βασιλῆς οὐκ ἀκούειν, *that these did not obey* [or *were not subject to*] *the king*. III. 5. 16. Τους χιλιάρχους . . . οὐκ ἔλλου ἢ ἑαυτοῦ ἰβόλιτο ἀκούειν, 'to receive orders from.' Cyr. VIII. 6. 1. Οἱ δὲ Κραδῶνται οὐτι καλούντων ὑπήκουον, 'regarded their invitations [listened to them calling].' IV. I. 9. Ἰπῆκοι τῶν Μοσσηναίων, *subject to the Mossynæci*. Κατακούειν οὐτις. Dem. 15. 28. Κατήκοοί τι ἦσαν τῶν νόμων. Pl. Criti. 120, e. Ἀθηκουστῶν δὲ τῶν πατρῶς λόγων οὐτι τι πῶς; Æsch. Prom. 40. Σφῶν κείθεισθαι. Thuc. VII. 73. Ἦως χερὴ καλοῦντος ἀπειθεῖν. Cyr. IV. 5. 19. Τοῖς μὲν ἐπειθείσι τῶν νόμων τιμὰς ἀποδοῦμι. Pl. Leg. 632, b.

§ 557. β. Words of Perception, Knowledge, Reflection, Experience, and Habit.

Τῆς . . . ἐπιβουλῆς οὐκ ᾗσθάνετο, *he did not perceive the plot*. I. 1. 8.

Ὅσοι ἀλλήλων ξυνίσταν. Thuc. I. 3. Ἐνθ'μοῦ δὲ τῶν ἰδόντων. Mem. III. 6. 17. Ἐπιστήμων εἶναι τῶν ἀμφὶ τάξις. II. 1. 7. Θίλα δ' εἰδῆς μᾶλλον ἢ σοφὸς κακῶν εἶναι. Æsch. Suppl. 453. Ἰδιώτης . . . τούτου τοῦ ἔργου, 'unskilled in.' Cæc. 3. 9. Τῆς ἀρετῆς . . . οὐδὲνα δι' ἰδωσυσίης. Pl. Prot. 326, e. Κύρου . . . ἐν πείρῃ γινώσθαι, *to have been well acquainted with Cyrus* [in the knowledge of Cyrus by proof]. I. 9. 1. Πειρώμενοι ταύτης τῆς τάξις, 'making trial of.' III. 2. 38. Τῶν τυχεῶν ἡμῶν πειρῆν, 'attempt.' Thuc. VII. 12. Ἐμπειροὶ γὰρ ἦσαν τῆς Παφλαγονίας. V. 6. 1. Ἀπειροὶ οὐτις αὐτῶν. III. 2. 16. Τῶν ἱμπείρως αὐτοῦ ἰχόντων. II. 6. 1. Πίνως ἴχου τῆς ἐθάδε λίξις. Pl. Apol. 17, d. Τρίβων λόγων. Eur. Bacch. 717. Οὐ τρίβων ὦν ἰσακῆς. Ar. Vesp. 1429. Ἡθάς ἐμὶ πῶς τῶν τῆσδε μέθων. Soph. El. 372. Ἀθήσις τοῦ κατακούειν. Dem. 15. 27.

γ. Words of Memory.

Τούτων οὐδεὶς μέμνηται, *these things no one remembers*. V. 8. 25.

Ὀδὲνός ἑτι τούτων ἐμίμηται, 'made mention of.' VII. 5. 8. Τῆς ἀρχῆς μνημονεύομι. Isocr. 12, c. Τούτου δὲ αὐτοῦ ἐπαμνησίσαι. Cyr. III. 3. 37. Μή μ' ἀναμνήσης κακῶν. Eur. Alc. 1045. Μνήμην, ἐν οἷς ἰδίαι, παρέχων ἑαυτοῦ. VI. 5. 24. Βίου δὲ τοῦ παρόντος οὐ μνήσαν ἴχους; Soph. El. 392. Τῶν πάροιθε μὲν λόγων λαθόμεθ' ἄμφω, 'forget.' Eur. Hipp. 288. Ἐπιλαθόμεθα τῆς οἰκᾶς ἰδοῦ. III. 2. 25. Ἰάνει τι, λήθην τῶν καθ' ἡμῶν κακῶν. Eur. Bacch. 282.

§ 558. δ. Words of Care.

Κηδεσθαι Σεύθου, to care for Seuthes. VII. 5. 5.

Τούτου σοι διίμίλειν, *of this there must be to you a care, i. e. you must take care of this.* Cyr. I. 6. 16. Τῶν παρ' ἑαυτῆ δι βαρβάρων ἱπιμιλιετο. I. 1. 5. Ἀμιλιῖν ἡμῶν αὐτῶν, 'to be careless of,' 'to neglect.' I. 3. 11. Ἐπιμιλῆς ἀγαθῶν, ἀμιλῆς κακῶν. Pl. Conv. 197, d. Ἡ τῆς ὀργίας ἱπιμιλία. Cyr. I. 6. 16. Τὴν σαυτοῦ ἀμιλίαν. Pl. Apol. 25, c. Μὴ μεταμίλειν σοι τῆς ἱμῆς δουρίας, 'repent of.' Cyr. VIII. 3. 32. Τούτων . . . παρημιληκῶς. II. 5. 7. Τῶν δι φίλων ἐλιγυροῦντας. Mem. II. 4. 3. Εἰ νομιζοίμι θεοὺς ἀνθρώπων τι φοροτίζειν, οὐκ ἂν ἀμιλοίην αὐτῶν. Mem. I. 4. 11. Φυλασσομίνας τῶν πῶν. Thuc. IV. 11. Ὅπως αὐτῶν ἀνακῶς ἔξουσιν. Id. VIII. 102.

ε. Words of Desire.

Ἐρῶντες τούτου, desiring this. III. 1. 29.

Εἰ τις δι χρημάτων ἱπισυμίτ, 'desires' [sets his mind upon. Compare § 552. 2]. III. 2. 39. Γλιχόμενος τοῦ ζῆν, *eager for life, or clinging to life* (§§ 547, 549. N.). Pl. Phædo, 117, a. Πεινῆσας χρημάτων, *having hungered for wealth.* Cyr. VIII. 3. 39. Πόλις ἰλιυθρείας διψήσασα. Pl. Rep. 562, c. Κιτακῶντες τῆς ἰερέτης. Ar. Pax, 497. Ὅπως ἂν ἀτῆρ ἱπι-
τυφῆ μάλιστα μου. Ar. Lys. 221.

ζ. Words of Various Emotion.

Ἀγαμαὶ λήματος, I admire the spirit. Eur. Rhes. 244.

Τίς γὰρ οὐκ ἂν ἀγασαίτο τῶν ἀνδρῶν ἱκίανον τῆς ἀρετῆς; Dem. 296. 4. Οὐδ' οὐκ ἂν ἀνασχίσθαι αὐτοῦ βασιλεύοντος, *who would not endure him as their king.* II. 2. 1. Εἰκίσας ἀπαντος ἀνδρῆς ἀνίχονται. Pl. Prot. 323, a. Ὡν ἰγῶ σοι οὐ φθονῆσαι, *which I shall not grudge to you.* Cyr. VIII. 4. 16. Αἰσχρὸν στίγης γι φθονῆσαι, *it is mean to grudge him our roof, i. e. to refuse him admission.* Symp. 1. 12. Μῆδὲ μοι φθονήσης ἰγμάτων, 'deny,' or 'reject.' Æsch. Prom. 583. Ἄλλ' οὐ μεγαίρω τοῦδ' σοι δουρήματος. Ib. 626.

4. Genitive of Time and Place.

§ 559. The *time* and *place* in which any thing is done, may be regarded as *essential conditions* of the action, or as *coöperating* to produce it. Hence,

RULE XIV. The **TIME** and **PLACE** *IN WHICH*, are put in the genitive; as,

α. Time.

Ὀλιγετο τῆς νυκτός, he went in the night. VII. 2. 17.

Ταῦτα μὲν τῆς ἡμέρας ἰγίνετο, 'in the day.' VII. 4. 14. Τῆς δειλῆς δι ἡμιν, 'in the evening.' VII. 2. 16. Ὡσπερ τῆς ἡμέρας βλῆς διήλθον . . ., ἀλλὰ δειλῆς ἀφίκοιτο. III. 3. 11. Ἐστὶ νυκτὸς δίοι τι, ἴστω καὶ ἡμέρας,

'whether by night or by day.' III. 1. 40. Ταύτης τῆς νυκτός, *this very night.* III. 3. 20. Βασιλεὺς οὐ μαχῆται δίκα ἡμέραν, 'within ten days.' I. 7. 18. Ὅτι οὐκ ἔστιν ἀλλοῦ χρόνου . . . ἰσχύει, 'now for a long time.' I. 9. 25. Ἐξίοντι δ' ἰάσσης ἡμέρας, 'every day.' VI. 6. 1. Καταθύου ἰάσσης ἴτους. V. 3. 13. Πολλάκις τῆς ἡμέρας, *many times a day.* Ar. Eq. 250. Παιὶ δὲ τοῦτο πολλάκις τοῦ μηνός. Cyr. I. 2. 9. Τρία ἡμιδραμικά τοῦ μηνός, *three half-darics a month.* I. 3. 21. Τοῦ δ' αὐτοῦ ἔτερος. Thuc. II. 28, 79, 80. Τοῦ δ' ἰσχυρομένου χειμῶνος. Ib. V. 13, 36, 51, 56, 116. Ἐξ ἰσῶν ἄλουτος. Ar. Lys. 280. Οὔτι εἰς ζῆτος ἀφίεται χρόνον συχοῦ. Pl. Phaedo, 57, a. Μίσειν . . . οὐ μακροῦ χρόνου. Soph. El. 477. Οὐκίτι τοῦ λοιποῦ [sc. χρόνου] πάσχομεν ἂν παπῶς. Dem. 44. 12.

XOP. Πόσιον χρόνου δὲ καὶ πιστέσθαι τῶλις ;

KA. Τῆς οὐν τικούσης φῶς τῶ εὐφρόνης, λίγω.

Æsch. Agam. 278.

§ 560. β. Place.

Αὐτοῦ [sc. τόπου] μέιναντες, *remaining in that place.* I. 10. 17.

Τῶν ἐν τειχίῳ ἐπιπέδῳ, 'within the walls.' Eur. Phœn. 451. Ἐργίον . . . ἰσχυρομένου. Soph. Aj. 1274. Κασιλίον . . . Μανιδονίας, Ἀθηναίου Πιπίδιαν. Thuc. V. 83. Τῆς δὲ Ἰωνίας καὶ ἄλλοθεν πολλαχῶς ἀσχυρῶς νηύμισται. Pl. Conv. 182, b. Μῆτ' ἰμβατεύειν παρῆδες. Soph. Œd. T. 825. Γῆς δὲ μὴ μβαίης ἔρων. Id. Œd. C. 400. Σῆς ἰσχυρομένου χρόνος. Ib. 924. Πιπίδιον ἰσχυρομένου. Ib. 689. Ἐσχάτος δ' ἔρω πρῶτος νωρὸ βέστηρον. Soph. El. 900. Ἐσχάτος μισοφάλου ἰσχυρομένου ἴδη μῆλα. Æsch. Ag. 1056. Παιῶς δὲ χιρῶς οἱ σιδηροπλάτωνος αἰκῶσι Χάλυβις. Id. Prom. 714. ΚΥΚΑ. Ποτίρας τῆς χιρῶς ; XOP. Ἐν δεξιᾷ σου. Eur. Cycl. 681.

REMARKS. 1. This use of the genitive, to denote the *place where*, occurs very rarely in prose, except in those adverbs of place which are properly genitives ; as, οὐ [sc. τόπου], *in which place, where, αὐτοῦ, there, ἐμοῦ, in the same place, οὐδαμῶ, nowhere, &c.*

2. The ideas of *place* and *time* are combined in expressions like those which follow, relating to *journeying* (Fr. *ournée*, a *day's-march*, from Lat. *diurnus*, from *dies, day*) ; Ἐπτακαίδεκα γὰρ σταδίων τῶν ἰσχυρομένων, οὐδὲ δεῖρο ἴοντες, *in τῆς χιρῶς οὐδὲν ἔρχομεν λαμβάνειν*, 'during the last seventeen day's-marches.' II. 2. 11. Ἡμεροπλάτωνος . . . μακρῶς κελύθου. Æsch. Choeph. 710.

3. In the phrase *μῆς χιρῶς*, in the following passage, the idea of *time* is combined with that of *action* ; Ἐξὸν μῆς μοι χιρῶς οὐ ἴσθαι τάδε, 'at a single stroke,' 'once for all.' Eur. Herc. 938.

§ 561. III. That which produces any thing, as its **ACTIVE OR EFFICIENT CAUSE** ; or, in other words, that *by which*, as its *author, agent, or giver*, any thing is *made, written, said, done, bestowed, &c.*, or *from which* any thing is *obtained, heard, learned, inquired, requested, demanded, &c.*

To this division, which must obviously refer chiefly to *persons*, belongs the following rule, which will of course be understood as applying only to adjuncts.

Genitive Active.

RULE XV. The **AUTHOR, AGENT, and GIVER** are put in the genitive; as,

a. With Verbs of Obtaining, Hearing, Learning, Inquiring, Requesting, &c.

Ταῦτα δέ σου τυχόντες, and obtaining this of you. VI. 6. 32.

"Ὅστις ἂν σου τούτο προσερχῆται τυχεῖν. Soph. Œd. C. 1168. "Ὡς δὲ σου τυχεῖν ἰθίμαι, ἀκουσον (§ 549). Id. Phil. 1315. 'Ακούων Κύρου ἔγω ὄντα . . . βασιλῖα. I. 8. 13. Τούτων τιρὶ σοῦ ἀκούοντας πολλὰ ἀγαθά. VII. 7. 30. Τῶν καταλειμμένων ἰπυρθάνοντες, δεῖ οἱ μὲν Ἑρῆαις . . . ἔχοντες, 'learned by inquiry from.' VI. 3. 23. Καὶ ἰπυρθάνοντες οἱ Ἀραῶντες τῶν τιρὶ Ξινοφῶντα, τί τὰ πρὸς καταβίβισιαι, 'inquired of.' Ib. 25. Μάθῃ δέ μου, ὦ παῖ, καὶ τάδε. Cyr. I. 6. 44. Καὶ τούτο, ἴφη, μίμησεθῶ μου ἐπιτυχεῖν. Cyr. VIII. 8. 28. Δίδονται δὲ σου καὶ τούτο. VI. 6. 33. Καὶ δῦται αὐτοῦ μὴ πρὸςδιν καταλῦσαι. I. 1. 10. Καὶ εὐ νῦν ἐμοὶ χάρισαι, ὅς ἂν σοῦ δεηθῶ (§ 530). Cyr. V. 5. 35. Σοῦ γὰρ . . . βραχύνειν αἰεὶ μῦθον. Soph. Œd. C. 1161.

§ 562. β. With Passive Verbs and Verbals.

Πληγίς θυγατρὸς τῆς ἐμῆς, smitten by my daughter. Eur. Or. 497.

Κίσει, ὡς ἀλόχου σφαγῆς Αἰγίσιθου τ', Ἀγάμεμνον. Eur. El. 123. Φωτὸς ἠπατημένη. Soph. Aj. 807. Τῶν φίλων ἠκάμμετος. Ib. 1353. Νηπῶμαι γὰρ Ἀργίαις Σιέῳ. Eur. Troad. 23. Πλοῖας μερίμνης τοῦθ' ὕπαστραφίς λίγυις; Soph. Œd. T. 728. Τοῦ παποῦ σέστμου φυντευθίς. Id. Œd. C. 1323. Ἄδικτες ἠγνησῆρες. Ib. 1521. Γήρας ἔλυπα. Ib. 1519. Κακῶν γὰρ δυσάλωτος οὐδὲς. Ib. 1722. Φίλων ἄκλαυτος. Soph. Ant. 847. Ἄπαντα γὰρ σοὶ τὰμὰ τουδισήματα κείνης ἰδρακτά. Id. El. 343. Οὐδὲ σοῦ φωνῆς ἴτι γινήσομαι προσφθιγμάς; Id. Phil. 1066.

NOTE. This use of the genitive is poetic, and is most frequent with the participle.

§ 563. γ. With Substantives.

Ἐενοφῶντος Ἀνάβασις Κύρου. Xenophon's Expedition of Cyrus.

Οἱ μὲν νῆαι τοῖς τῶν πρεσβυτέρων ἰσθαίνοις χαίρουσιν, οἱ δὲ γιγναιέμεναι καὶ τῶν νέων τιμαῖς ἀγάλλονται, the young rejoice in the praises of their elders, and the old delight in the honors paid them by the young. Mem. II. 1. 33. Στρατιώματος οὐδὲν ἠγνίστε φίλος εἶναι, he thought that there was no service from an army, i. e. that it was good for nothing. II. 6. 9. Ἦρας ἀλαστίας, wanderings caused by Juno. Æsch. Prom. 900. Πάντως ἄεζον δαίτων ἄλωται. Id. Sept. 119. Νέου ἢ Βεβία . . . κύματα. Soph. Trach. 113. Πίστεμος . . . δαιμόνων. Id. Phil. 1116.

§ 564. IV. That which CONSTITUTES any thing WHAT IT IS. To this head may be referred whatever serves to *complete the idea of a thing or property*, by adding some *distinction or characteristic*. Hence,

Genitive Constituent.

RULE XVI. An ADJUNCT DEFINING A THING OR PROPERTY is put in the genitive; as,

Τελευτήν τοῦ βίου, *the end of life*. I. 1. 1.

§ 565. REMARKS. 1. The THING OR PROPERTY DEFINED may be either *distinctly expressed by its appropriate word*, or may be *involved in another word*; as βασιλεύς in βασιλεύω, σατραπίης in σατραπεύω, νύμφη in νυμφεῖον (§ 570). Compare §§ 522, 539. R., 574. 4, 577, 580. 4.

In particular, adjectives in which a substantive is compounded with *ἀ* *privative* (*ἀ*, or, before a vowel, *ἀν* = *ἀνω*, *without*), have often a genitive defining the substantive. See § 579.

2. A genitive *defining a substantive* is sometimes connected with it by an *intervening word*, which is usually a *substantive verb*. See, for examples, §§ 568, 572, 573; and compare § 543.

This form of construction may be referred to *ellipsis* (§ 478); thus, Ἦν [ἄνθρωπος] ἐτῶν ὡς τριάκοντα, *he was [a man] of about thirty years* (§ 568).

§ 566. 3. A substantive governing the genitive is often *understood*, particularly *vίος*, *son*, *οἶκος*, *house*, and other words denoting *domestic relation* or *abode*. Thus, Γλαῦς ὁ Ταμῶ, *Glus, the son of Tamos*. II. 1. 3. (See also § 499. 2.) Ἦ Διὸς [sc. θύγατρε] Ἀρριμῆς. Eur. Iph. A. 1570. Βυρσίνης τῆς Ἰσπίου [sc. γυναικός]. Ar. Eq. 449. Θύραξί μ' ἱξινίγκασ' ἐς τοῦ Πιττάλου [sc. οἶκον], 'to Pittalus's [house].' Ar. Ach. 1222. Εἰς οὐδὲν διδασκάλου πάσσοι φεισθήσαντα. Cyr. II. 3. 9. Τῶν ἐν Ἀδμήτου κακῶν. Eur. Alc. 761 (Compare Ἐν Ἀδμήτου δόμοις, 68). Ἐν Ἀδου. Soph. Ant. 654 (Compare Εἰν Ἀιδου δόμοις, 1241). Ἐν Ἀσκληπιδῷ [sc. ἱερῷ]. Mem. III. 13. 3. Εἰς Τροφονίου [sc. ἄντρον]. Ar. Nub. 508. See § 477. β.

4. The genitive is often used in *periphrasis* (§ 487), particularly with *χερῶμα*, *thing*, and, by the poets, with *δίμας*, *form*, *body*, *κάρα*, *head*, *ἄνομα*, *name*, and similar words. Thus, Δίμας Ἀγαμίμνονες = Ἀγαμίμνονα. Eur. Hec. 723. Ἦ φίλτατον γυναικός Ἰουάστης κάρα. Soph. CEd. T. 950. Ἦ παθεῖν ἄνομα ἠμιλίας ἱμῶν. Eur. Or. 1082. See § 578.

5. A substantive governing the genitive is sometimes used by the poets in-

stead of an adjective; as, *Χρυσὸν . . . ἰσῶν*, the gold of words, for "Ἐπη χρυσῶν, golden words. Ar. Plut. 268. Ὡ μητρὸς ἰσῶς εἶβας. Esch. Prom. 1091. Πελουπίσιος βίαν. Eur. Phœn. 56.

§ 567. An adjunct defining a THING, either expresses a *property* of that thing, or points out *another thing related* to it. An adjunct defining a PROPERTY, points out a *thing related* to that property. Hence the CONSTITUENT GENITIVE is either, 1. the *Genitive of Property*, or 2. the *Genitive of Relation*.

1. Genitive of Property.

§ 568. The genitive of property expresses *quality, dimension, age, &c.* Thus,

Ποταμὸς . . . εὗρος δύο πλέθρων, a river [of] two plethra in breadth. I. 2. 23.

Ἦν εἰτῶν ὡς τριάκοντα, he was about thirty years old [of about thirty years]. II. 6. 2).

Ποταμὸν ἕνα τὸ εὖρος πλείθρου. I. 4. 9 (Compare Ποταμὸν τὸ εὖρος πλείθρου, I. 5. 4; and Πλεθραῖαι, I. 7. 15; and see § 500. 6). [Τὴν εὖρος εἶποι ποδῶν, ὕψος δὲ ἰκατόν. μήκος δ' ἰλίγυτο ἕνας εἶποι παρασαγγῶν. II. 4. 12. Ὁ δὲ τῆς ἡσυχίας βίος, but a life of quiet [= βίος ἡσυχος, a quiet life]. Eur. Bacch. 388. Σκολίδα . . . τρυφῆς [= τρυφρῆς]. Eur. Phœn. 1491. Ἐπὶ τραύμασι αἵματος [= αἱματώσι]. Ib. 1574. Τεῖνδ' ἰχθυεὶς εὐλμης κρέωσων [= οὕτω τελευτηρόν]; Soph. Œd. T. 533. Ὁ μὲν τοῦ μεγίστου τιμήματος. Pl. Leg. 948, b. Δοκί ταῦτα καὶ δαπάνης μεγάλης καὶ πόνου πολλῶν καὶ πραγματείας ἵσαι, these seem to be matters of great expense, and of much labor and trouble, i. e. to require great expense, &c. Dem. 101. 21. Οὐκ ἰλίγης ξυνουσίας ἴσιν ὄσσι ἰανῶς διακρίσθαι. Pl. Gorg. 461, a. Τὸ δὲ συμπνῦσαι . . . χρένου πολλοῦ [ἴσσι], καὶ παγχάλιστον. Pl. Leg. 708, d. Ἔστιν ἰ πόλιμος οὐχ' ἴστων ἐκπλοῖ, ἀλλὰ δασκῆσης. Thuc. I. 83. Ὅσαι τῆς αὐτῆς γνώμης ἦσαν. Ib. 113. Οὐ γὰρ ἦδ' ἴδρα σμικροῦ λόγου. Soph. Œd. C. 1163. Τῶν ἴστων πολλοῦ πόνου. Eur. Phœn. 719.

REMARK. It is obvious from the examples above, that the *genitive of property* performs the office of an *adjective* (§ 136). Its use to express *quality*, in the strict sense of the term (§ 135), is chiefly poetic.

2. Genitive of Relation.

§ 569. The genitive of relation, in its full extent, includes much which has been already adduced, under other and more specific heads. The relations which remain to be considered are, a. those of *domestic, social, and civil life*;

β. those of possession and ownership; *γ.* that of the object of an action to the action or agent; *δ.* those of time and place; *ε.* those of simple reference, of explanation, &c.

The genitives expressing these relations may be termed, *α.* the genitive of social relation, *β.* the genitive possessive, *γ.* the genitive objective, *δ.* the genitive of local and temporal relation, *ε.* the genitive of reference, of explanation, &c.

§ 570. α. GENITIVE OF SOCIAL RELATION.

Ὁ τῆς βασιλείας γυναικὸς ἀδελφός, *the brother of the king's wife.* II. 3. 17.

Τῶν Ὀδρυσῶν βασιλεία. VII. 3. 16. Δούλου σείτων. I. 9. 15. Τὸς ἑαυτοῦ οἰκίας. IV. 5. 36. Ἡς ἀπὸν σαρκῶσαν ἰσάκει. I. 1. 2. Βασιλείων [= Βασιλῆς ἄν, § 565,] ἀνῶν. V. 6. 37. Τῷ σαρκῶσαντι [= σαρκῶσθ' ὄντι] εἰς χάρας. III. 4. 31. (See § 520.) Γίτων . . . εἰς Ἑλλάδος. III. 2. 4. Τῆς σίλως ἰχθύος. Ven. 13. 12. Τὸς ἰκείνου ἰχθύου, . . . τοῦ Κέρου φίλου. III. 2. 6. Διὰ εἰς ἑαυτῶν πολεμίας χώρας, *through the country of their enemies.* IV. 7. 19. Κίρης νυμφίον Ἄιδου, *the bridal chamber of the damsel, as the bride of Hades* (Ἄιδου defining νύμφης implied in νυμφίον, § 565). Soph. Ant. 1204.

§ 571. REMARK. To this analogy may be referred the use of the genitive for the dative, with some adjectives implying intimate connexion; as,

Ὁ δὲ φήσας περὶ συγγενῆς τοῦ Κέρου ἴσαι, *and he who once said that he was related to Cyrus, or a relative of Cyrus.* Cyr. V. 1. 24. Οὐδ' ἔξνοιοι καὶ τῶν πάντων θῶν Δίω. Soph. Ant. 451. Διακαίριμος δὲ γαῖά τις ξυνόνομος; Eur. Hel. 495. Ὁ πταναὶ δολιχαύχοντες, σύννομοι νηπιῶν δέριμου. Ib. 1487. Βάχον ἴσαι, Μαυράδων ἰμίστελον. Soph. Ed. T. 212. Τὸν Ζωυράτου μιν ἰμάτουμεν. Pl. Soph. 218, b. Τῆς ἰσόμερ' ἄης. Soph. El. 87. Ἀπίλουθα ταῦτα πάντα ἄλλῃλων. Ec. 11. 12. Ὁ φίγγες ἴππου διάδοχον. Soph. Phil. 867. Ὁ κυβερνήτης τὸ εἰς τὴν καὶ ταυτῶν αἰ ξυμφέρον παραφύλαττων. Pl. Pol. 296, e. Τὰ πρόσθερα εἰς τὴν παροῦσης συμφορῆς. Eur. Hel. 508. Cf. §§ 585, 587, 590.

NOTE. It will be observed, that, in some of the examples above, the adjective may be regarded as used substantively, and that this construction is not confined to the names of persons.

β. GENITIVE POSSESSIVE.

§ 572. The genitive possessive denotes that to which any thing belongs as a possession, power, right, duty, quality, &c. Thus,

Τὸ Συεννέσιος βασιλεία, *the palace of Syennesis.* I. 2. 23.
Ἦσαν αἱ Ἴωνικαὶ πόλεις Τισσαφέρνηους, *the Ionian cities belonged to Tissaphernes.* I. 1. 6.

Τῶν μὲν γὰρ νικόντων τὸ κατακαίνειν, τῶν δὲ ἡττωμένων

τὸ ἀποθνήσκειν ἐστί, *for it is the part of victors to kill, but of the vanquished to die.* III. 2. 39.

Τῷ ἑαυτοῦ χάρα. I. 1. 11. Ἐχων ταῦς ἰστίαις Κέρου. I. 4. 2. Τῶ τῆς Ἀρετίαιδος βωμόν. I. 6. 7. Κρήνη ἡ Μίδου καλουμένη. I. 2. 13. Αὐτοῦ γὰρ εἶναι φησιν, ἰστίαις Κέρου ἦσαν. II. 5. 38. Τοῦτου τὸ εἶδος δύο σλίθρα. I. 2. 5. Τῶν γὰρ νικῶντων ἐστί καὶ τὰ ἑαυτῶν εὐχίαι, καὶ τὰ τῶν ἡττωμένων λαμβάνουν. III. 2. 39. Κακούργου μὲν γὰρ ἐστί, κρείττε' ἀειθαλοῦ στρατηγῶ δὲ, μαχόμενον ταῖς πολιταῖς. Dem. 54. 1. Ἡ δὲ μὲν αὐτῶν ἰδιόληται γινώσκει, 'your own men,' i. e. 'independent.' Dem. 42. 10. Τῆς πόλιος ὄντας, *true to the state.* Isocr. 185. b. Ὡς τὸ Κρείσστος ἀρεστῶτον γινώσκειται. Soph. Œd. T. 411. Ἄλλ' ἐστί τοῦ λίγοντος, ἢ φόβου λίγγ, 'at the mercy of the speaker.' Ib. 917. Ἄλλὰ [sc. αὐτῶ] τοῦπίπτοντος ἀπέσσει. Soph. Œd. C. 752. Αὐτὸ δὲ τὸ ἐγγὺ ἰμολογῶντός ἐστί ἐστί, 'a confession from you.' Eur. Iph. A. 1142. Πίλις . . . Παλλάδος ἀπληροῖται. Id. Ion, 8. Μὴ δ' ἄ μὴ θύγῃς ποῦ εἰσαυτῆς, 'make yours.' Soph. Ant. 546.

§ 573. REMARKS. 1. The idea of possession is sometimes modified or strengthened by an adjective or adverb; as,

Ἰερὸς ἡ χάρος τῆς Ἀρεταίδος, *the spot is sacred to Diana* [consecrated to be Diana's]. V. 3. 13. Ὅτι ἤκουσεν αὐτὸν ἰερὸν εἶναι τοῦ Ἥλιου. IV. 5. 35. Ἰδίῳ ἑαυτοῦ κτημάτων, *of his own acquisitions.* Pl. Menex. 247, b. Οἱ δὲ πειθῶν τῶν ἰφιστανόντων ἴδιοι. Dem. 26. 11. Τὸ εἰπίον ἰναστῶν ἐμφύον. Pl. Theat. 193, c. Τὸν ἴματα τοῦτον πότρεα κοινὸν εἶναι πάντων ἀνθρώπων; Pl. Conv. 205, a. Τῶντο μὲν γὰρ εἰς κίβδος εἶη, καὶ τῆς ἡμετέρας Μίσσης ἐπιχάριον. Ib. 189, b.

2. A neuter adjective used substantively takes the genitive possessive, in connexion with verbs of praise, blame, and wonder; as,

Τῶντο ἰστανῶ Ἀγησιλάου, *I commend this in Agesilaus* [this characteristic of Agesilaus]. Ages. 8. 4. Ὁ μίμφομαι μάλιστα ἡμῶν. Thuc. I. 84. Ταῦ ἀποῦ ἀγῆμασι. Ages. 2. 7. Ἄλλα τί σου πολλὰ ἄγῆμασι. Symp. 8. 12. Ἐθαύμασα αὐτοῦ πρῶτον μὲν τοῦτο. Pl. Phædo, 89, a. Τοῦτο . . . ἐν ταῖς νουὶ κατέψυ, ἡ καὶ εἶπον θαυμάσαι τοῦ θείου. Pl. Rep. 376, a.

§ 574. 3. ELLIPSIS. The possessor is sometimes put in the case belonging to the thing possessed, with an ellipsis of the latter, particularly in comparison; as,

Ἄρματα . . . ἴμοια ἐκείνῳ [= τοῖς ἐκείνου ἀρμασι], *chariots similar to his* [chariots]. Cyr. VI. 1. 50 (Compare [Ἄρματα] ἴμοια τοῖς Κέρου, 2. 7). Ὁμοίον τοῖς δούλοις εἶχε τὴν ἰσθῆνα. Cyr. V. 1. 4. Ὀπλοεργία . . . τοῖς αὐτοῖς Κέρου ἔσται. Cyr. VII. 1. 2. Ἐχουμ ὄρματα ἰκανώτερα τοῦτον, *we have bodies better able than theirs.* III. 1. 23. Χάρας ἔχειν οὐδὲν ἴσον ἡμῶν Ἰντιμον, 'than ours.' Cyr. III. 3. 4. Οὐδὲν . . . ἰσίδος μίμω τοῦδ' ἔχθιστον ἐντυγχόνα. Soph. Phil. 681. Μὴδ' ἐξισώσης ἐάσθαι [= τὰ εἰπὴ παρὰ τοῖς ἰσίοις παροῖς. Id. Œd. T. 1507. Compare Ἀρχοντες μίσην ἔχοντες ἐν αὐτοῖς, I. 6. 22, with Βασιλεῖς δὲ τίτοι μίσην ἔχον τῆς αὐτοῦ στρατιῆς, 23.

4. The verbs ὀζω, *to smell*, πνίω, *to breathe*, and προσβάλλω, *to emit*, may take a genitive defining a noun implied in these verbs (§ 565) or understood with them; thus,

Ὄζουσι πίττης, *they smell of pitch* [emit the smell of pitch]. Ar. Ach. 190. Ὄζουσι ἄμβροσιος καὶ νίκταρος. Ib. 196. Τῆς κεφαλῆς ὀζω μύρον (§ 526). Ar. Eccl. 524. Τῶν ἱματίων ἰζήσου δειξίότητος, 'there will be a smell of.' Ar. Vesp. 1058. Ὡς ἀδύ μαι προσβάνουσι χωρίων κρείων. Ar. Ran. 938. Πίδου βροτοῦ μι προσίβαλι; Ar. Pax, 180.

5. It will be observed, that the *genitive possessive* is the exact converse of the *genitive of property* (§ 568), the one denoting *that which possesses*, and the other, *that which is possessed*.

γ. GENITIVE OBJECTIVE

§ 575. The object of an action, *regarded as such*, is put in the *accusative* or *dative* (§§ 164, 505, 506). But if the action, instead of being predicated by a verb, is merely *represented as a thing or property*, or *as implied in a thing or property*, by a *noun, adjective, or adverb* (§ 149), then its object is usually regarded, simply as something *defining that thing or property*, and is consequently put in the *genitive*. Thus,

(1.) Genitive of the Direct Object.

Ὁ φρούραρχος τὰς φυλακὰς ἐξετάζει, *the commander of a garrison reviews his troops*. CEC. 9. 15; but, Κύρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων, *Cyrus makes a review of the Greeks*. I. 7. 1. Τῶν τοιούτων ἔργων ἐξεταστικόν, *fitted to review such matters*. Mem. I. 1. 7.

Λαθεῖν αὐτὸν ἀπελθών, *to depart without his knowledge*. I. 3. 17; but, Ἀύθρα δὲ τῶν στρατιωτῶν, *but without the knowledge of the soldiers*. I. 3. 8.

Τὸν εἰλερον τῶν συστρατιωτῶν. I. 2. 26. Ἴδὲ γάρ μοι . . . εἰλεροὶ φίλων. Æsch. Ag. 1156 (Compare Σπύγγος ὄλιον γραφῆς, 1329). Δὲ ἀσχόντι καὶ ἑλλήλων καὶ Κύρου. III. 1. 10 (Compare Ὅσα ἀσχύνοσι οὗτοι θεοὶ οὗτ' ἀνθρώπους, II. 5. 39). Τῇ ἐπιεβολῇ τοῦ ἔρους. IV. 4. 18 (Compare Ἰσχυρίζεσθαι τὰ ἔρη, 20). Καρδίας δακτύλιος. Eur. Hec. 235 (Compare Πῆμα τὴν δάκτυλόν φεῖνα, Id. Heracl. 489). Ἀρετῆς διδάσκαλος. Pl. Meno, 93, c. Χορῶν διδασκαλίας. Mem. III. 4. 4. Διδασκαλικὸν . . . σοφίας. Pl. Euthyph. 3, c. Διαπιστότης διδασκαλίᾳ. Cyr. I. 2. 15 (Compare Διδάσκουσι . . . σωφροσύνην, 8). Μαθητὰς ἱατροπῆς. Pl. Rep. 599, c. Ἄλλως τοιοῦτων εἰνῶν μαθηταίους. Ib. 475, c. Μάθησις γυμναστικῆς. Pl. Leg. 834, d. Ἀρετιμῶν κακῶν. Eur. Hec. 686. Ὀψιμαθῆ . . . τῶν πλιονεξιῶν. Cyr. I. 6. 35. Τοξικῆς τε καὶ ἀκοντίου φιλομαθιστάτος. I. 9. 5 (Compare Σωφροσύνην καταμάθει, 9). Παρακινωστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν ἵμαι χερῶν καὶ σοφιστικὸν τῶν ἱπικηδίων. Mem. III. 1. 6. Κρόφα τῶν Ἀθηναίων.

THUC. I. 101. Τρέσαν βαρβάρων πολλὰ. VII. 6. 36. Ἀπαυθὲ καυῶν. VII. 7. 33. Ἀπαυθύνου μουσειῆς. Cyr. III. 3. 55.

REMARK. To the *genitive of the direct object* may be referred the *genitive with αἰών* and its derivatives; as, Τὸ αἰών τῆς σπουδῆς, the cause of the haste [that which was causative of, &c.]. IV. I. 17. Τούτων ἐὶν οὐ αἰτία, you are not responsible for [the cause of] these things. CEC. 8. 2. Οἱ τοῦ πολέμου αἰτιώτατοι, the principal authors of the war. H. Gr. IV. 4. 2. Τούτου Σωκράτης ἡ καθήγουρος αἰτιῶται, for this the accuser blames Socrates [makes S. the author of this]. Mem. I. 2. 26. See § 553.

§ 576. (2.) Genitive of the Indirect Object.

Εὐχεσθαι τοῖς . . . θεοῖς, to pray to the gods. IV. 3. 13; but, Θεῶν εὐχάς, prayers to the gods. Pl. Phædr. 244, e.

Τὰ τῆς θεοῦ δόματα. Eur. Iph. T. 329 (Compare Θῶν θεῶν, 1035). Τῶν τῶν κρισέων δουλίαν. Thuc. I. 8 (Compare ταῖς ἡδοναῖς δουλίαν, Mem. I. 5. 5). Τῶν τοῦ θεοῦ λατρίαν. Pl. Apol. 23, c (Compare ταῖς νόμοις λατρίαν, Ages. 7. 2). Ἐπιβουλίου στρατοῦ, of a plotter against the host. Soph. Aj. 726 (Compare Ἐπιβουλίου ἀπὸ τῆς, I. 1. 3. Τῆ τῶν Πλαταιῶν ἐπιστρατιῆς, 'expedition against.' Thuc. II. 79 (Compare Ἐπιστρατιῶνται χάρα Περσῶν, Cyr. VIII. 5. 25). Συγγνώμων τῶν ἀθροῦσιν ἀμαρτημάτων. Cyr. VI. 1. 37 (Compare Ἐγὼ σοι συγγίγνωσκω. Ib. VII. 5. 50).

REMARKS. (α.) In like manner, the *genitive* is employed with *ποιεῖν*, to denote relations, which, with the corresponding *adjectives*, are denoted by the *dative*; as, Τῆς τῶν Ἑλλήνων ἐνείας, from good-will to the Greeks. IV. 7. 20 (Compare Ἐθέου δὲ σοι ἄν, VII. 3. 20). Τῆς δὲ ἀνδρὸς ἐκείνου ἐβόλῃσιν τοῦτο. Soph. CEd. C. 631 (Compare Τῶν ἀμειψῶν πέλοι, B. Ant. 212). Ἐχθρὸς τῷ Κορινθίῳ. Thuc. VII. 57. Τῆς Λακωνικαῖς μοῖαις τι ἔχθρας. Ib. (Compare Ἐχθροὶ τῷ δήμῳ, H. Gr. II. 3. 28).

(β.) The *genitive* is sometimes employed, in like manner, for a *preposition* with its case; as, Ἐν ἀσπίδι τῆς γῆς, in a descent upon the land. Thuc. I. 108 (Compare Ἀσπίθ ἐς τὴν γῆν, H. Gr. I. 1. 18).

3. GENITIVE OF LOCAL AND TEMPORAL RELATION.

§ 577. The *genitive* is extensively employed in defining local and temporal relation, particularly with *adverbs of place and time*, and with words *derived* from them. Thus,

Ἐγγὺς παραδείσου, near a park. H. 4. 14.

Ἀγχι γῆς. Soph. CEd. C. 399. Τόμβου προσέχει δέσπον. Id. El. 900. Ἀμφοτέρωθεν αὐτῶν. III. 4. 29. Ἀντίον τῆς Λαμφάκου. H. Gr. II. 1. 21. Τούτου Ἰαντίου. VII. 6. 23. Ἀντιτίγας τῶν πλαγίων. Cyr. VII. 1. 7. Κατανοτίγας Ἀβύδου. I. 1. 9. Ἄνω τῶν ἰσθίων. IV. 3. 3. Ἄνωθεν τῆς κηφῆς. Eq. 5. 4. Ἀχχρὶ τοῦ μὴ κειῆν. Symp. 4. 37. Ἐγγὺς μυρίων, nearly ten thousand. V. 7. 9. Τὸ δὲ ἰγγυτάτω τοῦ Σίτου ἰγγυτάτω τοῦ κρασίτου. Mem. I. 6. 10. Ἐἴσω αὖν ἔβαν. I. 2. 21. Ἐκτὸς τοῦ τείχους. Mag. Eq. 7. 4. Ἐκτὸς ἐλίγων, except a few (§ 519). H. Gr. I. 6. 35. Σικητῆς Ἰνδου. Soph. Aj. 218. Ἐπίδοθιν αἰτίγας. Ib.

741. Ἐπίρθει γῆς. Æsch. Pers. 229. Ἐρθεῖν καὶ ἰθύνει σφῶν. IV. 3. 28. Ποταμῶν ἰστίς. II. 1. 11. Τῷ Πλούτωνος ἰξῆς. Ar. Ran. 765. Ἐξω τῶν κυλῶν. I. 4. 5. Ἐξω μίσειν ἡμίρας. Cyr. IV. 4. 1. Ἐξω τοῦ λαοῦ. II. 6. 12. Ἐξωθεῖν τῶν κερῶν. III. 4. 21. Ἰσταρε ἡμίραι Διός. Æsch. Eum. 999. Κιόθου κέρω δὴ γῆς. Soph. Œd. T. 968. Κέκλυ τοῦ στρατοῦ τοῦ. Cyr. IV. 5. 5. Τὸ μίσειν τῶν τοίχων, the distance between the walls. I. 4. 4. Ἐν μίσειν ἡμῶν καὶ βασιλείας. II. 2. 3. Μισοῦσι . . . τῆς πορείας. Pl. Pol. 265, b. Μισαξὶ τοῦ ποταμοῦ καὶ τῆς τάφρου. I. 7. 15. Μίχρη τοῦ Μυθίας τοίχους. Ib. Μίχρη τῆς μάχης. VII. 1. 1. Μίχρη ἰστίρας. Cyr. I. 4. 23. Ὅπισθεῖν ἰαυτῶν. I. 7. 9. Δούλους ποδῶν πάροισιν. Eur. Hec. 48. Βωμοὶ πύλας. Æsch. Ag. 210. Πλησίον ἰσίου τοῦ τοίχους. VII. 1. 39. Ἐπλησιάζειν . . . τῶν ἄκρων. Cyr. III. 2. 8. Πύραν τοῦ ποταμοῦ. II. 4. 28. Πύρεθεῖν τῶν ἰσλων. III. 1. 33. Πύρεθεῖν ἰστίρας. Cyr. VII. 5. 43. Ἀποῦ . . . ἱμπεροθεῖν. I. 8. 23. Ἰσταρεθεῖν. Æsch. Ag. 232.

NOTE. It will be observed, that, in some of the examples above, the word governing the genitive is used in a secondary sense.

6. GENITIVE OF REFERENCE, EXPLANATION, EMPHASIS, &c.

§ 578. The CONSTITUENT GENITIVE has likewise other uses, of which the principal are those of *simple reference*, of *explanation*, and of *emphatic repetition*.

NOTE. In some of these uses, the genitive rather denotes a relation between two expressions for the same thing, than between two different things. In such cases, an appositive might be substituted for it (§ 500. 6); and, indeed, in some of the examples which follow (particularly with the compounds of a privative, §§ 565. 1, 579), we might regard the genitive as in apposition with a substantive implied.

(1.) With Substantives.

Πρόφασιν . . . τοῦ ἀφροζέω, pretext for assembling. I. 1. 7. Τριῶν μηνῶν μισθόν, three months' pay. I. 1. 10. Θανάτου εἶλος, the end [sc. of life], which is found in death, or simply, death. Æsch. Sept. 906. Θανάτου εἰλιωτάς. Eur. Med. 152 (Compare βίου εἰλιωτή, τίλος τοῦ ζῆν, and τίλος . . . βίου, Soph. Œd. C. 1473, 1530, 1721). Τίμα τῆς σωτηρίας. Soph. Œd. C. 725. Εἰ τίρας μῦθος ἴσται σφίσι τοῦ ἀπαλλαγῆναι τοῦ κινδύνου. Thuc. VII. 42. Ἡ τῆς ἡδοῆς καὶ λύπης ζήσεις τοῦ καινῆ ζηντινὸν καὶ μουσιῆν χεῖρα. Pl. Leg. 657, b. Μύγα . . . χεῖμα . . . τῆς ἱματίδος, a monster of a goat (§ 566. 4). Ar. Lys. 1031. Συὺς μίγιστον χεῖμα. Soph. Fr. Mel. 357 (Compare καταβάλλει τὰν ἱαφον, καλόν τι χεῖμα καὶ μίγα, Cyr. I. 4. 8). Τὸ χεῖμα τῶν νεκρῶν. Ar. Nub. 2. Ἀναρῶν τὸ χεῖμα τῆς πύλας. Ar. Av. 826. Φιλόφρονος δὲ χεῖμα θυλιῶν ἴφου. Eur. Phoen. 198. Σφιδουπητῶν ἀμειστοῦ τι χεῖμα. Cyr. II. 1. 5. Διὰ τὴν τῆς ἀδελφῆς ἀτιμίαν τῆς κτηφρείας, on account of his sister's being denied the honor of bearing the sacred basket. Pl. Hipparch. 229, c. For further examples, see § 500. 6.

§ 579. (2.) With Adjectives.

Ἄσπας δὲ ἰμο ἀφρίστον παιδων, and I am childless as to male children. Cyr. IV. 6. 2. Τμηῆς δὲ παρὰ τῶν νεωτέρων ἑπίμοις πάσης ἴσται. Pl. Leg. 774, b.

᾽ὅτι οὕτως παρὲς ἀσπίδα. Eur. Here. 114. Ἄφιος φίλον. Id. Hel. 524. Ἄσπιλοι φάριον λιουῶν. Id. Phœn. 324. Ἄσπιδας . . . εἴματα. Id. Andr. 714. Πληγῶν ἀδύων. Ar. Nub. 1413. Χρημάτων . . . ἀδύωντος. Thuc. II. 65. Ἄσπιτος . . . ἀσπίδων. Soph. El. 36. Ἀνάδμου ἀδὲ θράων. Ru. 232. Ἀνήμιον τι πάντων χιμῶσιον. Soph. Œd. C. 677. Ἄφριον εὐθευ τῆς ἀρῆς. Ib. 865. Ἐν ἀσφαλίῳ ἴσι τοῦ μηδὲν παθεῖν. Cyr. III. 3. 31. Θεοῦς ἢ πολλοῦ [sc. θράων], you are very cautious [bold with much boldness]. Ar. Nub. 915. Θυγάτηρ . . . γάρου ἦδη ἀραία. Cyr. IV. 6. 9. Τίλωσ ἀνα εὐς . . . ἀριτῆς. Pl. Leg. 643, d. Τυφλὸς δὲ τῶν ἄλλων ἀπόντων. Symp. 4. 12.

§ 580. (3.) With Adverbs.

Ἐξῆναι ἡμῖν, ἐπιούσῃ ἵνα, it will be permitted us as far as respects him. Cyr. III. 2. 30. Ὅμοιοι τοῖς τυφλοῖς ἐν ἡμῖν ἵνα καὶ γὰρ εὖν ἡμισίον ἐφθαδμῶν, 'for all the good our eyes would do us.' Mem. IV. 3. 3. Καλῶς παρὰ πλου κίεαι, it is well situated in regard to the voyage. Thuc. I. 36. Τῶ ἀπὸς Ἀθηναίους κελίμου καλῶς ἀναῖς ἰδέαι ἢ τίλις παθίστασθαι. Id. III. 92. Τῆς τι ἐπὶ Θεῶν παρῆδου χρεσίμου ἕαν. Ib. Ἐμῶς εἰσται ἱμωδῶν γυῖσθαι τοῦ ἕξαι ἀναῖς τῶν Ἑλλήνων. H. Gr. VI. 5. 38.

§ 581. (4.) With Verbs.

Τῆς ἰσωβελίας . . . κινδυνύοντα [= ἐν κινδύνῳ ὄντα], being in danger of the fine for false accusation. Dem. 835. 14. Τάφου . . . ἐν μὲν προτίαις, ἐν δ' ἐπιμάσις, having bestowed upon the one, and denied to the other, the honor of sepulture (Τάφου defining τιμῆν implied in προτίαις and ἐπιμάσις, § 565). Soph. Ant. 21.

§ 582. GENERAL REMARK. Great care is requisite in distinguishing the various uses of the genitive, inasmuch as,

1. The genitive may have different uses in connexion with the same word; as, with ἀκούω and κλέω (§§ 527, 556, 561), with δέομαι (§§ 530, 561), with μειονεκτέω and πλεονεκτέω (§§ 522, 546), with παριττός (§§ 519, 539, ζ), with πόρρω and πρόσω (§§ 517, 540).

The use of the genitive with substantives is especially various.

2. A word may have two or more adjuncts in the genitive expressing different relations; as, Ἀνάβασις (§ 568), ἕως (§ 574. 4), τυγχάνω and δέομαι (§ 561, α).

C. THE DATIVE OBJECTIVE.

§ 583. THAT TOWARDS WHICH ANY THING TENDS (§ 506), may be resolved into, I. That towards which any thing tends, as an OBJECT OF APPROACH; and II. That towards which any thing

tends, as an OBJECT OF INFLUENCE. Hence the dative objective is either, (I.) the DATIVE OF APPROACH, or, (II.) the DATIVE OF INFLUENCE; and we have the following general rule;

THE OBJECT OF APPROACH, AND OF INFLUENCE, IS PUT IN THE DATIVE;

Or, in other words, since neither approach nor influence are regarded as *direct action*,

AN INDIRECT OBJECT (§ 130) IS PUT IN THE DATIVE.

NOTES. 1. The *dative of approach* is commonly expressed in English by the preposition *to*, and the *dative of influence*, by the prepositions *to* and *for*. See § 450. 2.

2. The DATIVE OBJECTIVE is the converse of the GENITIVE; the *dative of approach* contrasting with the *genitive of departure*, and the *dative of influence* with the *genitive of cause*. See §§ 505, 506, 515.

(I.) *Dative of Approach.*

§ 584. Approach, like its opposite, *departure* (§ 516), may be either in *place* or in *character*. Hence,

RULE XVII. Words of NEARNESS AND LIKENESS govern the dative.

REMARKS. 1. Words of *likeness* are related to those of *nearness*, in the same manner as words of *distinction* are related to those of *separation*. See § 516.

2. For the *genitive* after some words of *nearness* and *likeness*, see §§ 570, 571, 577.

1. *Dative of Nearness.*

§ 585. Words of nearness may imply either *being near*, *coming near*, or *bringing near*; and to this class may be referred words of *union* and *mixture*, of *companionship* and *intercourse*, of *meeting* and *following*, of *sending to* and *bringing to*, &c. Thus,

Οὐδὲ πηλάσαι οἶόν τ' ἦν τῇ εἰσόδῳ, *nor was it possible to approach the entrance.* IV. 2. 3.

Οἶνον κεράσας αὐτήν, *having mixed it with wine.* I. 2. 13.

Ἐψονται ὑμῖν, *they will follow you.* III. 1. 36.

Πέμπων αὐτῷ ἄγγελον, *sending a messenger to him.* I. 3. 8.

Ἴνα μὴ . . . πλησιάζῃ τοῖς πολιταῖς. IV. 6. 6. Ἐν τῇ πλησιαιότητι διφρη Σιδῶν καθήμετος. VII. 3. 29. Σοὶ φίλας θρόνου ἔχων. Æsch. Suppl. 208. Ἐγγὺς ἡμῖν γινώσθαι. Cyr. III. 2. 8. Σπίου δὲ, ἴση, τὰ ἐξῆς ἐκίνοις. Pl. Phædo, 100, c. (Cf. § 577.) Γίττων οἰαῦ τῇ Ἑλλάδι. II. 3. 18 (Cf. § 570). Ἐπορεύοντο δὲ καὶ Ἀρμῖος . . . ἄμα Τισσαφρόνῃ. II. 4. 9. Ἄμα τῇ ἰαυούῃ ἡμέρῃ ἦγοντες, 'at daybreak.' I. 7. 2. Ἄμα ἡλίῳ ἀνίσχωντι ἦλθε Προκλῆς, 'at sunrise.' II. 1. 3. Ὁμοῦ . . . τοῖς Ἕλλησι στρατοσυνδυσάμενοι. H. Gr. III. 2. 5. Τὰς ἡνίας . . . λαμβάνω ἡμοῦ τῇ χεῖρῃ. Eq. 7. 1. Ἀναμειγνύει τοῖς Ἕλλησι. IV. 8. 8. Εἰ ἐμιλησάμενος ἐκείῳ. Mem. I. 2. 15. Σωκράτης ἐμιλητὰ γινώσκω. Ib. 12 (Cf. Ib. 48, and § 570). Ξισυῦνταιί τῃ Ξινοφῶντι. VII. 8. 6. Ἀρμῖος . . . οἰκιστάστος. II. 6. 28. Ξανθῷ χρώματι κοινωθῆν. Pl. Tim. 59, b. Κοινωνοὶ ἡμῖν τοῦ πολιτείου (§ 546). Pl. Rep. 370, d. Κοινωνοὶν ἀλλήλους. Pl. Leg. 844, c. Ἐχῃ κοινωθῆν ἀλλήλους ἢ τῶν γυνῶν φύσει. Pl. Soph. 257, a. Ἀπαντῶ τῇ Ξινοφῶντι Εὐκλείδῃ. VII. 8. 1. Κέρῳ παρῆσαν οἱ ἐν Πηλοπονήσῳ ἦναι. I. 4. 2. Οὗτοι γίνονται Κέρῳ ἴσται ἦθαι. I. 2. 26. Αὐτῶ ἀφίχονται. Ib. 4. Ποῖαν δ' ἡλικίαν ἱμαντῶ ἰλθῶσιν ἀναρίνω; III. 1. 14. Ἀμυνοκλῆς Σαρμῖος ἦλθε. Thuc. I. 13. Ἦται ἡμῖν ἀπὸρ κριστος. Cyr. VI. 3. 15. Ἦται μοι γίνω, *it belonged [came] to me by birth.* Soph. Œd. C. 738. Τὰ ἡμῶν προσήκοντα. Cyr. V. 1. 15 (See § 542). Οἱς καθάπερ εἰς Καστωλὸν κύνων ἀθροίζονται. I. 9. 7. Προσῆκων βασιλεῦ, *related to the king.* I. 6. 1. Πίπτοντος αἰθῆ. Soph. El. 747. Τὰ τούτου ἀπέλουθα πάσχοτος. Pl. Tim. 88, d (Cf. § 571). Ἀπελουθῶν τῇ φύσει. Pl. Leg. 836, c. Ἀπελουθῆσιν τῇ λόγῳ, 'comprehend.' Pl. Phædo, 107, b. Ἠμῖν ἀπαιῶσιν ἰσαπελουθῶσιν. III. 2. 35. Τῇ ἡμερῇ ἀγγέλω τὸν νεκροσύν διαδίχουσθαι. Cyr. VIII. 6. 18. Διάδοχος Κλιώδεσ. VII. 2. 5 (Cf. § 571). Ἡ διάδοχῆ τῇ πρῶσθιν φυλακῇ. Cyr. I. 4. 17. Ὁμπερτίσ' ἀθλίῳ μητροῖ σὸδι. Eur. Herc. 336. Στράτισμα σίμπτει ἡμῖν. Cyr. II. 4. 22. Δῶρα ἄγοντες αὐτῷ. VII. 3. 16. Αὐτῷ εὐ κίρας ἐρέξαι. Ib. 29. Δεξίως ἔνιος παρὰ βασιλείας ἴφιστος. II. 4. 1. Ὡς μὴ πάλω γῆ λῆμασ' ἐπαβάλλῃ κλύωσιν. Eur. Hel. 1271.

§ 586. REMARKS. 1. *Traffic* is a species of intercourse. Hence,

Πῶσιν πρῶμαι σοὶ τὰ χερῶναι; *How can I trade with you for your pigs?* Ar. Ach. 812 (§ 553). Ὡνάσσομαι σοι, *I will buy of you.* Ib. 815. Ἐγὼ πρῶμαι τῷδε; Ar. Ran. 1229.

2. A substantive is sometimes repeated in the dative, with an ellipsis, to express *succession*; as,

Ἄλλὰ φόνῳ φόνος Οἰκῶνδῃ δῆμον ἄλλωσιν, *but slaughter upon slaughter [slaughter following slaughter] has destroyed the house of Œdipus.* Eur. Phœn. 1496. Μὴ σίκτωσ' ἄταν ἄταίς. Soph. El. 235.

2. Dative of Likeness.

§ 587. Words of likeness include those of *resemblance, assimilation, comparison, identity, equality, &c.* Thus,

Ὅμοιοι τοῖς ἄλλοις, *like the rest.* VI. 6. 16.

Ἐγὼ δὲ θεῶν μὲν οὐκ εἴκασεν, *but me he did not liken to a god.* Apol. 15.

Τὸ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι, *he thought sincerity to be the same with folly.* II. 6. 22.

Ἴσους . . . τούτους ἀριθμὸν, *equal to these in number.* Mag. Eq. II. 3.

Ὅμοιος τοῖς ἄλλοις. Mem. IV. 7. 8. Ὅμοιοὺν ἰαντὸν ἄλλῃ. Pl. Rep. 398, c. Ἀρμονίᾳ τῆι ἢ συμφρονίᾳ ὁμοίονται. Ib. 431, e. Ὅμοίωσις Σιῆ. Pl. Theat. 176, b. Τῆν ὁμοίωσιν αὐτὸν ἀθανάτου ἀθανάτου ἰαντὸν πάντη. Pl. Phædo, 109, a. Τὸ τῆ καλῆ ἀνέμοιον. Mem. III. 8. 4. Ὁμοιωσμονῶσαι καὶ τούτοις. Mem. IV. 3. 10. Ὁμῖδροςμος ἕλιψ. Pl. Epin. 987, b. Διὸς ἰκαστος ἴμοιοι. Pl. Alc. 126, c. Σάκαι γε μὴν ἴμοιοι ἡμῖν. Cyr. V. 2. 25. Ἀλλήλας ἴμοιοιούστας. Ib. II. 1. 28. Κλειόρχῃ καὶ ἴμοιοιούστας γυλάστας. III. 2. 4. Ὁμῖδροςμος ἰμοί. Pl. Rep. 330, b (Cf. § 571). Παράδειγμαστα ἴμοιοισασι τοῖς ποταμοῖς. Ib. 409, b. Περσοῦδος ἢ τούτοις τούτοις πύδα. Eur. Ion, 359. Σφραῖν ἴμοιοισασι. Ar. Vesp. 1102. Τὰ δὲ αἰεὶ . . . ἢ παραπλήσια τοῖς κλαφίαις. I. 5. 2. Ἀλλὰ φιλοπύριον μὴ ἴμοιοι. II. 1. 13. Ὅ δὲ ναὶ, ἀς μικρὴ μεγάλῃ, τῆ ἢ Ἐπίου ἴμοιοισας. V. 9. 12. Τοῖς οὖν ζήτων ἴμοιοι ἀπεικάζον ἐπὶ ἴσους. Mem. III. 10. 7. Ποταμοῖ τῆ ἀπεικάζον τὰ ἴσους. Pl. Crat. 402, a. Περσοῦδος αἰε τούτοις [= ἐπὶ αὐτοῖς, § 72] ἡμῖν ἀντοῖς. III. 1. 30. Ἐν τῇ αὐτῇ ἀπότῃ τοῖς φουλονάτοις αἰμοῖμα. Thuc. VII. 77. Ὅτι ἰμοί μιᾶς ἕλινον ἐκ μωσφί. Eur. Phoen. 151. Ὅδ καὶ εὐ τούτοις τὰς ἴσους πλοῦτος ἰμοί. Ar. Ran. 636. Τοῖς ἐκ τῷ ἴσους ἡμῖν ὅδον, 'on an equality with us.' Hier. 8. 5. Τὸ φίλον τιμῶσιν ἐξ ἴσους παντὶ, 'equality with.' Soph. Ant. 644. Οὐαί . . . ἴμοιοισας. Id. CEd. T. 31. Ὁ εὐδαίμων ἀνισοῖ τοῖς ἀδύνατοι τοῖς ἰσχυροῖς. Cyr. VII. 5. 65. Διὰ ψυχῆς ἴμοιοισας τοῖς ἀστροῖς. Pl. Tim. 41, d. Ἰσίδροςμος ἕλιψ πύδα ἴσους. Ib. 38, d. Ἰσίδροςμος τοῖς ἀστροῖς τοῖς. Symp. 8. 1. Τὰ ἐπιπλῆ τοῖς ἄμοις . . . ἴμοιοισας. Ib. 2. 20.

(II.) Dative of Influence.

§ 588. The dative of influence expresses a person or thing which is *affected* by an action, property, &c., without being *directly acted upon*.

Influence has every variety and degree. On the one hand, it may be so *immediate*, that it can scarcely be distinguished from direct action, and the dative expressing it is used interchangeably with the accusative; and, on the other hand, it

may be so *remote*, that it can scarcely be appreciated, and the dative expressing it might have been omitted without impairing the sense.

RULE XVIII. The OBJECT OF INFLUENCE is put in the dative.

§ 589. The dative is governed, according to this rule, by,

1. Words of ADDRESS, including those of *call* and *command*, of *conversation* and *reply*, of *declaration* and *confession*, of *exhortation* and *message*, of *oath* and *promise*, of *reproach* and *threatening*, &c. Thus,

Οὗτος Κύρω εἶπεν, *this man said to Cyrus*. I. 6. 2.

Τῷ Κλεάρχῳ ἐβόα, *called out to Clearchus*. I. 8. 12.

Διαλεχθέντες ἀλλήλοις, *having conversed with each other*. II. 5. 42.

Ταῦτα πρῆσαν τοῖς στρατιώταις. I. 2. 17. Τοῖς τι συνλήροις ἀπίται μὴ δάγειν. VII. 2. 12. Λίγαις τῇ μαντίᾳ τῷ Σακεάτῃ. III. 1. 7. Στρατηγὸς ταῦτα ἴφρασεν. II. 3. 3. Τῷ Ἐουλίῳ ἰαλιζουσι. I. 8. 18. Τοῖς παισὶν ἰχθυῶν ἰκίλεισι. IV. 3. 19. Παρεπιπίοντο δὲ αὐτῷ πάντες. I. 7. 9. Ἡ παρακλίσεις τῷ ἑσῶνι παρὰ πάντων Σαυμαστί. Pl. Conv. 182, d. Ἀλλήλους διεκλιόοντο. IV. 8. 3. Ἀρήνησαι τόνῃ, εἰ σο ἀπεικρινάμην. VII. 2. 26. Ἀγγίλλουσι τοῖς στρατιώταις. I. 3. 21. Ταῦτα ἰγὼ ἀπαγγιλῶ βασιλεῦ. II. 3. 24. Βασιλεῦ διαγγίλλαι. I. 6. 2. Ἐξήγγιλι τοῖς φίλοις τὸν κρίον. I. 6. 5. Παρήγγιλι τοῖς φρουράχοις. I. 1. 6. Ὅμιον γὰρ ὑμῖν Διότις ἀπαντας. VII. 6. 18. Ἵσι-εχτιούμαι σο δίκα τάλασσα. I. 7. 18. Ὅθ μίμφομαι, ἴφρα, τούτοις. Mem. III. 5. 20. Εἰ δέ σο αὐτῷ . . . ἐπιδίζοι. Ib. II. 9. 8. Ἡσιλοῦν αὐτῷ. V. 6. 34. Ἐπήρξῃ τοῖς Ἕλλησι συνεκίνασθαι. III. 4. 36. Καταράσασο τῷ αἰσίῳ. VII. 7. 48. Ὅσῳσι πλάταις πειλίῳ ψιθουρίζῃ. Ar. Nub. 1008. Ἀσιλαῖν αὐτῷ ἰ' Ἀσίλλων. III. 1. 6. Ὅσῳσι αὐτῷ μαντινός τοις ἴν. VI. 1. 22. Ὁ Θρηξὶ μάνας, *the prophet to the Thracians*, i. e. *the Thracian prophet*. Eur. Hec. 1267. Ἄλλ' ἦνισ' ἀνδρὶ πάντα. Eur. Med. 1157. Παραινῶ σο σιωπῆν. Ar. Ran. 1132.

§ 590. 2. Words of ADVANTAGE and DISADVANTAGE, including those of *benefit* and *injury*, of *assistance* and *service*, of *favor* and *fidelity*, of *necessity* and *sufficiency*, of *fitness* and *unfitness*, of *convenience* and *trouble*, of *ease* and *difficulty*, of *safety* and *danger*, &c. Thus,

Παρούσατις . . . ὑπῆρχε τῷ Κύρω, *Parysatis favored Cyrus*. I. 1. 4.

Χρήσιμα ἦν . . . τοῖς Κρησὶ, *they were useful to the Cretans*. III. 4. 17.

"Ὅση ἐν τῇ στρατιῇ συμφέρον. III. 2. 27. Περίσφορά θ' ἤμιν. Soph. Oed. C. 1774 (Cf. § 571). Ἄγαθὰ ἀμφοτέρως. Cyr. VIII. 5. 22. Κρείττα ἑαυτῷ. III. 1. 4. Κράτιστον . . . ἡμῖν ἴσθαι. III. 4. 41. Χεῖρόν ἴστω αὐτῷ. VII. 6. 4. Δομαινόμενον τοῖς μυρμαίους. Ar. Nub. 928. Ὅδῳ ἰβριόθου ἀλλήλους. IV. 2. 26. Τόσους ἰσικουρίζεις. V. 8. 21. Τοῖς μὲν ὀφθαλμοῖς ἰσικουρέμα τῆς χιότος (§ 517). IV. 5. 13. Ἵππευγὸν δὲ τῷ ἐν ἀποσπόμεναι τὰ αἶμα. V. 8. 15. Οἱ σοὶ ὀπηρεοῖμιν. II. 5. 14. Τοῖς θαιούσι πλοῦτος οὐδὲν ὀφιλίη. Æsch. Pers. 842. Ἀθροῦσιν ὀφιλήματα. Id. Prom. 501. Τοῖς φίλοις ἀρήγεις. Cyr. I. 5. 13. Ἀμυνῶ δ', ἴστωσι δυνατοὶ ἡμεῖς, τῷ ἡμέμ. Eur. Or. 523. Ὅς ἐθέλωνε τιμωροῖν πατρί. Ib. 924. Ἐὰν ἀπὸ ταῦτα χαρίζωνται. II. 1. 10. Πιστοὶ δὲτις Κύρῳ. II. 4. 16. Διὶ ἰσισάξαι τὸν ἴσπον Πίρῳ ἀδελφί. III. 4. 35. Παλλὸν μὲν σοὶ δίδου (§ 529). Cyr. I. 6. 9. Ἐμοὶ μὲν ἀρετῇ περὶ τούτων τὰ ἱερμῖνα. V. 7. 11. Χαρίων ἰκανὸν μολίως ἀθροῦσιν αἰσῆσαι. VI. 4. 3. Ἐσοχλοῦντα δὲ τῷ ὀμίστῳ ἰθακμονίῳ. II. 5. 13. Ἐγὼ σοὶ ἱεροδῶν ἡμεῖς. V. 7. 10. Ἐμπαδῖος γὰρ σοὶ ἰ Ζεύς. VII. 8. 4. Τῷ ἄλλοις ἱερῶσι. I. 9. 6. Ἐδ' ἀρμόττοσα αὐτῷ. Cyr. I. 4. 18. Ἀλλὰ γὰρ ἢ μὲν χερὶ γε τῷδ' ἄρχων χθονίς; Soph. Ant. 736. Ἐτοίμως ἴστω αὐτῷ τοῖς ἰσάσις. I. 6. 3. Ὅδῳ . . . ἀμήχανος ἰσολθῶν στρατιώματι. I. 2. 19. Ἡ στραχίῳ τοῖς πρὸν ἀμαχίῳ ἰσὼν ἐμυρίσσετρα. IV. 6. 12. Ἀσφαλισσετρέϊν γὰρ σοὶ αἶμα ἔν. VII. 7. 51. Ἐπεινὶδδωνοὶ μοὶ ἴστω. Ib. 54.

§ 591. 3. Words of APPEARANCE, including those of seeming, showing, clearness, obscurity, &c.

Πᾶσι δὴλον ἐγένετο, *it was evident to all.* H. Gr. VI. 4. 20.

Σὺ αὐθλήσω ἴδων ἰσὼν περὶ σοῦ ἀκούω. II. 5. 26. Ἀδελφὸν μὲν σοὶ ἀθροῦσιν ἴστω τὸ μίλλον ἔξω. VI. 1. 21. Δισχόνισθαι μοὶ δευῶ. I. 7. 4. Μὴ ἀπεδῶξέ ἡμῖν. II. 3. 9. Τοῖς δὲ σοὶ ἰσὼν ἰσικουρέμα. IV. 5. 38. Πᾶσι σοφίς. Vect. 4. 2. Ἀπὸ τοῖς πάλιν φαίνεται ἰσολθῶν. III. 4. 2. Λαμβάνειν τοῖς πωλιμῖους . . . φανιροῦς μοὶ ἴστω, ἀφανῆς δὲ αὐτῷ ἰσὼν. Cyr. I. 6. 35.

§ 592. 4. Words of GIVING, including those of offering, paying, distributing, supplying, &c. Thus,

Δίδωσι δὲ αὐτῷ Κύρος μυρῖους δωρικούς, *and Cyrus gives him ten thousand darics.* II. 6. 4.

Τῷ δ' ἔν στρατιῇ τότε ἀπὸ δωκεῖ Κύρος μισθόν. I. 2. 12. Ταῦτα . . . τοῖς φίλοις διδίδου. I. 9. 22. Ἐὰν ἐμίρον προδῶ ἱμασθὲν τοῖς πωλιμῖους. III. 1. 14. Τὰ δὲ ἄλλα διασπόμεναι τοῖς στρατηγῶσι. VII. 5. 2. Τοῖς στρατηγῶσι δωροῦ. Ib. 3. Τῷ λαχθῶσι κατεμίσσεθαι. Ib. 4. Εἴστω ἰσὼν ἰσὼν ἐν Σπῶνι, οὐχ ἔστω ἰσὼν ἰσὼν, ὡς δὲ σοὶ ἰσὼν δαίση στερῶσι, καὶ ἄλλα ἡμῶν ἀποσπόμεναι. VII. 6. 16. Θῶρακις αὐτοῖς ἰσολθῶσιν. III. 3. 20. Ἐποσπόμεναι τῷ στρατιῇ μισθόν. V. 6. 19. Τῷ τοῦ θουὸ δίδου ἡμῖν. Pl. Ar. Pol. 3, d. Τῷ τῶν χωρίων ἀλλήλους ὅσα ἀπὸ δίδου. Thuc. V. 35. Σὺν Ἡρακλίῳ δωρικῶσιν. Soph. Trach. 668. Βασιλεὶ δασμῶσι. IV. 5. 34. Ὅστις ἰσὼν ἴστω ἡμῖν μισθόδεστας. I. 3. 9. Πυρὶς βροταῖς δεσπῆρ' ἔστω Προμαθία. Æsch. Prom. 612.

§ 593. 5. Words of OBLIGATION and VALUE. Thus,

Τοῖς στρατιώταις ὀφείλετο μισθός, *pay was due to the soldiers.*
I. 2. 11.

Βασιλεὺς ἔστω πολλῷ ἀξίως γίνωντο (§ 553), 'worth much to the king.' II. 1. 14. 'Ἄξιος . . . θανάτου τῆ πόλι, *meriting death from [to] the city.* Mem. L 1. 1. 'Ὡς οὐκ ἔξωσεν εἰς βασιλεὺς ἀφύμια, 'unworthy of the king,' or 'disgraceful to the king.' II. 3. 25. 'Τμὴν εἰσεται χάρειν. I. 4. 15.

§ 594. 6. Words of OPPOSITION, including those of contention, dispute, enmity, resistance, rivalry, warfare, &c. Thus,

Λιμὸν ὑμῖν ἀντιτάξαι, *to oppose to you famine.* II. 5. 19.

Ἐρίζοντά οἱ περὶ σοφίας, *contending with him in skill.*
I. 2. 2.

'Ἀντίοι ἴστω τοῖς πολέμοις. I. 8. 17. Εἰδὸς τοῖς μὴν πολέμοις ἱκανοῦς ὄσαι τοῖς θεοῖς. III. 2. 10. Ἀντίστορον λίσσιν τῆ ματῶν. IV. 2. 18. Ὅθει βασιλεὺς ἀντιποιεῖται τῆς ἀρχῆς (§ 552). II. 3. 23. Ἄλλοτεριωτάτας αὐτῶν. Dem. 72. 1 (Cf. § 519). Ἡμεῖς Παλλάδι τ' ἴειν. Eur. Iph. A. 183. Στρατιάζοντα αὐτῶν. II. 5. 28. Ἰγνατος ἄσας ἐχθροῖς ἰλιουδερῶν καὶ ἰσμοῖς ἱκανοῖς. Dem. 72. 2. Ἡμῖν ἱκανοῖς εἰσεται. VII. 6. 5. Ἰκανοῖς εἰσεται αὐτοῖς Ἀθηναῖοι πολέμοις. III. 2. 11. Τῶ ἰμῶ ἀδελφῶν πολέμοις. I. 6. 8. Ἰσσοφίην . . . πολέμοις. I. 1. 8. Ὅθως αὐτῶν ἐμάχοντο. I. 8. 23. Φαμὸν γὰρ Μακροδῶνί τι μῆτις προκινδυνεύσαι τῶ βαβάρῳ. Thuc. I. 73. Ὅστι οὐδὲν . . . ἀλλάγει. Ar. Ach. 24. Ὅς ἱσσοφίης αὐτῶν. I. 1. 3. Ἐπιβουλή ἰμοῖ. V. 6. 29. Δικαστῆρις τῶ πατρί. Pl. Euthyphr. 4, e.

§ 595. 7. Words of YIELDING, SUBJECTION, and WORSHIP, including those of homage, obedience, prayer, sacrifice, &c. Thus,

Πάντα τοῖς θεοῖς ὑποχα, *all things are subject to the gods.*
II. 5. 7.

Ἐμοὶ οὐ θέλετε πείθεσθαι, *you are not willing to obey me.*
I. 3. 6.

Ἐϋχέσθαι τοῖς . . . θεοῖς, *to pray to the gods.* IV. 3. 13.

Ἐάν με πεισθῆναι, *if you will listen to me.* L 4. 14. Ἡ σφραγὶς σου ὀφείτω. VI. 6. 31. Ἰσσοφίην τὸν ποταμὸν Κέρῳ. I. 4. 18. Εἰ ὀφείτω εἰσεται Ἀνακταμοῖς. VII. 6. 43. Ἰσσοφίην σου. Cyr. II. 4. 6. Οἱ τῶν σου ὀφείτω. VII. 7. 29 (Cf. § 556). Κέρῳ καλῶς σφραγίην. I. 9. 17. Ἀσφαγίην ἰσσοφίην. II. 6. 19. Ὅθως ἐρῶται. Soph. Aj. 509. Ἐσοῖ τῶ Δι. VII. 6. 44. Ὅθως ἰσσοφίην τῶ Δι. V. 3. 9. Σφραγίσσασθαι τῶ Κέρῳ. IV. 3. 4. Ὅφρασσοῖς εἰσεται. Ar. Lys. 1277.

§ 596. 8. Words expressing a MENTAL ACT OF FEELING, which is regarded as going out towards an object; as those

of *friendship* and *hatred*, *pleasure* and *displeasure*, *joy* and *sorrow*, *contentment* and *envy*, *belief* and *unbelief*, *trust* and *distrust*, &c.

Κύρῳ φιλαίτερον, *more friendly to Cyrus*. I. 9. 29.

Οἱ δὲ στρατιῶται ἐχαλίπαινον τοῖς στρατηγοῖς, *and the soldiers were angry with the generals*. I. 4. 12.

Ἐπίστευον γὰρ αὐτῷ, *for they trusted him*. I. 2. 2.

Ἰπῶν ἴδιος. II. 4. 16. Εὐνοϊκῶς ἔχουν αὐτῷ. I. 1. 5. Καπέουσι τοῖς Ἑλλησιν. II. 5. 27. Τοῖσις ἤσθη Κύρος. I. 9. 26. Μίτων ἠγάλλετο τῷ Ἰσακτῶν. II. 6. 26. Οὐδὲν οὕτω χαίρεις ὡς φίλους ἀγαθοῖς. Mem. II. 6. 35. Ἀγαπητῶν τῷ θανάτῳ. Pl. Phædo, 63, b. Ἐἴ τινα εἶρατι καὶ ἴμιν καὶ ἰμοὶ ἀχθόμενον. VI. I. 29. Ὀργίζοντο ἰσχυρῶς τῷ Κλιάρχῳ. I. 5. 11. Ὡς ἴμοι χαλιπαινεῖτε (§ 551, a). VII. 6. 32. Χαλιπῶς φέρω τοῖς παροῦσι πράγμασιν. I. 3. 3. Στείργειν τοῖς παροῦσιν, 'to be content with.' Isocr. 159, e. Ἀγαπήσας τοῖς πειραγμένοις. Dem. 13. 11. Φθονῶν τοῖς φανερῶς πλουτοῦσιν. I. 9. 19. Ὡς ἰγὼ σοὶ εὐφροσύνη (§ 558, ζ). Cyr. VIII. 4. 16. Ἡμῖν ἀπιστεῖν. II. 5. 15. Τῇ τύχῃ ἰλπίσας. Thuc. III. 97. Ἐστῆσαν ἀπεροῦντες τῷ πράγματι. I. 5. 13. Ἀσθμῶν τοῖς γιγνημένοις. VI. 2. 14. Θαυμάζω δὲ τῇ τι ἀποκλείει μου τῶν τυλῶν. Thuc. IV. 85. Ἰτίσσησας οἱ ἦλκας αὐτῷ. Cyr. I. 5. 1.

REMARK. Some of these constructions may perhaps be referred to the instrumental dative (§ 607).

§ 597. 9. Words expressing the POWER OF EXCITING EMOTION; as, *pleasure*, *displeasure*, *care*, *fear*, &c. Thus,

Ἀπεχθάνεσθαι τοῖς στρατιώταις, *to displease the soldiers*. II. 6. 19.

Ἐμοὶ μελήσει, *it shall be my care*. I. 4. 16.

Ὅσι αὐτῷ μίλοι, [that it should be a care to him] *that he would take care*. I. 8. 13. Διὰ τὸ μίλειν ἅπασιν, *through the interest which all felt*. VI. 4. 20. Τῇ θεῷ μελήσει, *he will be an object of vengeance to the goddess*. V. 3. 13. Ζηλὴ τῶν σῶν, εἰδ' ἰγὼ, μίλει πόνων (§ 558, δ). Eur. Heracl. 717. Ὡ φίλτατον μίλημα δάμασιν πατρός. Æsch. Cho. 235. Μισταμίλει μοι, *it is a regret to me, I repent*. Cyr. V. 3. 6. Μισταμίλειν τί σοι ἴφησθα. I. 6. 7. (See § 558, δ.) Τοῖς μὲν πολλοῖς . . . ἤρισκον. II. 4. 2. Ἡδὲ συμμαθεῖντι τὸ πέμα ἦν. IV. 5. 27. Ἰμῖν Μυσοῖν λυπηροῦς ὄντας. II. 5. 13. Φοβερώτατον τοῖς πολέμοις. III. 4. 5.

§ 598. 10. VERBAL ADJECTIVES AND ADVERBS, having a *passive* signification.

The property expressed by these verbals has relation to an agent; which, as if affected by the property, is put in the dative. Adjectives of this kind usually end in τός or τέος. Thus,

Θαυμαστὸν πᾶσι, *wonderful to all* [to be wondered at by all]. IV. 2. 15.

'*Ἡμῖν . . . ὀμαι πάντα ποιητέα, I think that every thing should be done by us.* III. 1. 35.

Τὸν μὴν ἐπαθε βουλόμενοι ἀπίναί, τοῖς ὁμοῖς ζηλωτὸν ποίησεν ἀπιδεῖν, 'an object of envy to his countrymen.' I. 7. 4. Ἴσα μὲν ἐπαρακτίστερον ἤ. II. 3. 20. Οἱ ποταμοὶ . . . προϊῶσι πρὸς τὰς πηγὰς διαβατοὶ γίνονται, 'can be passed by those who ascend [become passable to those who ascend].' III. 2. 22. Εὐπίθετον ἔν τεταῦθα τοῖς πολέμοις. III. 4. 20. Ποταμοὶ . . . ἡμῖν ἵσσι διαβατοίς, 'for us to pass [to be passed by us].' II. 4. 6.

§ 599. 11. SUBSTANTIVE VERBS, when employed to denote *possession*. These verbs and their compounds are used with the dative, in a variety of expressions, which are variously translated into English. Thus,

Ἐνταῦθα Κύρω βασιλεία ἦν, *here Cyrus had a palace* [there was a palace to Cyrus]. I. 2. 7.

Τοῖς δὲ ὑποψία μὲν ἦν, *they had a suspicion, or they suspected.* I. 3. 21.

Δρόμος ἐγένετο τοῖς στρατιώταις, [to the soldiers there came to be a running] *the soldiers began to run.* I. 2. 17.

Ἦστο πᾶσιν αἰσχύνῃν εἶναι, *so that all were ashamed.* II. 3. 11.

Τί γὰρ εἶσι' Ἐρεχθεῖ καὶ κολοιοῖς καὶ κυνί; *for what has Erechtheus to do with jackdaws and a dog* [what is there to Erechtheus, and also to jackdaws, &c.]? Ar. Eq. 1022.

Ἐκείνω βουλομένω ταῦτ' ἐστί, *these things are* [to him willing] *according to his will, or agreeable to him.* H. Gr. IV. 1. 11.

Ἵπάρχει γὰρ τῶν ἡμῖν οὐδὲν. II. 2. 11. Ἀθῆναι αὐτὴν ἄλλῃ πρόσθεν ἦν αὐτῷ. I. 1. 7. Ὅτι νόμος αὐταῖς εἰς μάχην [sc. ἵσσι]. I. 2. 15. Ὅτι . . . σχολὴ ἔστι ἡμῖν, *that we may have leisure.* I. 6. 9. Ἀνάγκη δὲ μοι [sc. ἵσσι], *I am now compelled.* I. 3. 5. Ἦν αὐτῷ πόλεμος, *he made war.* I. 9. 14. Πόλις . . . ἡ ὄνομα Σιττάκη, *a city named Sittace.* II. 4. 13. Ἐγίνετο καὶ Ἑλλησι καὶ βαρβάρῳ . . . πορεύεσθαι, *both Greek and barbarian could go.* I. 9. 13. Οὐ γὰρ ἦν ἀδελφῶν περιεστῆναι. IV. 7. 2. Νῦν σοι ἔξεστιν . . . ἀνδρὶ γινέσθαι. VII. 1. 21. Οὐδένος ἡμῖν μετεῖη. III. 1. 20 (See § 542). Μῆδην ἴδου σοὶ καὶ Φιλίππῳ πρῶγμα, *that you had no connexion with Philip.* Dem. 320. 7. Τί σοι νόμος καὶ τῆ βασιλῆος; Id. 855. 5. Εἰ αὐτῷ γὰρ σοὶ βουλομένη ἵσσι ἀποκρίνεσθαι. Pl. Gorg. 448. d. Τῷ γὰρ πλεῖστον τῶν Πλατωνίων οὐ βουλομένη ἦν τῶν Ἀθηναίων ἀφίστασθαι. Thuc. II. 3. Ἐφ' οὗ ἡδονῆν ἵστιν, *if it is your pleasure.* Pl. Phædo, 78. b. Θίλοντι κἀμοὶ τοῦτ' ἂν ἦν. Soph. CEd. T. 1356. Ἦν δὲ οὐ τῷ Ἀγησίλαῳ ἀχθόμενον ταῦτα, *'displeasing to Agesilaus.'* H. Gr. V. 3. 13. Νικίας προσδεχόμενον ἦν τὰ περι' τῶν Ἑλληνιστῶν, *'were as Nicias had expected.'* Thuc. VI. 46.

§ 600. 12. And, in general, words expressing *any action, property, &c.*, which is represented as being *to* or *for* some person or thing. Thus,

Προπίνω σοι, ὦ Σεύθη, *I drink to you, Seuthes.* VII. 3. 26.

Κενοτάφιον αὐτοῖς ἐποίησαν, they made for them a cenotaph. VI. 4. 9.

Μέγιστον κόσμον ἀνδρὶ, the greatest ornament to a man. I. 9. 23.

Ὦρα ἦν ἀπιῖναι τοῖς πολεμίοις, it was time for the enemy to withdraw. III. 4. 34.

Σεράτιμα αὐτῷ συνλίγητο. I. 1. 9. Ὅς αὐτῷ προσηύχθη τοῦ . . . ξυκοῦ. I. 2. 1. Ὅς Χιμισίφω ὑπιστρατήγῳ. V. 6. 36. Βασίλειον εἶχεν τῷ ἐατρά-
πῃ. IV. 4. 2. Ἡρώτων εἶναι οἱ ἴστανι τρίφραστο. IV. 5. 34. Ἐχω γὰρ καὶ
αὐτὸς αὐτῷ μαρτυρήσας. VII. 6. 39. Ἡμῖν τὸν μισθὸν ἀναπράξαι. Ib. 40.
Μισύλαος, ᾧ δὴ τότε πλοῦν Ἰστίλαμον. Soph. Aj. 1045. Ἐγὼ εἰσώξω τῆδε ;
Ar. Ran. 1134. Ἐργῶν τιμωσὴν μητρὶ πολέμιον δέου. Æsch. Sept. 416.
Ἐμοὶ δὲ μέμνη σχισμὸς ἀμφήκη δορί, 'awaits me [is waiting for me].' Id. Ag.
1149. Νόμιμοι ἄρα ἡμῖν ἴσταν. IV. 6. 15. Πᾶσι κινδὸν εἶναι καὶ ἀναγκαῖον
ἀνθρώποις. III. 1. 43. Λατῶν μοι εἰσῶν. III. 2. 29. Ἀγαθῶ . . . αἰσῖος
σὴ στρατιῶ. VI. 1. 20. Ἡ . . . πατρῴα ἡμῖν οἰκία. Pl. Charm. 157, e.
ἔτινος ἂν ἰσόγγῃσιν αὐτῷ. I. 1. 10. Ὑμᾶς ἡμῶ εἶναι καὶ πατρῴα καὶ φίλους.
I. 3. 6. Ἰμάτια τῇ γυναικί. VII. 3. 27. Τρίτην . . . πλοῦν. VI. 4. 2.
Αἰ δὲ εἰσδοὶ τοῖς μὴν ὑποβορῆσι ἰερατά. IV. 5. 25. Ἡ δὲ [sc. δίδει τινι] δια-
βάσκει τὸν ποταμὸν. III. 5. 15. Κακὰς ἐγὼ γυναικῆς οὐκ εἰσῶ. Soph. Ant.
571. Δύστη τι φρεῖν χερσῶν τι πόντος. Eur. Hipp. 189. ●

§ 601. REMARKS. 1. The remoter relations expressed by the dative (§ 588) are various in their character, having respect to *place, time, sensation, thought, feeling, expression, action, &c.* They are expressed in two ways; (1.) by the dative simply, and (2.) by an elliptical form of construction, in which the dative is preceded by *ὡς*. Thus,

Ἡ Θράκη αὐτῷ ἴσταν . . . ἰαὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέουσι [sc. τοῖ οὐ σοῖ], *this Thrace is upon the right to one sailing into the Pontus, or as you sail into the Pontus.* VI. 4. 1. Cf. Thuc. I. 24. Ἡ δ' ἡμᾶς ἦν διούτερον πλίσοντι μοι, *and it was now the second day of my voyage [to me sailing].* Soph. Phil. 354. Ἐσθὶ ἡμέρα ἦν πέμπτη ἐπισπλίσουσι τοῖς Ἀθηναίοις. H. Gr. II. 1. 27. Καὶ τίς χρόνος τοῖσδ' ἴσταν οὐξ ἐληλυθώς; 'since this event.' Soph. Œd. T. 735. Τὸ μὴν ἔξωθεν ἀπαστομένη σῶμα εἰς ἄγαν θερμὸν ἦν, 'to the external touch.' Thuc. II. 49. Εἰ γυναικῆς, ὡς ἰδόντι [sc. φαίντι], 'as you appear to one beholding,' 'in appearance.' Soph. Œd. C. 75. Ἐμοὶ γὰρ, ἴσταις ἄδικος ἂν σοφῆς λίγην τίθημι, πλίσοντι ζημίαν ἰφθαλάμην, 'according to my judgment.' Eur. Med. 580. Καίτι ο' ἰγὼ τῖμῃσθα τοῖς φρονοῦσιν τῷ. Soph. Ant. 904. Κρίων γὰρ ἦν ζηλωτός, ὡς ἡμῶ [sc. ἰδόντι], σοῖ, 'as it seemed to me,' 'in my opinion.' Ib. 1161. Τυχῆσιν, ὡς ἡμῶ, σκίψην ἰκισάστυς. Pl. Soph. 226, c. Οὐ μὰ τὸν Δί', ἴσθ, οὐκ οὐκ, ὡς γ' ἡμῶ ἀπεροσῆ. Ἄλλ' ὡς ἡμῶ, ἦν δ' ἰγὼ, βήτορι. Pl. Rep. 536, c. Τὸ μὴν οὐν νόημα, πολλὰ καὶ ἄλλα παραλατόντι . . . τοιοῦτον ἦν. Thuc. II. 51. Οἷος γὰρ ἰκισόξην μοι, τῆδε δ' οἴχομαι, 'so far as lay in him.' Soph. Aj. 1128. Μακρὰν γὰρ, ὡς γίγροντι, προστάλης ἰδόν, 'for an old man [as journeys are to an old man].' Soph. Œd. C. 20. Τῶν δὲ μέλιστα πάντων μίμνησι μοι, *μῆτις μοι ἀναμνήσκει, but this most of all remember [for me], I pray you, never to defer.* Cyr. I. 6. 10. Οἰμά σοι ἰκισοῦς τοῦ ἀγαθοῦ τὰ παρὰ τὰ μακρὰ

καίτοι. Cyr. I. 3. 15. Οὐτως ἰγὼ σοὶ . . . τάχι δίναμι παντάπασιν ἴδη ἀκριβῶ. Ib. 17.

§ 602. 2. The use of the dative to express remote relation is particularly frequent in the *pronouns of the first and second person*. In the Greek, as in our own and in other languages, the dative of these pronouns is often inserted, simply to render the discourse more emphatic or subjective. Observe the examples at the close of § 601.

§ 603. 3. Words governing the genitive, sometimes take a dative in its stead, to express the exertion of an influence; as,

Ἐγείτω δ' αὐτοῖς ὁ κωμάρχης, and the *bailliff led the way for them*, i. e. *guided them*. IV. 6. 2. Οἱ γὰρ βλίπτοντες τοῖς τυφλοῖς ἠγοῦμεθα. Ar. Plut. 15. Ἡμῖν πάντες ἐξηγοῦμενοι. Soph. CEd. C. 1589. Ἀνάσσει βαρβάρους βαρβαροὺς Θέας. Eur. Iph. T. 31. Ὡ Θήβαιον υἱόπουο ἄναξ. Id. Phoen. 17. Δαρὴν γὰρ οὐκ ἄρξει Διοίς. Æsch. Prom. 940. Μάχας δὲ σε καὶ πολέμου ἀφαιρῶ. Cyr. VII. 2. 26. Ἡ βίβηκεν ἡμῖν ὁ ξένος; Soph. CEd. C. 81. Πίθειγεν ἰλίπς τῶνδ' ἰμοὶ σωτηρίας. Eur. Heracl. 452. Τὰ ἄκρα ἡμῖν . . . προκαταλαμβάνουσιν. I. 3. 16. Τυράντους ἐκποδῶν μεδίστατο. Eur. Phoen. 40. Cf. §§ 517, 520, 521.

§ 604. 4. A *dative* depending upon a *verb* is often used instead of a *genitive* depending upon a *substantive*; as,

Οἱ . . . ἵππων αὐτοῖς δίδουαι, the *horses are tied for them*, = αἱ ἵππων αὐτῶν δίδουαι, *their horses are tied*. III. 4. 35. Ἡ . . . τοῦ παντὸς ἀρχὴ Χειρισίφου ἰσταῖδου κατιλόδου. VI. 2. 12 (Cf. Ἡ σὶ Χειρισίφου ἀρχὴ τοῦ παντὸς κατιλόδου. VI. 3. 1). Διὰ τὸ δισσάρεθαι αὐτῶν τὸ σφάτισμα. II. 4. 3. Τοῖς βαρβάροις τῶν τε πιζῶν ἀπίθαιον πολλοὶ, καὶ τῶν ἰππίων . . . ἰλήφθησαν. III. 4. 5. Οἷους ἡμῖν γνώσιθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀθρόπους [= ἐν τῇ ἡμῶν χώρᾳ]. I. 7. 4. Ἀθηναίων . . . ἰπιωδὴ αὐτοῖς αἱ βάρβαροι ἐν τῆς χώρας ἀπῆλθον. Thuc. I. 89. Οὐδέτι σοὶ τίνα λιύσου φάος. Eur. Phoen. 1547.

D. THE DATIVE RESIDUAL.

§ 605. The **DATIVE RESIDUAL** is used in expressing adjuncts, which are not viewed as either subjective or objective (§§ 505 - 508). It simply denotes indirect relation, without specifying the character of that relation; or, in other words, it denotes mere *association* or *connexion*. Hence we have the general rule;

AN ATTENDANT THING OR CIRCUMSTANCE, SIMPLY VIEWED AS SUCH, IS PUT IN THE DATIVE.

NOTES. 1. In accordance with this rule, the DATIVE is sometimes used in expressing an adjunct, which, upon a more exact discrimination of its character, would be expressed by either the *genitive* or the *accusative*. See §§ 508, 510.

2. The DATIVE RESIDUAL is expressed in English, most frequently by the preposition *with*, but likewise by the prepositions *by*, *in*, *at*, &c. See § 450. 2; and compare §§ 515, 583.

§ 606. The DATIVE RESIDUAL may be resolved into, (I.) the INSTRUMENTAL and MODAL DATIVE, and (II.) the TEMPORAL and LOCAL DATIVE.

(I.) *Instrumental and Modal Dative.*

RULE XIX. The MEANS and MODE are put in the dative.

§ 607. INSTRUMENTALITY and MODE may be either *external* or *internal*, and MODE may apply either to *action* or *condition*. Hence, to these heads may be referred,

1. The *instrument*, *force*, or *other means*, with which any thing is done, or through which any thing comes to pass. Thus,

Ἀὐτὸν ἀκοντίζει τις παλτῶ, *one shoots him with a dart.* I. 8. 27.

Ἐπείποντο . . . ἐπιπικῶ, *pursued with cavalry.* VII. 6. 29.

Θανάτῳ ζημιούσιν, *to punish with death.* Cyr. VI. 3. 27.

Σχεδίασι διαβαίνοντι. I. 5. 10. Ἴπποι τῇ ἀξίτη. Ib. 12. Δίδοις σφινδοῦν. III. 3. 17. Δώροισι τίμα. I. 9. 14. Λόγοισι ἴππαι. II. 6. 4. Τιμαίεσθαι δ' ἢ τῶ ψίφῳ. IV. 2. 4. Γίφρα δὲ ἰσπῆ ἐξυγμένη σλοίοισι ἰσπῆ. I. 2. 5. Ὀπλισμένοι θώραξι. I. 8. 6. Ὀπισθομαχῶν κλίνδοις. II. 4. 12. Ἐλθόντων . . . παρωληθῶ στέλῳ. III. 2. 11. Κύρος ἀνέβη ξισπιῶ. II. 5. 22. Οἱ Λακκεδαίμονι . . . ἐβόηθησαν τοῖς Δαριῶσιν, ἰσπῶν τε πινταξοίοισι καὶ χιλίοισι ἰσπίταισι, καὶ τῶν ξυμμάχων μυρίοισι.

Thuc. I. 107. Ἐσβαλὼν . . . στρατῷ Πελοποννησίων. Id. II. 21. Ταῖς δὲ λειπομένους ἐς Πλάταιαν ἐλθόντες, τὴν γῆν ἰδίου. Ib. 12. Εἶχον διπλῆς τῆ ἰνδία. VI. 4. 23. Ἀπεθνήκεν νόσῳ. VII. 2. 32. Φιλίᾳ μὴ καὶ ἐὺ-νοσίᾳ ἰσχυροῦς. II. 6. 13. Οἱ δὲ μὴ παρῆεν, αὐτοῦς ἠγῆστο ἢ ἀκραταίᾳ ἐπὶ ἢ ἀδικίᾳ ἢ ἀμελείᾳ ἀπίται. Cyr. VIII. 1. 16. Προσεῖν μὴν γὰρ ἔξω πάντας τῆ ἀνδραγαθῆ γνώμῃ, ταῖς δὲ χερσὶν ἐπλοροῦσθαι, διώξομαι δὲ τῷ ἴσῳ, τὸν δ' ἑαυτίον ἀναστρέψω τῆ τοῦ ἴσῳ βίῳ. Cyr. IV. 3. 18. Πάντας κινήσεις τῆ σώματι. Pl. Leg. 631, c. Ἡ τοῖς βίβλῃσι ἴσῳ. Ib. 717, a. Τὰ γὰρ δόλῳ τῆ μὴ δικαίᾳ κτήματ' οὐχ' ὀφείζονται. Soph. Œd. C. 1026.

§ 608. REMARK. The dative sometimes expresses *that through whose agency* any thing takes place; as,

Πάνθ' ἡμῖν πεποιήται, *all things have been done by us, i. e. our work is done.* I. S. 12.

Εἰ δὲ σὶ καλὸν . . . ἐπίσταντο ὄμν. VII. 6. 32. Τὰ τευρὰ κικαυμία ἐν τῷ Σιούθῳ. VII. 2. 18. Τοῖς δὲ Κιερυραίοις . . . οὐχ' ἰωρῶντο. Thuc. I. 51. Τοῖς Ἑλλήσι μισοῖντο. Id. III. 64. Προσεύλοισ φολάσσονται. Soph. Aj. 539. Ὡς σοι δύσφορ' ἔργασται κακά. Eur. Hec. 1085. Τίσι γὰρ ποτ' ἂν . . . πρὸς φερὸν ἀκούσιμ' ἴσῳ, 'through whom,' i. e. 'from whom.' Soph. El. 226. Ἀὐτῆ . . . δέξασθαι, *to receive from her.* Ib. 442. Cf. §§ 561, 562.

NOTE. This use of the dative is most frequent with *passive verbs* of the *perfect* and *pluperfect* tenses. This *DATIVE OF THE AGENT* with *passive verbs*, and that with *passive verbals* (§ 598), might perhaps have been referred to the same analogy.

§ 609. 2. The *way* or *manner*, in which any thing is done or affected, together with *attendant circumstances*. Thus,

Οὐ γὰρ κραυγῆ, ἀλλὰ σιγῆ . . . προσήεσαν, *for they advanced not with clamor, but in silence.* I. S. 11.

Παριδίῳ οὐκ ἦν βία. I. 4. 4. Ὡσπερ ἄγγ' ἐκίλιυσι. I. 5. 8. Ἐλαβόν ἀνὰ κρέτος ἰδρῶνται τῷ ἴσῳ. I. 8. 1. Ψιλῆσι ταῖς κίφαλαῖς ἐν τῷ πόλλῳ διακινδυνεύειν. Ib. 6. Δρόμῳ θῆν. Ib. 18. Τούτῳ τῷ τρέσῳ ἰσχυρῶσθαι σταδμοῦς τίτταρας. III. 4. 23. Πορευόμενοι . . . τῆ ἰδῆ. Ib. 30. Τὰς βίᾳ πρᾶξις. Pl. Pol. 280, d.

§ 610. REMARK. The pronoun *αὐτός* is sometimes joined to the dative of an associated object to give emphasis; as,

Μὴ ἡμῖς αὐταῖς ταῖς τρήσει καταδύσθαι, *lest he should sink us, triremes and all [with the triremes themselves].* I. S. 17. Πολλοὺς γὰρ ἦδη αὐταῖς τοῖς ἴσῳ κατακρημνισθῆναι. Cyr. I. 4. 7. Τρήσει αὐτοῖς πληρώμασι διφθέρησαν. Isocr. 176, b. Κιυθμῶν καλύπτει τὸν παλαιγιτῆ Κρόνον αὐταῖσι συμμάχῃσι. Æsch. Prom. 220. Τὸν τευρὸν . . . ἐν οὗτοις αὐτοῖς τοῖς ταλάρῃσι κτήσθαι. Ar. Ran. 559.

§ 611. 3. The *respect* in which any thing is taken or applied. Thus,

Πλήθει γε ἱμῶν λειψοθέντες, inferior to us in number [in respect to number]. VII. 7. 31 (§ 519).

Πόλις . . . Θάψατος ὀνόματι. I. 4. 11. 'Ἡ βασιλῆος ἀρχὴ πλῆθει μὴν χάριτος καὶ ἀνδρώσων ἰσχυρά.' I. 5. 9. *Τῇ ἱπιμελείᾳ περιίται τῶν φίλων.* I. 9. 24. *Τῇ φωνῇ τραχύς.* II. 6. 9. *Χρήμασι καὶ τιμαῖς τούτων ἰσλοσικαῖται* (§ 522). III. 1. 37. *Ταῖς ψυχαῖς ἡβουμισσικαί.* Ib. 42. 'Ἐν δὲ μόνῃ προίχουσι οἱ ἰσπίς ἡμῶς.' III. 2. 19. *Δασὺ εἴτυσι.* IV. 7. 6. 'Ἡστῆδὲς τῇ μάχῃ.' I. 2. 9. *Τῷ βελτίστῳ τοῦ ἰσλοσικαίου βλαφθῆναι.* Thuc. IV. 73.

§ 612. 4. *The measure of difference with the comparative.* Thus,

Χρόνω δὲ σιχνῶ ὕστερον, and some time after [later by a considerable time]. I. 8. 8.

Πολλῶ δὲ ὕστερον. II. 5. 32. *Νομίζων, ἴσῳ μὴ θῶτον ἔλθαι, τοσοῦτον ἀταρακτισσικαῖστικῶν βασιλῶν μάχισθαι, ἴσῳ δὲ σχολαιόστικον, τοσοῦτον πλῆθι σναγίρισθαι βασιλῶν στέατικα, thinking that [by how much] the more rapidly he should advance, [by so much] the more unprepared he should find the king for battle, &c.* I. 5. 9. 'Ἐνιαυτῷ προιβύτικος, a year older.' Ar. Ran. 18.

§ 613. 5. *The dative with χρῶμαι, to use* [to supply one's need with, § 404. 3]. Thus,

Μαντικῶν χρῶμενος, using divination. Mem. I. 1. 2.

'Ἐχῆτο τοῖς ξίνοις, 'employed.' I. 3. 18. *Ταῖς ἰσπίσι ἄριστα χρῆσθαι, 'manage.'* I. 9. 5. *Χιμῶν χρῆσάμενος, 'having met with.'* Dem. 293. 3. *Ταῖς χρωμῖνοις ἰαυτῶν, 'associating with.'* Mem. IV. 8. 11. 'Ἡ Κῦρος πολυμῖα ἰχρηῖτο, which was hostile to Cyrus.' II. 5. 11. *Σφῶδα πιθαρμῖνοις ἰχρηῖτο.* II. 6. 13.

REMARK. *Νομίζω* has sometimes the dative after the analogy of *χρῶμαι*; as, *Θυσίαις διττισίσι νομίζοντες, 'observing.'* Thuc. II. 38. *Εὐσισβίᾳ μὴ οὐδῖνοις ἰνῖμίζον.* Id. III. 82.

(II.) *Temporal and Local Dative.*

§ 614. RULE XX. *The TIME and PLACE AT WHICH are put in the dative; as,*

a. Time.

Τῇ δ' ὕστεραιᾳ [sc. ἡμέρᾳ] ἦκεν ἄγγελος, but the next day there came a messenger. I. 2. 21.

'Ἦντο γὰρ ταύτη τῇ ἡμέρᾳ μαχῖσθαι βασιλῶν. I. 7. 14. *Τῇ ὕστεραιᾳ οὐκ ἰφάνησαν οἱ πολέμιοι, οὐδὲ τῇ τρίτῃ· τῇ δὲ τετάρτῃ, νυκτὸς προσιλθόντες, καταλαμβάνουσι χωρίον ὑπερῖξιν, 'but on the fourth, having passed them in the night (§ 559).'* III. 4. 37. *Δύστανδρος δὲ τῇ ἰσπίσῃ νυκτὶ, ἰσπὶ ἔρθεος*

ἦν, ἰσόμενοι. H. Gr. II. 1. 22. Τρίτη μὲν ἀνέχθη ἐπ' Ἄδων. Ib. I. 4. 21. Τῷ δ' ἰσίωντι ἴται, ἢ ἢ Ὀλυμπιάς, ἢ τὸ στάδιον ἰσίου Κραπίνας. Ib. II. 3. 1. Τῷ δ' ἀντὶ χρόνῳ, and at the same time. H. Gr. I. 2. 18. Τῷ . . . πρώτῳ χρόνῳ. Ib. II. 3. 15. Ὁ δὲ Ἀγησίλαος χρόνῳ ποτὶ ἴσιν, 'at length.' Ib. IV. 1. 34. Ὡς διακρίσῃ χρόνῳ ἀλόχους τι καὶ τίς; ἰσίδουσι. Eur. Troad. 20. Cf. §§ 559, 640.

§ 615. β. Place.

Τὰ τρόπαια τὰ τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς, the victories at Marathon and Salamis and Plataea. Pl. Menex. 245, a.

Τῶν τε Μαραθῶνι μαχησάμενοι καὶ τῶν ἐν Σαλαμῖνι ναυμαχησάντων. Pl. Menex. 241, b. Τῆν σαλαμῖν φηγὸν αὐθῆσαι ποτὶ Δαδῶνι. Soph. Tr. 171. Θύραισι κειμένον. Id. CEd. C. 401. Ζαῖς ἦσαν σῶσιν τάφοις. Ib. 411. Ὅδοις πυκλῶν ἱμαντόν. Id. Ant. 226. Κίμῳνι τῖδῳ Ἀγισθον. Eur. El. 763.

§ 616. REMARKS. 1. To the LOCAL DATIVE may be referred the use of the dative to denote persons among whom, or in whom any thing occurs; as, Δύναμις ἀνδράσιν ἔχειν, 'among men.' Eur. Bacch. 310. Ἀνδράσιν δ' αἰεὶ ἰ μὲν ποτηρὸς αὐθῆν ἔλλο πλὴν καπῆς. Id. Hec. 595. Εὐδοκίμοις τοῖς τότε ἀνδράσιν. Pl. Prot. 343, c. Οἱ περιβύτηροι αὐτοῖς τῶν ἰθαμίων, 'among them.' Thuc. I. 6. Οὐκ ἂν ἱξίβοις ἐμοὶ ἀμαρτίας θύειδς αὐθῆν, 'in me.' Soph. CEd. C. 966. Οἷα καὶ Ὀμήρῳ Διομήδης λίγυ, 'in Homer.' Pl. Rep. 389, e. Ὀδοσίδς γὰρ αὐτῷ [Ὀμήρῳ] λυδορεῖ τὸν Ἀγαμέμνονα. Pl. Leg. 706, d.

2. The use of the LOCAL DATIVE in prose is chiefly confined to those adverbs of place which are properly datives; as, ταύτῃ [sc. χώρῃ], in this region, here (IV. 5. 36), τῇδε, here (VII. 2. 13), ἢ and ἔστω, where (II. 2. 21), ἄλλῃ, elsewhere (II. 6. 4), κύκλῳ, in a circuit, around (I. 5. 4; III. 5. 14), οἴκῳ (= οἴκῳ), at home (I. 1. 10), Ἀθήνῃσι (= Ἀθήναις), at Athens (VII. 7. 57). Compare § 560. 1.

D. THE ACCUSATIVE.

§ 617. The office of the ACCUSATIVE is to express DIRECT TERMINATION or LIMIT (§ 506); and the general rule for its use is the following;

AN ADJUNCT EXPRESSING DIRECT LIMIT IS PUT IN THE ACCUSATIVE.

REMARK. In a general sense, all the OBLIQUE CASES (§ 165) may be said to express limit; but the genitive and dative express it less simply and less directly than the accusative. In some connexions, however, these indirect cases (§§ 165, 506,) are used interchangeably with the accusative. See §§ 510, 588, 621.

§ 618. The ACCUSATIVE, as the case of *direct limit*, is employed,

1. To limit an action, by expressing its *direct object* or its *effect*.

2. To limit a word or expression, by applying it to a *particular part, property, thing, or person*.

3. To express limits of *time, space, and quantity*.

4. To limit a word or expression, by denoting *degree, manner, &c.*

The accusative in these several offices may be denominated, (i.) *The Accusative of the Direct Object and Effect*; (ii.) *The Accusative of Specification*; (iii.) *The Accusative of Extent*; and (iv.) *The Adverbial Accusative*.

NOTES. α. These uses are not only intimately allied, but sometimes blend with each other.

β. For the use of the accusative to denote the *subject of the infinitive*, see the syntax of that mode.

(i.) *Accusative of the Direct Object and Effect.*

§ 619. RULE XXI. The DIRECT OBJECT and the EFFECT of an action are put in the accusative.

Λαβὼν Τισσαφέρνην, *taking Tissaphernes*. I. 1. 2.

Ἐποιεῖτο τὴν συλλογὴν, *he made the levy*. I. 1. 6.

Ἰππῶσσι τιλιουσίαν. I. 1. 2. Διαβάλλου ἐν Κῦρον. Ib. 3. Φιλοῦσα αὐτόν. Ib. 4. Ὁ δὲ Κύρος ὑπολαβὼν τοὺς φύγοιτας, συλλέξας στρατιμα ἰσολόγου Μίλητον. Ib. 7.

NOTE. The distinction between the *direct object* and the *effect* of an action is not always obvious, and it sometimes appears doubtful to which head an adjunct is best referred.

§ 620. REMARKS. 1. The term *action* is employed in this rule to denote *whatever is signified by a verb* (§ 129); and the rule properly applies only to the adjuncts of verbs (§ 575). *Adjectives* and *nouns*, however, sometimes take the accusative after the analogy of kindred verbs; thus,

Σι . . . φύξιμος, *able to escape you*. Soph. Ant. 788 (Cf. Ἦ μὴ φύγω σε; Id. El. 1503). Ἐπιστήμονες δὲ ἦσαν τὰ προσήματα. Cyr. III. 3. 9. Ἐξέρχῃ ἴναι τὰ λευτώματα. Pl. Charm. 158, c. Τὰ τε μισίασμα φροντιστής. Pl. Apol. 18, b (Cf. Τῶν μισιῶων φροντιστής. Symp. 6. 6). Χὰς προσομπίς. Each. Cho. 23. Τῆς θυμοβόρου φρίκα λύσης. Id. Ag. 103. Συνίσταρα . . . παυά. Ib. 1090. See also § 631.

§ 621. 2. Many verbs, which according to the preceding rules govern the *genitive* or the *dative*, are likewise construed with the *accusative* (see §§ 510, 588, 617); as,

Ἦφιλιῦν μὲν τοὺς φίλους, . . . βλέπουσιν δὲ τοὺς ἐχθρούς. Pl. Rep. 394, b (Cf. § 590). Προίχουσαι εἰ ἰσάεις ἡμᾶς. III. 2. 19 (Cf. § 520). Ἄπῃ κατῆρχε λόγον. Pl. Euthyd. 283, b (Cf. § 521). Δύναμαι εἶπε σε αἰσθῆσθαι. II. 5. 4 (Cf. § 557). Μισαδοῖσιν αὐτοῖς πυρούς. IV. 5. 5 (Cf. Ib. 6, and § 546). Δάγῃ τε ἐκίλιαν ἀντοῖς. VII. 5. 9 (Cf. § 589).

§ 622. 3. ATTRACTION. A word which is properly construed otherwise, sometimes becomes the direct object of a verb by *attraction* (§ 492), especially in the poets. This sometimes results in *hypallage*, or an interchange of construction (*ὑπαλλαγὴ*, *exchange*). Thus,

Εἰ δὲ μ' ἄδ' ἐν λόγοις ἔβηχες [= μὲν λόγους ἢ λόγον], *if you had always begun your addresses to me thus*. Soph. El. 556. Διευπτόν γόους . . . κατάρξω, *I will begin lamentations for my master*. Eur. Andr. 1199. Cf. §§ 626, 9; 630; 633.

4. A verb, of which the proper object or effect is a distinct sentence, often takes the subject of that sentence in the accusative, by attraction; as,

Ἦιδυ αὐτὸν, ὅτι μίσην ἔχει, *he knew [him] that he occupied the centre*. I. 8. 21. Τὴν γὰρ ὑπερβολὴν τῶν ἐρίων ἰδιδοίσιμα, μὴ προσημασθηθῆναι. III. 5. 18. Ἦλιγχοι σὴν κύκλῃ πᾶσαν χῶραν, εἰς ἰκάνση ἴην. Ib. 14. Οἴων ἴφρασι, ἴσθαι ἢ κατοικουμένης. IV. 5. 29. Ὡς ἐρεῖ σὸν Καλλιμάχον, ἢ ἰοῖα. IV. 7. 11.

§ 623. 5. PERIPHHRASIS (§ 487). The place of a verb is often supplied by an *accusative of the kindred noun* joined with such verbs as *ποιέω* (or more frequently *ποιέομαι*), *ἄγω*, *ἔχω*, *τίθημι*, &c.; thus,

Κύρος ἔξιπαισιν καὶ ἐριθμὸν τῶν Ἑλλήνων ἰποίησιν [= ἔξιπαισιν καὶ ἐριθμοῖς τοὺς Ἑλληνας], *Cyrus made a review and numbering of* [= reviewed and numbered] *the Greeks*, I. 2. 9. Ἐξιπαισιν ποιῆται. Ib. 14. Τὴν πορείαν ἰποιῖται. I. 7. 20.

6. Such periphrases sometimes take an accusative by virtue of the implied verb; as,

Σπύθη μὲν καὶ ἀνδράποδα ἀρπαγῆν ποιησάμενος [= ἀρπάσας]. Thus

VIII. 62. Τὴν χάραν καταδρομαῖς λίαν ἰσοῖτο [= ἰσηλάτι]. Ib. 41. Ἄ χρεῖν ἢ μετρίως . . . σπουδὴν ἔχουσ [= σπουδίην]. Eur. Herc. 709. Τὰ δ' ἐν μέσῳ ἢ λῆσιν ἔχουσ. Soph. Œd. C. 583. Τί' αἰ τάνυ δδ' ἀκρίστον αἰμαγῶν . . . Ἀγαμίμνονα [= τί δδ' ἀκρίστον αἰμῶζυς Ἀγαμίμνονα]. Id. El. 122. In like manner, Τοῦτο κἄμ' ἔχου πῶδες [= τοῦτο καὶ ἰγὼ ποδῶ]. Eur. Ion, 572.

§ 624. 7. ELLIPSIS (§ 476). The verb which governs the accusative is sometimes omitted; particularly,

α. IN EMPHATIC ADDRESS; as, Οὔτος, ὃ εἶ τοι [sc. λίγω or καλῶ], You there, ho! you I mean. Ar. Av. 274 (§ 519, b). Σὺ δὲ, σὶ ἐνὶ κούρῳ ἐς πῖδον κέρα, φῆς, ἢ καταρῶ μὴ διδρακίνας τάδι; Soph. Ant. 441.

β. IN ENTREATY; as, Μὴ, πρὸς σὶ θεῶν [sc. ἰκετεύω], εἴ τις μὲ προδοῦναι, I beseech you by the gods, do not forsake me. Eur. Alc. 275. (Observe the arrangement, which is frequent in earnest entreaty; and compare, in Latin, *Per omnes te deos oro*. Horace, Ode I. 8. 1. *Per te ego deos oro*. Terence, *Andria*, III. 3. 6.)

γ. IN PROHIBITION; as, Μὴ τριβὰς ἔτι [sc. ποιῆτι], No more delays! Soph. Ant. 577. Μὴ μοι μυρίους, μηδὲ διςμυρίους ξένους [sc. λίγι], Don't talk to me of your ten thousand or twenty thousand mercenaries. Dem. 45. 11. Μὴ μοι πρόβατον. Ar. Ach. 345.

§ 625. δ. IN SWEARING; as, Οὐδ', εἰδὸν Ὀλυμπου [sc. ἔμνημι. Cf. § 627], No, by this Olympus! Soph. Ant. 758. Οὐ τὰν Διὸς ἀσπραῶν. Id. El. 1063.

By this ellipsis may be explained the use of the accusative with the particles *εἴ*, *καί*, and *μή* (of which the two first are affirmative, and the last, unless preceded by *καί*, negative), according to the following

SPECIAL RULE. ADVERBS OF SWEARING are followed by the accusative; as, Νῆ Δία, Yes, by Jupiter! L. 7. 9. Ναὶ τὸ Σιῶ. VI. 6. 34. Ἄλλὰ, μὲ τοὺς θεοὺς, οὐκ ἔγωγὶ αὐτοὺς διώξω, but, by the gods, I will not pursue them. I. 4. 8. Ναὶ μὲ Δία, Yes, indeed! V. 8. 6.

§ 626. 8. The accusative required by a transitive verb (§ 131) is sometimes omitted; as,

Ὅστις ἢ πρὸς ἴδω βούλοιο διατίλλω [sc. ἐνὶ θεῶν]. I. 5. 7. Cf. IV. 5. 11. Δόκιος ἦλασι [sc. τὸν ἴππον]. I. 10. 15. Compare Παριλαύοντες, Cyr. VIII. 3. 28, with Ἐλαύοντες τὸν ἴππον, Ib. 29; and Παριλαύων τὸν ἴππον, with Προσιλαύων αὐτοῖς, Cyr. V. 3. 55.

9. An elliptical or unusual construction of a verb and accusative is sometimes employed, especially by the poets, for energy of expression; as,

Ἐπιεῖς [= κείρων ἰσοῖς] πολύκιρον φέρον. Soph. Aj. 55. Αἶμ' ἴδισα [= αἶμα ἐνὶ γῆν διῶν ἔχια, or αἶματι ἐνὶ γῆν ἴδισα]. Ib. 376. Τίγγυ δακρύων ἄχταν. Id. Trach. 849. Τρώσῃς φέρον. Eur. Suppl. 1205. Cf. §§ 622, 630, 633.

a. *Accusative of the Direct Object.*

§ 627. I. This accusative is often translated into English with a *preposition*; thus,

"Ὀμῶμι θεῶν καὶ θεῶν, I swear by gods and goddesses. VI. 6. 17. Οὐδὲν μὲν γὰρ αὐτοῖς ἐπισημήσασι, for these have been guilty of perjury against them. III. 1. 22. 'Ἡμᾶς . . . εὖ ποιῶν, doing well to us, i. e. treating us well. II. 3. 23. 'Ὁ δὲ σίγλος δύναται ἰπτὰ ἰβελούς, the siglus is equivalent to seven oboli. I. 5. 6. Οὐδὲν ἄλλο δυναμῆν. II. 2. 13. Μάχης θάρσυντα, you have no fear of battles. III. 2. 20. Φυλακτόμενοι . . . ἡμᾶς, guarding against us. II. 5. 3. 'Ἀποδιδρακίτες πατέρας, having run away from their fathers. VI. 4. 8. 'Ὁ κολοῖς μ' εἴχεται, the jackdaw has departed from me, i. e. has left me. Ar. Av. 86. 'Ἡσχύνθημι καὶ θεῶν καὶ ἀνθρώπων προδοῦναι αὐτόν, we were ashamed before both gods and men to desert him. II. 3. 22. Δισχύνεται εἰς πρῶγμα, he is ashamed of the act. Eur. Ion, 367. Τὸν γὰρ ἱερωῖς θεῶν θάπτεοντας οὐ χαίρουσι, for the gods do not rejoice in the death of the pious. Id. Hipp. 1340. Αἱ εἰ . . . χερύουσι, εἰς τιμίαν Ἰακχοῦ, 'dance in honor of.' Soph. Ant. 1153. 'Ἐλίσειτ' . . . Ἄρτιμον. Eur. Iph. A. 1480.

§ 628. II. To this head may be referred the use of the accusative with VERBS OF MOTION, to denote the *place* or *person to which* (§§ 506, 617); as,

'Ἀφίξειται τόσῳ ἰλιῶν, will come to a woody spot. Ven. 10. 6. "Ἄστυ Καλμῶνι μολών. Soph. CEd. T. 35. "Ἡλθον πατρὸς ἀρχαῖον τάφον. Id. El. 893. Πύργους γῆς Ἰπλιού' Ἰωλίας. Eur. Med. 7. Ἀφίκετο χθόνα. Ib. 12. Τῆρι ναυστολῆς χθόνα. Ib. 682. "Ἡβης τίλες μελόνας. Ib. 920. Χερῆς τίς εἰ Θησευῶν χθόνα πύργου; Id. Alc. 479.

NOTES. a. This use of the accusative is chiefly poetic.

β. The poets sometimes even join an accusative of the place with verbs of *standing* and *sitting*; as, Στῆθ' αἰ μὲν ὁμῶν τόδ' ἀμαζήρη τείβον, αἰ δ' ἐθῶν ἄλλον αἶμον. Eur. Or. 1251. Θάσσαντ' ἄκραν. Ib. 871. Τείσσαντα καθίζον Φοῖβος. Ib. 956.

§ 629. III. CAUSATIVES (§ 132) govern the accusative, together with the case of the included verb; as,

Μὴ μ' ἀναμνήσης κακῶν, do not remind me of [cause me to remember] my woes. Eur. Alc. 1045 (§ 557, γ). Ἀναμνήσω γὰρ ὁμᾶς καὶ τοὺς . . . ἀπύθους. III. 2. 11 (§ 621). "Ἐαστες ὁμῶν ὑπομιμνησπίτω τοὺς μὲν ἑαυτοῦ, ἀπτε ἰγὼ ὁμᾶς. Cyr. VI. 4. 20. Βούλει εἰ γινώσκω πρῶτον ἄκρατον μῖθον; Eur. Cycl. 149. Τὸν παῖδα . . . γινώσκεις αἰματος. Pl. Rep. 537, α (§ 555). Πιλλὰ καὶ ἠδία καὶ παντοπατὰ ἐβόχουν ὁμᾶς. Pl. Gorg. 522, α. For other examples, see § 529.

REMARK. The verbs *δει* and *χρη* are sometimes construed as *causatives*; thus, Σὶ δὲ Προμηθεῖος, you have need of [it needs you of] a Prometheus. Æsch. Prom. 86 (§ 529). Πίνου πολλοῦ με δει. Eur. Hipp. 23. Τί γὰρ μ' ἴδει παῖδον; Eur. Suppl. 789 (Cf. Σοί εἰ γὰρ παῖδον τί δει. Id. Med. 565, and § 590). Τί χρη φίλων; Id. Or. 667 (but Porson reads Τί δὲ φίλων, denying that this use of *χρη* is Attic).

b. *Accusative of the Effect.*

§ 630 The EFFECT of a verb includes whatever the agent does or makes. Hence any verb may take an accusative expressing or defining its action. The accusative thus employed is either, α. a noun kindred, in its origin or signification, to the verb, or β. a neuter adjective used substantively (§ 432), or γ. a noun simply defining or characterizing the action.

α. KINDRED NOUN.

Οἱ δὲ Θραῖκες ἐπέε εὐτύχησαν τοῦτο τὸ εὐτύχημα, and when the Thracians had gained this success. VI. 3. 6.

Ὡς ἀκινδύνον βίον ζῶμεν, how secure a life we live. Eur. Med. 248.

Στρατηγήσονται ἐμὶ ταύτην τὴν στρατηγίαν. I. 3. 15. Γαμῶν γάμον τόδι. Eur. Med. 587. Ἄρας ευράνιος ἀνοσίους ἀρμίνη. Ib. 607. Τί προσγλαῦτι ἐν πανύσσαν γίλαν; Ib. 1041. Πολλὴν φλουαρίαν φλουαῖντα. Pl. Apol. 19, c. Ἐπιμιλοῦνται πᾶσαν ἰσμήλιαν. Pl. Prot. 325, c. Βασιλίαν πασῶν δικαιοτάτην βασιλιόμηναι. Pl. Leg. 680, e. Φυγίτω ἀιφυγίαν. Ib. 877, c. Τὸν ἱερὸν καλούμενον πόλιμον ἰσφάτισσαν. Thuc. I. 112. Ἦξαν δρόμημα δαινόν. Eur. Phoen. 1379. Πλῆθημα κούφον ἐκ πῶς ἀφήλατο. Æsch. Pers. 305. Λιύσσων φοιῶν δίεγμα δράκοντος. Ib. 79. Τήνδ' ἐπροσθακῶν ἴδαν. Soph. Œd. C. 1166. Περσῶν δ' ἡμῖν τοὺς πρῶτους σταθμούς. II. 2. 12. Ἐλθοι ἐν ἰδί. III. 1. 6. Ἐφ' ἠγήσεισθαι . . ἰδί. IV. 1. 24. Ὡς χῶντο ἐν κερφαίαν. VI. 1. 7.

§ 631. REMARKS. 1. In like manner, an adjective sometimes takes an accusative of the kindred noun (§ 620); as, Μᾶτι τι σοφὸς ἂν ἐν ἰκίῳ σοφίαν, μήτι ἀμαθὴς ἐν ἀμαθίαν, being neither wise with their wisdom, nor foolish with their folly. Pl. Apol. 22, e. Κακοὺς πᾶσαν κακίαν. Pl. Rep. 490, d. Δούλος τὰς μεγίστας θωπείας καὶ δουλείας. Ib. 579, d.

2. It will be observed, that usually an adjective is joined with the accusative of the kindred noun, and the whole phrase is an emphatic substitution for an adverb. Thus, Ὡς ἀκινδύνον βίον ζῶμεν = Ὡς ἀκινδύνως ζῶμεν (See § 486). This adjective not unfrequently occurs with an ellipsis of the noun; as, Τὸ Περσῶν ἀρχαῖο [sc. ἔρχημα]. VI. 1. 15. Hence appears to have arisen the construction in § 632.

§ 632. β. NEUTER ADJECTIVE.

Τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει, [he has done such things, and says such things] such has been his conduct, and such is his language. I. 6. 9.

Δίγμω οὐκ ἀχάρισσα. II. 1. 13. Ταῦτα χαίρεινται. Ib. 10. Τὰ Δόκταια ἴθυσαι. I. 2. 10. Μηδὲν ψιθίσθαι. I. 9. 7. Μίγμω φρονήσας. III. 1. 27. Ἀνίκαμί τι πολιμικόν. VII. 3. 33. Χρήσασθαι τι τῇ στρατιᾷ, to make some use of the army. Cyr. VIII. 1. 14. Οὐκ ἴδαν ἔ τι ἂν

τις χρέσαιο κινῆσι. III. 1. 40. Τί αὐτῷ χρέσις; *what would you do with him?* Cyt. I. 4. 13. Τί σεμνὸν καὶ περιφροντικὸς βλίσις; *why do you look grave and thoughtful?* Eur. Alc. 773. Καλὸν βλίσιω. Id. Cycl. 553. Κλίσιτον βλίσιω. Ar. Vesp. 900.

REMARKS. 1. This construction (upon which see § 631. 2) is closely allied with the *adverbial use* of the neuter adjective (§ 643), and is, perhaps, its origin.

2. The *accusative of the neuter adjective* is very extensive in its use, and often occurs where a *substantive* would have been constructed differently; thus, Τάδε μίνοι κλειονικῶν οὐκ ἤρχοντο, ἐν μὲν τῷ θίρι τοῦ ἡλίου, ἐν δὲ τῷ χιμῶνι τοῦ ψύχους. Ages. 5. 3. XP. Ὀσφραίνι τι; ΔΙΚ. Τοῦ ψύχους. Ar. Plut. 896.

3. The *accusative of the neuter pronoun* sometimes denotes that *on account of which* any thing is done; thus, Ταῦτ' ἐγὼ ἱερίδον, *therefore* [on account of these things] *I made haste.* IV. 1. 21. Τί τὰ σπυρὰ κατασβλίσιω, 'why.' VI. 3. 25. 'Α δ' ἤλθον, *but what I came for.* Soph. Œd. C. 1291. Τοῦτ' ἀφικίμην. Id. Œd. T. 1005. 'Αλλ' αὐτὰ αὐτὰ καὶ νῦν ἦσαν. Pl. Prot. 310, e. Νεώτατος δ' ἦν Πριαιμίδων· ἵ καὶ με γῆς ἀπεξίσιμψον. Eur. Hec. 13. 'Ἐπίνο δὲ ἀθρομῶ, ὅτι μοι δοκῶ. Mem. IV. 3. 15.

So with *χεῖμα*, *thing*, expressed, Τί χεῖμα κίσις; *why do you lie there?* Eur. Heracl. 633. See Ib. 646, 709; Id. Alc. 512; &c.

§ 633. γ. DEFINITIVE NOUN.

Φόβον βλέπων, *looking terror.* Æsch. Sept. 498.

'Ἡ βουλὴ . . . ἴβλιψι γὰρ το, *the senate looked mustard.* Ar. Eq. 629. Βλίσιων ὑπίσιριμα. Ar. Eccl. 292. 'Ἀρη διδοκίτων. Æsch. Sept. 53. 'Αναβλίσιωτα φουσιαν φλίγα. Eur. Ion, 1263. 'Ἀλφίσιδὸν στίσιω. Ar. Av. 1121. 'Αιδὸν τὸν Σιτάλκων. VI. 1. 6. 'Ἐλπίσις λίγιω. I. 2. 12. 'Ολόμπια νικησιότι, *having conquered in the Olympic games.* Thuc. I. 126. Νικησιότι ναυμαχίσις. Id. VII. 66. Νικησιότι αὐτὸν παγκράσιον. Symp. I. 2. 'Ἡγωνίσιωσι δὲ παιδὶς μὲν στάδιον, . . . πάλην δὲ καὶ πυγμαχίαν καὶ παγκράσιον ἴσιωσι. IV. 8. 27. Πολλὰς μάχισις ἤσσηται. Isocr. 71, c. Χρησιότιωτα πασι Διουσίσιω. Dem. 535. 13.

c. Double Accusative.

§ 634. The same verb often governs TWO ACCUSATIVES, which may be,

I. The DIRECT OBJECT and the EFFECT, *in apposition* with each other (§§ 435, 498); as with verbs of *making, appointing, choosing, esteeming, naming, &c.* Thus,

Βασιλία σε ἐποίησαν, *they made you king.* VII. 7. 22.

Στρατηγὸν δὲ αὐτὸν ἀπέδειξε, *and he had appointed him general.* I. 1. 2.

Πατέρα ἐμὲ ἐκαλεῖτε, *you called me father.* VII. 6. 38.

"Ὅστις δ' ἂν ἰαντὸν ἴληται στρατηγόν. V. 7. 28. Ὅθι οἱ Σύροι θεοὶ ἐπέμιζον. I. 4. 9. "Ὅν ἀνόμαζι Διομήδην πατήρ. Eur. Suppl. 1218. "Ὅνομα τί σε καλεῖν ἡμᾶς χρεῖον; Id. Ion, 259. Θιμισσαυλῆς Κλιόφαντος σὸν υἱὸν ἰσπία μὴν ἰδιδάξαστο ἀγαθόν. Pl. Meno, 93, d. Ὅθι ἡγεμόνας πόλιων ἰπαιδύσσαρσι. Pl. Rep. 546, b.

REMARK. The infinitive εἶναι is often used with these verbs; as, Νομίζω γὰρ ὑμᾶς ἰμοὶ εἶναι καὶ πατερίδα καὶ φίλους. I. 3. 6. Σοφιστὴν δὴ τοὶ ἰουμάζουσι. . . τὸν ἄνδρα εἶναι. Pl. Prot. 811, e.

§ 635. II. The DIRECT OBJECT and the EFFECT, *not in apposition*; as with verbs of *doing, saying, dividing, &c.*

Ἐῖ τίς τι ἀγαθὸν ἢ κακὸν ποιήσεις αὐτόν, *if any one had done him any good or evil.* I. 9. 11.

Κῦρος τὸ στρατεύμα κατένειμε δώδεκα μέρη, *Cyrus divided the army into twelve parts.* Cyr. VII. 5. 13.

Τὰ μάλιστα κατὰ ἔργαζόμενοι τὰς πόλεις. Pl. Rep. 495, b. 'Ἡδικήσαμεν τοῦτον οὐδὲν. VII. 6. 22. 'Ἡλίκα ταῦτ' ὠφίλῃσαι ἄπαντας. Dem. 255. 7. 'Ἡμᾶς . . . πρῶτος ἄσπετον ἔχει πειράνας. Soph. Aj. 21. 'Ἀποτίσασθαι δίκην ἰχθυοῦς. Eur. Heracl. 852. 'Ταῦτα καὶ κατ' ὄψεις' αὐτόν. Id. Bacch. 616. "Ὅταν ἐν ταῖς τραγηδίαις ἀλλήλους τὰ ἴσχυα λίγωσι, 'say the worst things to each other.' Mem. II. 2. 9. Πολλὰ πρὸς πολλοῦς μὴ δὲ ἐξείπας. Soph. El. 520. 'Ἐπὶ κίνησι τε ταῦτα δυστομῶν. Id. CEd. C. 985. Τὰ εἰμὶν ἴση κόλαζ' ἰκίους. Id. Aj. 1107. 'Ἔση κλύων, εἰ οὖν εὐ τὰδ' ἀπιμάζεις πόλι. Id. CEd. T. 339. 'Ἐψευδάμην οὐδὲν σε. Id. CEd. C. 1145. Τί . . . γράψῃσιν ἂν σε μουσοποιεῖ ἐν τάφῳ; Eur. Troad. 1188. 'Τοσοῦτοι ἰχθῶς ἰχθυοῦσιν σ' ἰγῶ. Soph. El. 1094. "Ὀρεκόμενοι πάντας τοὺς στρατιώτας τοὺς μεγίστους θεούς. Thuc. VIII. 75. Μιλτιάδης μὲν ἐγράψατο τὴν γραφὴν ταύτην. Pl. Apol. 19, a. Γαμῶ με δυστυχίῳτιον γάμον. Eur. Troad. 357. Κτύπησις κῆρα μίλιον πλαγάν. Id. Or. 1467. 'Ἄλλ' ἀγνὸν θεοὺν σὸν κῆρα κατόμοσα. Id. Hel. 835. 'Ἀναδῆσαι βούλομαι ὑμῶν γιγνῆσθαι. Ar. Plut. 764. Μιλτιάδης δ' ἐπὶ ἐν Μαρμαρίνῳ μάχῃν τοὺς βαρβάρους νικῆσας. Æschin. 79. 36.

§ 636. III. TWO OBJECTS differently related, but which are both regarded as DIRECT; as with verbs of *asking and requiring, of clothing and un-clothing, of concealing and depriving, of persuading and teaching, &c.* Thus,

Κῦρον αἰτεῖν πλοῖα, *to ask vessels of Cyrus, or to ask Cyrus for vessels.* I. 3. 14.

Μήτοι με κρύψῃς τοῦτο, *do not hide this from me.* Æsch. Prom. 625.

Ἡμᾶς δὲ ἀποστρεφεῖ τὸν μισθόν, *but us he robs of our pay.*
VII. 6. 9.

Σὲ διδάσκειν τὴν στρατηγίαν, *to teach you the military art.*
Mem. III. 1. 5.

Πρὸς τί με ταῦτα ἐρωτᾷς; Mem. III. 7. 2. Ὡς τί με ἰσορροεῖς τάδε; Eur. Phoen. 621. Ἀνέριθ' ἡμᾶς τοῖς τ' ἐν Ἰλίῳ πόνους, . . . ἀνηρώτα τ' ἐμὴ γυναῖκα, παιδᾶς τε. Eur. Iph. T. 661. Τσαυτά σ', ὦ Ζεῦ, προστρέσω. Soph. Aj. 831. Τμᾶς δὲ ὁ βασιλεὺς τὰ ἔλλα ἀπαιτεῖ. II. 5. 38. Οὐδὲν σε προσαιτουόντες. VII. 3. 31. Ἐὰν πρέττει αὐτὸν τὰ χρέμασα, 'demand,' 'exact.' VII. 6. 17. Οὐδένα γούν τῆς συνουσίας ἀργήσου πρέττει (§ 551, a). Mem. I. 6. 11. Τὰ μὲν οὖν εἰς τροφὴν δίνοντα . . . ἐξιτάζει τὸς ὄφ' ἑμῶν. Cyr. VI. 2. 35. Οἱ Λακεδ. . . εἶλον τοὺς καταπλήοντας ἐξίλιγον. Æschin. 69. 29. Ταῦτα προὐκαλιέτο τοὺς συνόντας. Cyr. I. 4. 4. Τοῦτο μὲν δὲ μὴ ἀνάγκαζέ με. Pl. Rep. 473, a. Τὸν μὲν ἱαντοῦ [sc. χιτῶνα] ἐκίονον ἡμφίσει. Cyr. I. 3. 17. Τὸν δῆμον ἑμῶν χλαῖναν ἡματισχον. Ar. Lys. 1156. Ἐπδύων ἡμὶ χρηστηρίαν ἐνθάδε. Æsch. Ag. 1269. Οὐδὲν ἔτι ἄν σε ἀποκρούψαιτο. Eccl. 15. 11. Ἀφαιρεῖσθαι τοὺς ἐνοικουήσας Ἑλλάδας τὴν γῆν. I. 3. 4 (Cf. § 608). Βίβη γυναῖκα πῆδῃ σ' ἐξαίρησαι. Eur. Alc. 69. Ὅς με . . . φιλὸν ἔμμ' ἀποσπάσας. Soph. CEd. C. 866. Τὴν μὲν γὰρ θῖον τοὺς σσιφάνους εἰσευλόηκασι. Dem. 616. 19. Ζὰ ταῦτα μὴ πείθων. Soph. CEd. C. 797. Σὺ τε γὰρ με εὐθῆς τοῦτο . . . ἰσαίδιους. Cyr. I. 6. 20. Οὐκ ἰάσει τοῦτέ γ' ἡ δίκη σε. Soph. Ant. 538. Ὅς σε πάλῃσι τὸ δρῶν. Id. Phil. 1241. Γυναῖκ' ἄρισται λήμωσ' Ἀχροντίαν πορεύσας. Eur. Alc. 442. Πῶ μ' ὤπειξάγεις πίδα; Eur. Hec. 812 (Cf. Ὁ κολοῖός μ' εἴχεται, § 627). See also § 629.

(II.) *Accusative of Specification.*

§ 637. RULE XXII. An adjunct applying a word or expression to a PARTICULAR PART, PROPERTY, THING, OR PERSON, is put in the accusative; as,

Τὸ χεῖρ ε δεδεμένον, [bound as to the hands] *with his hands bound.* VI. 1. 8.

Ποταμός, Κύδνος ὄνομα, εὔρος δύο πλεθρων, *a river, Cyd-nus by name, two plethra in breadth.* I. 2. 23.

Πάντα κράτιστος, *best in every thing.* I. 9. 2 (Cf. § 532, β).

Ἀσπομηδίντις τὰς κεφαλᾶς, *beheaded.* II. 6. 1 and 29. Τὰ ἄτα τετρασημίον. III. 1. 31. Τὸ μὲν εὔρος πλεθραῖαι. I. 7. 15. Θυμώματις τὸ κάλλος καὶ τὸ μέγεθος. II. 3. 15. Πληθὸς ὡς διαχίλιαι. IV. 2. 2. Παιδᾶς . . . οὐ πολλοὺ δίνοντας ἴσους τὸ μῆκος καὶ τὸ πλάτος ἴπαι, ποικίλους δὲ τὰ νῦνα, καὶ τὰ ἱμπεροσθεν πάντα ἰσισγμίους ἀνδρίμων. V. 4. 32. Δυνὸς ἡμὶ ταύτην τὴν τιχνην. Cyr. VIII. 4. 18. Πόλιον τὴν οὐδὲν αἰτίαν VII. 1. 25 (Cf. § 575, R.). Ὅσα δὲ μοι χρέσμαι ἴσται. II. 5. 23.

NOTE. This use of the accusative is often termed *synecdoche*, from its analogy to the figure bearing that name (§ 490).

§ 638. REMARKS. 1. An accusative of specification sometimes introduces a sentence ; as,

Τοὺς μὲντοι Ἕλληνας, τοὺς ἐν τῇ Ἀσίᾳ εἰκούντας, εὐδὲν ἠω σαφῆς λῆγισαι, ἢ ἴκονται, 'but as to the Greeks.' Cyr. II. 1. 5. Τὸ μὲν οὖν εὐνταγμα τῆς τότε πολιτείας καὶ τὸν χρέον, ἴσον αὐτῇ χρωμένοι διτιλίσσασιν, ἔξαρκούτας διδῆλωται. Isocr. 264, c. Τὸν δὲ πόρον τὸν κατὰ τὸν πόλεμον, μὴ γίνηται τι πολῆς. Thuc. II. 62. Τὸν δὲ Μάριον, . . . ἅπαν ἰσασίμησαι αὐτῷ. Dem. 1253. 6. Τοὺς δὲ ποιοῦτους εὐνοφαντοῦντας, καὶ χρεὶ περιθύντας ἀδείας παρὰ τούτων τυχεῖν. Id. 1342. 24. Τοὺς ἀγροτόμους τούτους, . . . ἐπίδη φείδωσαν. Pl. Leg. 761, e.

NOTE. This construction may usually be referred to *anacoluthon* (§ 492), or *ellipsis* (§ 483).

§ 639. 2. The accusative is sometimes used in *exclamations*, to specify the object of emotion (Cf. §§ 512. 2; 551, ε, ζ); as,

Ἰὸ, ἰὸ λυγίας μέρον ἀηδόνος, oh, oh for the fate of the melodious nightingale. Æsch. Ag. 1146. Διὸν γι τὸν κήρυκα τὸν παρὰ τοὺς βροτοὺς εἰχόμενον, ἢ μηδίσωσι νοστήει πάλιν. Ar. Av. 1269.

NOTE. This construction, which is unfrequent, should perhaps be referred to *ellipsis* (§ 483).

(III.) *Accusative of Extent.*

§ 640. RULE XXIII. EXTENT OF TIME AND SPACE is put in the accusative ; as,

a. Time.

*Ἐμείνεν ἡμέρας ἐπτὰ, *he remained seven days.* I. 2. 6.

Ἐδέχετο πολὺν χρόνον. I. 3. 2. Ζῶν αἰκισθὲς ἰουανόν. II. 6. 29. Ἐπλεον ἡμέραν καὶ νύκτα. VI. 1. 14. Περιούμηναι εὐ λοιπὸν τῆς ἡμέρας. III. 4. 6. Τοὺς μὲν γὰρ πόντας τοὺς χαλιπποὺς τὰς μὲν ἡμέρας διδίδωσι, τὰς δὲ νύκτας ἀφίπει· τούτων δὲ, ἢ σωφροῦνται, τὴν νύκτα μὲν δίδωσι, τὴν δὲ ἡμέραν ἀφίπει. V. 8. 24. Οἱ τριάκοντα ἴση γεγονόσι, 'thirty years old.' II. 3. 12. Τὴν θυμαίρα τοῦ κομάρχου ἰδέσθην ἡμέραν γιγαμημένην. IV. 5. 24. Τρίτην ἡμέραν ἀνοῦ ἦσαντος. Thuc. VIII. 23. Δίκατον αἰχμάλωτος ἴσας. Eur. Rhes. 444. Ὅς εἰδῆται ταῦτα τρία ἴση, 'these three years.' Lys. 109. 12.

§ 641. β. Space.

*Ἐξελαύνει διὰ Φρυγίας σταθμὸν ἓνα, παρασάγγας ὀκτώ, *he advances through Phrygia one day's-march, eight parasangs.* I. 2. 6.

*Ἀπίχουσα τοῦ ποταμοῦ σταδίους πεντηκαίδεκα. II. 4. 13. Μυρίας ἑπτὰ κατὰ γῆς ὀργυίας γινέσθαι. VII. 1. 30. Τὸ βέλος αὐτῶν καὶ διαπλάσιον [sc. διάστημα] φείσθαι τὴν Περσικῶν σφινδωνῶν. III. 3. 16. Ὅσας δὲ προδῶν
28*

Ξίαν οἱ Ἕλλησι, τοσοῦτον πάλιν ἰσχυροῦν μαχησίους ἴδω. III. 3. 10.
Ἄπιδθῶν τοσοῦτον. IV. 6. 13.

NOTE. In the simple designation of *time* and *place*, the GENITIVE commonly expresses the time and place *in which* (§ 559); the DATIVE, *at which* (§ 614); and the ACCUSATIVE, *through which*. To a certain extent, however, the offices of the several cases blend with each other.

(IV.) *Adverbial Accusative.*

§ 642. RULE XXIV. The accusative is often used ADVERBIALLY, to express *degree, manner, order, &c.*; as,

Τόνδα τὸν τρόπον, *in this way, or thus.* I. 1. 9.

Τὸν αὐτὸν τρόπον. VI. 5. 6 (Cf. Τῷ αὐτῷ τρόπῳ. IV. 2. 13, and § 609).
Τίλος, δι ἴσσι, and finally [at the end] he said. II. 3. 26. Ἄρχῃν μὴ πλουτῆσαι, 'in the first place,' 'at all' VII. 7. 23. Ὁ ἔχλος ἀπὸ μὴν δάβαναι. IV. 3. 26. Τούτου χέρι, *on account of this.* Mem. I. 2. 54. Κυνὸς δίκην, *like a dog.* Æsch. Ag. 3. Καίρῳ δ' ἰθήκεις, 'opportunistically.' Soph. Aj. 34. Ἄωρίαν ἤκουσι. Ar. Ach. 23. Συντάσσεται τὴν τασχίστην [sc. δόν]. I. 3. 14 (Cf. I. 2. 20). Οὐνοῦν, ἴση, καὶ περι πωλλέμου συμβουλίῳ τὴν γὰρ πρῶτην ἰσχυρόμεν, 'for the present.' Mem. III. 6. 10.

§ 643. REMARKS. 1. This rule applies especially to the *neuter accusative* of *adjectives*, both singular and plural; thus,

Τὰ ἄρχαιον, *formerly.* I. 1. 6. Τὰ μὲν . . . τὰ δὲ, *partly . . . , partly.* IV. 1. 14, V. 6. 24. Μικρὸν ἐξίφυγε τὸ μὴ καταστραφῆναι. I. 3. 2. Τυχόν, *perhaps.* VI. 1. 20. Τὸ λοιπὸν, *henceforth.* II. 2. 5. Ἐἴ τις μίγα ἦν τὸ σῶμα φύσει ἢ τροφῇ ἢ ἀμφοτέρω. Pl. Gorg. 524, b. Τοσοῦτον γὰρ πλάθω περιῆν βασιλεύς. I. 8. 13. Θυμοειδίστεραι δὲ πολύ. IV. 5. 36 (Cf. § 612). See especially § 266.

§ 644. 2. A strict analysis would refer the adverbial accusative, in part to the accusative of *effect* (§ 632), in part to that of *specification* (§ 637), and in part to that of *extent* (§ 618. 3).

F. THE VOCATIVE.

§ 645. RULE XXV. The COMPELLATIVE of a sentence is put in the vocative (§§ 431, 507); as,

Κλέαρχε καὶ Πρόξενε, . . . οὐκ ἴσσι ὅ τι ποιεῖτε, *Clearchus and Proxenus, you know not what you do.* I. 5. 16.

᾽Ω θαυμασιώτατε ἄνθρωπε, *O most wonderful man.* III. 1. 27.

§ 646. REMARKS. 1. For the *sign of address*, which in Greek, as in other languages, is commonly ω^3 , see § 449.

2. The term of respectful address to a company of men is $\alpha\tilde{\nu}\delta\rho\epsilon\varsigma$, with which may be likewise connected a more specific appellation; thus,

$\text{Ὁρᾶσι μὲν, ὦ ἄνδρες, you see, gentlemen. III. 2. 4. } \text{Ἄνδρες στρατιῶται, μὴ θαυμάζετε, fellow-soldiers, do not wonder. I. 3. 3. } \text{Ἄνδρες, ἰάν μοι πιεσθῆτε. I. 4. 14. } \text{Ὡ ἄνδρες Ἑλλᾶνες. II. 3. 18. } \text{Ὡ ἄνδρες στρατηγοὶ καὶ λοχαγοί. III. 1. 34.}$

CHAPTER II.

SYNTAX OF THE ADJECTIVE.

I. AGREEMENT OF THE ADJECTIVE.

§ 647. RULE XXVI. AN ADJECTIVE agrees with its *subject* (§ 445) in *gender*, *number*, and *case*.

The word *adjective* is here used in its largest sense (§§ 136-139). Thus,

$\text{Παράδεισος μέγας ἄγριων θηρίων πλήρης, a large park full of wild beasts. I. 2. 7.}$

$\text{τὰ παῖδι ἀμφοτέρω, both the children. I. 1. 1. } \text{Αἱ Ἴωνι καὶ πόλις . . . διδομῖναι. Ib. 6. } \text{Τίνος τὸν στέφανον. Ib. 9. } \text{Ἐχων ἰσχύος χιλίου καὶ πεντασῶς Θερμᾶς ἰσχυροσίου. I. 2. 9. } \text{Ἄλλαι κῶμαι πολλὰ καὶ πλήρεις. III. 5. 1. } \text{Θεὸς πάντας καὶ πάσας. VI. 1. 31.}$

NOTE. An adjective either assists in describing the thing which is spoken of; or forms a part of that which is said of it. In the former case, the adjective is said to be used as an *epithet* (ἐπίθετον , from ἐπιτίθημι , *to add*. Cf. § 139); in the latter, as an *attribute* (§ 444). In the sentence, "A good man is merciful," "good" is an epithet, and "merciful" an attribute. The agreement of the *attribute* with its subject is far less strict than that of the *epithet*; while the agreement of the *pronoun* (CH. IV.) is still less strict than that of the *attribute*.

§ 648. REMARKS. 1. An apparent exception to this rule arises from the use of the *masculine* form for the *feminine* in adjectives of three terminations (§ 236. 4); as,

Ταύτη γὰρ δυσσεβελώτατος ἡ Λακρίς, for here Locris is most difficult of entrance. Thuc. III. 101. Ἀπερώτερος ἢ ἄψυς. Id. V. 110. Ἦεις . . . τηλικούτος. Soph. El. 619. Λιμνίαι δόσοι . . . τιθίνεις ἰνθρον κρήμα. Æsch. Ag. 560.

This occurs particularly in the *dual*; as, Τὰ χεῖρες, the hands. VI. 1. 8. Μίαν ἄμφω τούτω τὰ ἡμέρα λογιζονται. Cyr. I. 2. 11. Τούτοιον δὲ τοῖς κινήσιον. Pl. Leg. 898, a. Ἡμῶν ἰν ἰκαστῶ δύο τινί ἴσταν ἰδία ἔρχονται καὶ ἔγονται, εἶν ἰκίμιθα . . . τούτω. Pl. Phædr. 297, d. Παρεῖσμεν ἰδόντες καὶ παρούσα. Soph. CEd. C. 1676.

§ 649. 2. Infinitives, clauses used substantively, and words or phrases spoken of as such (§ 432), are regarded as *neuter*; thus,

Εἴηθεις εἴη ἡγάμα αἰτιῦν, it would be foolish to ask a guide. I. 3. 16. Δῆλον ἦν ὅτι ἰγγύς που βασιλεὺς ἦν. II. 3. 6. Τὸ δὲ καθῆσθαι . . . ὁ παυρογὸν ἔν. V. 8. 15. Οὐ τὸ ζῆν περὶ πλείστου ποιητίον, ἀλλὰ τὸ ἰδὲ ζῆν. Pl. Crito, 48, b. Ἐμῖς, ὦ ἄνδρες Ἀθηναῖοι τὸ δ' ἄ ΤΜΕΙΣ ἴσαν ἴσω, τὴν σέλιον λέγω, You, men of Athens; and when I say you, I mean the state. Dem. 255. 4. Τὸ ΜΗ καὶ τὸ ΟΥ προτιθίμενα, the *not* and the *no* prefixed. Pl. Soph. 257, b. Χρησθαι . . . τῷ καθ' αὐτό, to use the phrase καθ' αὐτό. Ib. 252, c.

NOTE. Grammarians often speak of a word, with an ellipsis of the part of speech to which it belongs; as, Ἔστιν ὁ [sc. σύνδεσμος] ἀλλὰ ἀντὶ τοῦ δι, the [conjunction] ἀλλὰ is instead of δι. Soph. CEd. C. 237, Schol. Δίωμι ἢ [sc. περίθεις] διά, [the preposition] διά is wanting. Ib. 1291, Schol.

§ 650. 3. In COMPOUND CONSTRUCTION, both *syllipsis* and *zeugma* are frequent (§ 479). (a.) In *syllipsis*, when persons of both sexes are spoken of, the adjective is *masculine*; when things are spoken of, it is commonly *neuter* (See § 480, β). Thus,

Ἦς δὲ ἰδὲ πατέρα τι καὶ μητέρα καὶ ἀδελφούς καὶ τὴν ἰαυτοῦ γυναῖκα ἀχμαλώτους γιγνημένους. Cyr. III. 1. 6. Λίδου τι καὶ κλίθου καὶ ἔζου καὶ κέραμο ἀνάκτωι μὲν ἰβήμμενα οὐδὲν χεῖσιμά ἴσταν. Mem. III. 2. 7.

(b.) In *zeugma*, the adjective sometimes agrees with the most prominent substantive, sometimes with the nearest. Thus,

Ἐπτά ὀβολούς καὶ ἡμισβόλιον Ἀττικούς, seven Attic oboli and a half. I. 5. 6. Ἐχω γι αὐτῶν καὶ τέσσα καὶ γυναῖκας ἰν Τράλλισι φρουρούμενα. I. 4. 8. Πυθόμενος . . . τὴν Στραμβιχίδην καὶ τὰς καὶς ἀπιηλυθῆσα. Thuc. VIII. 63. Παιδῆς ἢ γυναῖκας συναρμεζούσας. Cyr. VII. 5. 60. Μητρὸς τι καὶ τοῦ σὺ πατρός. Soph. CEd. T. 417.

§ 651. 4. ELLIPSIS. The subject of the adjective is often omitted (§ 477, α), especially if it is a familiar word.

In cases of familiar ellipsis, the adjective is usually said to be used *substantively* (§ 432).

The words most frequently omitted are,

α. MASCULINE, ἀήρ or ἀνδρῶνος, man, χρόνος, time; as, *Συντάξει δὲ ἑαυτοῦ τοὺς ἰαυτοῦ* [sc. ἀνδρας], and that each one should arrange his own [men]. I. 2. 15. *Καίμαχος καὶ οἱ ἰαυτοῦ*. Ib. *Τῶν παρὰ βασιλείας*. I. 1. 5. *Τοὺς θύγοντας, the exiles*. Ib. 7. *Οἱ αἰρετοί*. I. 3. 21. *Τοὺς πακούργους καὶ ἀδικούς* [sc. ἀνδρῶτους]. I. 9. 13. *Ἐνταῦθα ἴμυαν ἡμίρας τρεῖς ἰν ᾧ* [sc. χρόνῳ] *Κύρος ἀπίκτινι*. I. 2. 20. *Ἐν τούτῳ καὶ βασιλεὺς ὄηλος ἦν*. I. 10. 6 (Cf. *Ἐν τούτῳ τῷ χρόνῳ*. IV. 2. 17).

β. FEMININE, γυνή, woman, γῆ or χώρα, land, ὁδός, way, ἡμέρα, day, χεῖρ, hand, γούμη, opinion, μοῖρα, portion, μέρος, season; as, *Ἡ Κίλισσα* [sc. γυνή]. I. 2. 12. *Πορεύεται ὡς διὰ φιλίας*. II. 3. 27 (Cf. *Ὅσους διὰ φιλίας τῆς χώρας ἀπάξει*. I. 3. 14). *Εἰς τὴν φιλίαν ἰλθαῖν*. VI. 6. 38 (Cf. *Εἰς φιλίαν γῆν ἀφίκοιτο*. V. 1. 1). *Ποταμὸν, δεῖ δρεῖς τὴν τῶν Μακρῶνων καὶ τὴν τῶν Σαυθῶτων*. IV. 8. 1 (See also § 616. 2). *Τὴν λοιπὴν* [sc. ὁδὸν] *περευομένησα*. III. 4. 46. *Καὶ αὐτοὶ μὲν ἀν ἰγορεύθησαν ἢ οἱ ἄλλοι, τὰ δὲ ὑπεζόγμια εὖν ἦν ἄλλη ἢ ταύτη ἐκβῆναι*. IV. 2. 10. *Ἴνιτις μακράν*. III. 4. 17. *Τῇ ὑστειραίῳ* [sc. ἡμέρῃ] *εὖν ἰφάνησαν οἱ πολέμιοι, εὖν δὲ τῇ σρίτῃ, τῇ δὲ τισάετῃ*. III. 4. 37 (§ 614). *Ἐν δὲ τῇ δεξιᾷ* [sc. χειρὶ]. V. 4. 12. *Ἐν δεξιᾷ, on the right*. I. 5. 1. *Ἐν ἀριστιᾷ*. VI. 1. 14. *Ἐα τῆς πικώσης* [sc. γνώμης] *ἰτραττον κῶντα*, 'according to the vote of the majority.' VI. 1. 18. *Ἀπὸ τῆς ἴσης* [sc. μέρους], *on equal terms*. Thuc. I. 15; III. 40. *Ἐπὶ τῇ ἴσῃ καὶ ἰμοίῳ*. Id. I. 27. *Ἡ πετραμύνη, destiny*. Eur. Hec. 43. *Ἀπὸ πρώτης* [sc. μέρος], *from the first*. Thuc. I. 77.

γ. NEUTER, πρᾶγμα or χρεῖμα, affair, thing, μέρος, part, πλῆθος, collection, body, στρατιωμα, military force, κίρας, wing of an army, χωρίον, place, ground; as, *Τὰ μὲν δὴ Κύρου* [sc. πρᾶγματα] . . . , *τὰ ἡμίτερα*. I. 3. 9. *Ὅσως τὰ εὖ καλοῦς ἴχοι ἢ ἴσως τὰ ἰαυτῶν*. VII. 7. 44 (Cf. *Τὰ Ὀδρωῶν πρᾶγματα*. VII. 2. 32). *Εἰς τὸ ἴδιον* [sc. χρεῖμα]. I. 3. 3. *Τὰ ἰπιηθῖα, the necessities of life*. I. 5. 10. *Καλιπὰ μὲν τὰ κερῶντα*. III. 2. 2. *Τῷ ἴντι, really*. V. 4. 20. *Ξενοφῶντος Ἑλληνικά, Xenophon's Affairs of Greece, or Greek History*. *Ἐξαιρούμαι τι* [sc. μέρος] *τῆς φάλαγγος*. I. 8. 18. *Τὰ δεξιὰ τοῦ κίρατος*. Ib. 4. *Τοῦ . . . ξινικῷ* [sc. πλῆθους or στρατιώματος], *the mercenary force* [= τῶν ξίνων, the mercenaries]. I. 2. 1. *Τοῦ Ἑλληνικῷ* [= τῶν Ἑλλήνων]. I. 4. 13 (Cf. I. 2. 1). *Τὸ Ἑλληνικὸν πιλταστικόν . . . καὶ τὸ ἄλλο βαρβαρικόν*. I. 8. 5. *Τὸ ξινιστικόν* (Cf. *Τοῖς ξινισσῶσι*). Thuc. VIII. 66. *Τὸ Σῆλυ γὰρ πῶς μᾶλλον οἰκτρὸν ἀρεῖναι*. Eur. Herc. 536. *Τὸ παιδὸν εὖ ἡμίτερον*. V. 7. 17. *Τὸ δὲ εὐώνυμον*. I. 2. 15 (Cf. *Τὸ εὐώνυμον κίρας*. I. 8. 4). *Ἐν τῷ ἰμαλῷ* [sc. χωρίῳ]. IV. 2. 16. *Ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ κερῶν ἰβαλλον*. III. 4. 25.

NOTE. The substantive omitted is sometimes contained or implied in another word; as, *Ἀμυγδαλίνοι* *ἐκ τῶν πικρῶν* [sc. ἀμυγδαλῶν]. IV. 4. 13. *Γιωργῶν τὸν μὲν πολλὴν* [sc. γῆν]. Ar. Eccl. 592. *Καλοῦσι δ' Ἰοκάστην με τούτε* [sc. ὄνομα] *γὰρ πατὴρ ἴσται*. Eur. Phoen. 12.

§ 652. 5. Many words which are commonly employed as substantives, are properly adjectives, or may be used as such. Thus,

Ὀρόντης δὲ Πίρασης ἀνὴρ, and Orontes a Persian man. I. 6. 1. *Ὁ ἀνδρὲς στρατιώταις, . . . ἀνδρῶν στρατηγῶν*. III. 2. 2. *Ἄνδρα ιαυτίαν*. Cyr.

II. 2. 6. *Νιαίσις λέγουσι*. Eur. Alc. 679. "Ἕλληνας εἰς ἀνέχε. Cyr. VI. 3. 11. "Ἕλληνας" εἰς ἀκρον. Eur. Med. 1331. Λίοντις "Ἕλληνας. Id. Or. 1401. "Ἕλληνας . . . φέτος. Id. Iph. T. 72. "Ἕλληνας ἐκ γῆς. Ib. 941. Σοφίαν γ' "Ἕλληνας. Id. Heracl. 130. "Ἕλληνας γῆς. Soph. Phil. 256. "Ἕλληνας σοφίης. Ib. 223. Στρατιῶσις "Ἕλληνας. Eur. Rhes. 233. "Ἕλληνας πόλις. Id. Andr. 169. Γυναίκα Τροάδα. Ib. 867. Τροάδος χθονίς. Id. El. 1001. Ζαῦθον εἰς ἄκρον. Aesch. Prom. 2. Τόχην δὲ σωτήρα. Id. Ag. 664. Οὐχὶ τὴν ἰμὴν φρονίαν νομίζων χυῖμα. Eur. Iph. T. 585.

These words, as substantives, are commonly appellations of persons or countries, ἀνέχε, γυνή, γῆ, &c., being understood (§ 651).

§ 653. 6. USE OF THE NEUTER. The substantive use of the neuter adjective (§ 651) exhibits itself in a variety of forms. Thus,

a. A neuter adjective with the article often supplies the place of an *abstract noun*; as,

Τὸ δ' ἀπλοῦν καὶ τὸ ἀληθὲς ἐνίμυξι τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι, *but sincerity and truth he thought to be the same with folly*. II. 6. 22. Σὺν τῷ δικαίῳ (Cf. Μισὰ ἀδικίας). Ib. 18. Τὸ χαλεπὸν [= ἡ χαλεπότης] τοῦ πνεύματος. IV. 5. 4. Οὐ γὰρ ἀειδύς ἐστιν ἰδέξων τὸ πολὺ καὶ τὸ ὀλίγον, 'the much and the little.' VII. 7. 36. Τὸ πιστὸν [= ἡ πίστις]. Thuc. I. 68. Διὰ τὸ ἀναίεθρον ὤμων. Ib. 69. Τὸ βραδὺ καὶ μίλλον. Ib. 84. Τῆς τε πόλεως . . . τῷ σιμωμίνῳ, 'the estimation of.' Id. II. 63. Τῷ διαλλάσσοντι τῆς γνώμης. Id. III. 10. 'Ἐπὶ γὰρ τοῦ περιχαροῦς τῆς νίκης. Id. VII. 73. Τὸ γ' ἰμὸν ἀρόθμον. Eur. Med. 178.

§ 654. b. Neuter adjectives (both with and without the article) are used with prepositions to form many *adverbial phrases*; as,

'Ἀπὸ τοῦ αὐτομάτου, *of their own accord*. I. 2. 17. "Ἐν γι τῷ φανερῷ, *openly*. I. 3. 21. Διὰ ταχίῳν, *rapidly*. I. 5. 9. "Ἐξ ἴσου. Ib. 46. "Ἐξ ἀπροσδοκίτου. IV. 1. 10. "Ἐκ τῶν δυνατῶν. IV. 2. 23. "Ἀπὸ τοῦ πρώτου. IV. 3. 9. "Ἐπὶ τοῦ πρώτου. VI. 5. 8. Κατὰ ταῦτά, *in the same way*. V. 4. 22. "Ἐπὶ διεξά. VI. 4. 1. Διὰ παντός, *throughout*. VII. 8. 11.

§ 655. c. Neuter adjectives are used in connexion with words of different gender and number; as,

Φοβιρότατον δ' ἰσημία, *and solitude is the most terrible thing of all*. II. 5. 9 (Cf. Συμβουλὰ ἰσὴν χρεῖμα. Pl. Theag. 122, b). Τὶ οὖν ταῦτα ἐστίν; II. 1. 22. Τὸς δὲ ποταμοὺς ἄσπερον νομίζετα εἶναι. III. 2. 22. Μικρὸν μισρὸν ἦν, *Mycenae was a small affair*. Thuc. I. 10. Εἴβοια γὰρ αὐτοῖς . . . πάντα ἦν, *for Euboea was everything to them*. Ib. VIII. 95. "Ἀσθενέστερον γυνὴ ἀνδρῆς. Pl. Rep. 455, e. Οἱ γὰρ ὀφθαλμοί, κάλλιστον ἔν (§ 663, b). Ib. 420, c. "Ἀνδρῆς οἱ ἡμίτεροι πλούσιαι εἰσὶν οὐδὲν. Ib. 556, d. "Ἐπαρετα τὸ μῦθον εἶναι. Eur. Rhes. 818. Πρὸς τὸν οὐδὲν [sc. ἔσται]. Id. Phoen. 598. Ταῦτα δὲ ἀδύνατον εἶφάνη, 'an impossibility.' Pl. Parm. 160, a. Δύρα καλὴ οὐ καλόν; Id. Hipp. Maj. 288, e. "Ἐμωγὶ φίλτατος πόλις. Eur. Med. 329. Γυνὴ δὲ Σῆλον κἀπὶ δακρύουσι ἴφου. Ib. 928. Εἴς' ἠδὲ βροτοῖς, ἔσ' ἀνεκτὸν παῖδες τελέ-

Σουσι. Ib. 1095. Οἶμαι γὰρ ἡμᾶς τῆσδε γῆς Κορινθίας τὰ πρῶτ' ἴστωθαι. Ib. 916. Κρίνασα δ' ἀστῶν τῶν ἡμῶν τὰ βίλασθα. Æsch. Eum. 487.

In these cases, an adjective agreeing in gender and number with the substantive would either express a different idea, or would express the same idea with less emphasis.

§ 656. *d.* The neuters πλείον or πλέον, μῖον or ἕλιον, ὄσον, and μηδέν, are sometimes used as indeclinable adjectives or substantives; thus,

Μυριάδας πλείον ἢ δώδεκα, *myriads more than twelve in number.* V. 6. 9 (Cf. Κῆρες πλείους ἢ ἑξήκοντα. IV. 8. 27). Μισθὸς πλῆον ἢ τριῶν μηνῶν. L. 2. 11. Πλῆον ἢ δικά ἀμαξῆαι πτερῶν ἀνηλίσκοντα. IV. 7. 10. Οὐση αὐτῆς ἰσῶν πλῆον ἢ τισταράκοντα. H. Gr. III. 1. 14. Ἄλυν, ἐν μίῳ δυοῖν σταδίων, *the Halys, not less than two stadia in breadth.* V. 6. 9. Φοινίξ, θριμυλιῶσος οὐ μίον ἢ πλεθρῆσιον. Cyt. VII. 5. 11. Φρουρὸς παρ' αὐτῷ οὐκ ἴλαστος τετρακισχιλίων. H. Gr. IV. 2. 5 (Cf. Σφινδοῦται . . . οὐκ ἰλάττους τετρακισίων. Ib. 16). Πιλασσάει ἴσον [= τοσούτου ἴσοι] διακίσιον, *targeteers as many as two hundred.* VII. 2. 20 (Cf. Ἡμῖς τοσούτου ἔντες ἴσον ἐν ἰσῆσι. II. 1. 16). Δίθων . . . ἴσον μυακίον. Eq. 4. 4. Δίθους . . . ἴσον μυακίον καὶ πλείον καὶ μῖον. Mag. Eq. 1. 16 (Cf. Ὀλοιστῆρος ἀμαξίσιον καὶ μίσιον καὶ ἰλάττους. IV. 2. 3). "Οὐ" οὐδὲν ἂν τοῦ μηδὲ ἀντίσσης δασίε. Soph. Aj. 1231. Γίροντες . . . τὸ μηδὲν ἔντες. Eur. Heracl. 166. Κρίσσα τῶν τὸ μηδὲν. Id. Tro. 412. So, with the plural form instead of the singular, Πλασμαίνυ ἡμίρας πλείων ἢ τριῶν. Pl. Menex. 395, b.

§ 657. *e.* A neuter adjective used substantively, or as an attribute of an infinitive or clause of a sentence, is often plural instead of singular (§ 502); thus,

Εἰ τοῦτο τὸ ἐφιλύμινον ἀποδοσίη, ἢ εἰ ταῦτά τε ἐφίλοιντο, *if this which is due should be paid, or if both this should be due.* VII. 7. 34. See also I. 9. 24. Οὐ τοῦτο λίξον ἔρχομαι . . . εἰ γὰρ ταῦτα λίγομαι. Ag. 2. 7. "Ὅταν μὲν τι ἀγαθὸν ἴχουσι, παρακαλοῦσι μὲν ἰπὸ ταῦτα. Symp. 4. 50. Σὺ μὲν τοσαῦτα χρῆ ποιῖν, κλαίον ἰλιπῶς. Ar. Thesm. 1062. Σοὶ τὰδ' ἴσθ', ἰαὶ χῆρας ἀλάστωρ οὐμὸς ἰναίων ἐσί. Soph. Œd. C. 787. Ἄε' οὐχ ἔβρις τὰδε; Ib. 883. Ἀπόλλων τὰδ' ἦν . . . εἰ κακὰ κακὰ τιλῶν, 'it was Apollo.' Soph. Œd. T. 1329. Οὐκ Ἴωνες τὰδε ἰσίν, *there are here no Ionians.* Thuc. VI. 77. Οὐ γὰρ ἰσθ' Ἐκτωρ τὰδε. Eur. Andr. 168. Ἀδύναστα ἦν ἰαχυρεῖν. Thuc. I. 125. Διδουγμίν', ὡς ἴσται, τῆσδε καταδασίον. Soph. Ant. 576. Οὐ δεινὰ, πάσχειν δινὰ τοὺς ἰεργασμίους. Eur. Or. 413. Οὐδ' οὐ παραδοσία τοῖς Ἀθηναίοις ἴσται, οὐδὲ δίκαια καὶ λόγους διακρισία, . . . ἀλλὰ τιμωρησία ἰν τὰχυ. Thuc. I. 86.

NOTE. This use of the plural for the singular, appears to have arisen from the want of a noun, or definite object of sense, to give strict unity to the conception.

§ 658. 7. An adjective often takes a substantive in the *genitive partitive*, instead of agreeing with it. In this construction, the adjective is either in the *same gender* with the

substantive, or in the *neuter* (commonly the *neuter singular*). Thus,

Μηδὲ τὰ εὐαεδοῦα τῶν πραγμάτων [for πράγματα], μηδὲ τοὺς εὖ φρονοῦντας τῶν ἀνδράων [for ἀνδράων], neither virtuous actions [the virtuous of actions], nor wise men [the wise of men]. Isocr. 24, d. Διακρίσθητι τι [for λαμπρότης τις], some distinction [something of distinction]. Thuc. VII. 69. Ἄβρᾶ παρηίδος [for ἄβρᾶν παρηίδα], soft cheek [softnesses of cheek]. Eur. Phœn. 1486. Ἄσσημα . . . βόης. Soph. Ant. 1209.

NOTE. In this way, greater prominence and distinctness of expression, and sometimes a species of independence or abstractness (§ 653), are given to the adjective. Upon the whole subject, see §§ 531 – 539.

§ 659. 8. SYNESIS (§ 491). The adjective often agrees in *gender* and *number* with the *idea of the speaker*, instead of the subject expressed; particularly with

a. COLLECTIVES (§ 125), and words used *collectively*; as,

Ἡ δὲ βουλὴ . . . οὐκ ἀγνοοῦντες, and the senate, not ignorant. H. Gr. II. 3. 55. Κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος [= στρατιωτῶν] διακλινομένων. III. 4. 45. Τὴν πόλιν [πολίτας] . . . ὄντας. Thuc. III. 79. Δίεσβος . . . ἀπίστη ἐσ' Ἀθηναίων, βουλευθίντες. Ib. 2. Ναῦν ἐκ τῶν Ἀθηῶν ἤκουσαν ἰαί τι Ἀλκιβιάδην, ὡς κλιύσσοντας. Id. VI. 53. Οὐδ' ἔρως ἰσθμῶν ἀποφροβυίβου βόας, ἀνδροφθόρου βιβρωῦντις αἵματος λίπος. Soph. Ant. 1021.

β. Words in the *plural* used for the *singular* (chiefly ἡμῖς for ἐγώ); as,

Ἰατηύομαι . . . προσπίπτων, we [= I] beseech you, falling down. Eur. Herc. 1206. Ἥλιον μαρτυρούμεθα δῶσ' ἂ δῶξ' οὐ βούλομαι. Ib. 858. Διυκόμεθα . . . κρατηθῆσα. Id. Ion, 1250. Ἠγρώμεθα, δοκῶσ' Ὀρέστην μηκέθ' ἥλιον βλίπτω. Id. Iph. T. 348.

§ 660. γ. Nouns of which the *gender* does not follow the *sex* (§ 162); as,

ὦ φίλτατ', ὃ περισσὰ τιμηθεὶς τίκνον, O dearest, O most fondly cherished son. Eur. Tro. 735. Τὸ δ' ἔργον . . . κατθανόντα. Id. Bacch. 1307. Τίσι θεαμί' ἰπαναβαῶντες. Ar. Plut. 292. Κολλικωφάγῃ Βωιωτίδιον. Ar. Ach. 872. Τὰ τέλη καταβάνας. Thuc. IV. 15.

δ. Words for which others might have been used; as,

Ἡ γέσος [= νόσημα] πρῶτον ἤρξατο γινώσθαι τοῖς Ἀθηναίοις, λιγρόμινον. Thuc. II. 47 (Cf. Τὸ μὲν οὖν νόσημα. Ib. 51. Yet see § 655). Πᾶσα ἡ γίγνα [= λαός] Φρυγῶν . . . δάσων. Eur. Tro. 531.

· § 661. ε. Words governing a *genitive*, to which, as the *more important word*, the adjective conforms in *gender* and *number*; as,

Φίλτατ' Αἰγίδου βία, dearest majesty of Ægisthus. Æsch. Cho. 893. Τροίαν ἰλόντις δῆσσε' Ἀργείων στόλος. Id. Ag. 577 (Cf. § 659, a). Τὸ δὲ τῶν πριεστυρίων . . . διαμοῦντες. Pl. Leg. 657, d. Τὸ μὲν γὰρ τῶν θεῶν

... λιωθερότερα. Ib. Rep. 563, c. Τὰ τῶν διακόνων . . . ποιούμενοι. Soph. Phil. 497. Ἀκούω φθόγγων ἰσίδων, κακῆ κλάζοντας ἰσσηφ. Id. Ant. 1001. Ἀμίει . . . φήγγος . . . ἔχουσα. Eur. Tro. 849.

NOTES. 1. In these expressions, the genitive and the word which governs it usually form simply a *periphrasis* (§ 566. 4), and are treated accordingly.

2. So also, when a possessive adjective has taken the place of the genitive; as, Ἐμίειν [= ἰμοῦ] ἕσσοις ἐμίχλα προσῆξι . . . εἰσδόνῃ, a cloud has rushed to my eyes beholding. Æsch. Prom. 144. Cf. § 662.

§ 662. 9. An adjective sometimes agrees with a genitive implied in another adjective (commonly a *possessive*); as,

Τὸ σὸν [= σοῦ] μόνος δῶρημα, the gift of you alone. Soph. Tr. 775. Τῶς ἡμιστέροις [= ἡμῶν] αὐτῶν φίλοις, our own friends. VII. 1. 29. Τὰ ἡμίτερον αὐτῶν ἀντλήσκει. Dem. 25. 5. Θεῶν . . . ἰμὸν τὸν αὐτῆς. Æsch. Ag. 1322. Τὸν ἰμὸν μὴ αὐτοῦ τοῦ ταλαιπώρου . . . βίον. Ar. Plut. 33. Τὰ μὰ δυσσέηνου κακά. Soph. Œd. C. 344. Σὴν ἀνδρίαν καὶ μεγαλοφροσύνην ἀναβαίνοντας. Pl. Conv. 194, a. See also § 661. 2, and compare §§ 500, 565.

§ 663. 10. ATTRACTION (§ 492). An adjective is sometimes attracted by a substantive either, (a.) *governing*, or (b.) *in apposition with*, its real subject; as,

(a.) Τοῦμὸν αἷμα . . . πατρός, the blood of my father. Soph. Œd. T. 1400. Οὐμὸς . . . παῖς πατρός. Eur. Andr. 584. ἔβιον πρὸς ἄλλη ἰστίαν πορεύσομαι. Id. Alc. 538. Μίλανα στολμὸν πύλων. Ib. 215. Νύκτος ἀνδρῶν ζήταμον. Soph. Ant. 793. Πολῶς πάντου θινός. Id. Phil. 1129. Ἡ τίκτων δῆτ' ὄψις . . . βλαστῶντα. Id. Œd. T. 1375. Ἐκπατίους ἀλγιστοῦ παίδων. Æsch. Ag. 50. Δακτύφ σε φήγγει τῆδ' ἀφικόμενοι. Ib. 504.

NOTE. In most of these cases, the genitive with the word which governs it may be regarded as forming a *complex idea*, which the adjective modifies. This construction is chiefly poetic.

(b.) Τὰς γὰρ μίγιστα ἰσημαρτηκότας, ἀνάτους δὲ ἄντας, μινίστην δὲ ὄδου [for ἄντας] βλάβην πόλιος, ἀπαλλάττειν ἰωθῖν. Pl. Leg. 735, c. Πάντα δὲ ὡς ἰδίας αὐτὰς ὄδους [for αὐτὰ ἄντας] ὑπολαμβάνομεν. Id. Parm. 153, a. Σὺ τ', ἄ ποτ' οὔσα καλλίστες μυρίων μῆτιν τροπαίων, Ἐκτορος φίλον εἶκος. Eur. Tro. 1221. Ἡλιος . . . πάντων λαμπρότατος, the sun, the most splendid [sc. thing] of all things. Mem. IV. 7. 8.

§ 664. 11. An adjective sometimes agrees with a substantive instead of governing it in the *genitive partitive* (§§ 531–534); as,

Περὶ μίσης νύκτας, about midnight [the middle of the night]. I. 7. 1 (Cf. Ἐν μίση νυκτῶν. Cyr. V. 3. ●). Διὰ μίσης δὲ τῆς πόλιος, and through the midst of the city. I. 2. 23. Τὸ ἄλλο στρατεύματα, the rest of the army. Ib. 25. Ἐν δ' ἄκροις βᾶς ποσῖ, and going on [the extremities of the feet] τρίποε. Eur. Ion, 1166.

§ 665. 12. Adjectives are often used for *adverbs* and *adjuncts*, and, by the poets, even for *appositives*, and *dependent clauses*; to express,

α. TIME; as, Ἀφίκοντο ἑκταῖσι [= τῇ ἕκτη ἡμέρῃ], they arrived on the sixth day. VI. 6. 38. Ἀφικνύνται . . . τριταῖσι. V. 3. 2 (Cf. III. 4. 37, and § 614). Σκοταῖσι προσόντες. II. 2. 17. Προτέρῃ Κίρου . . . ἀφίκοντο. I. 2. 25. Καὶ τελευτῶν ἰχθυώσαντι, and at last he became angry. IV. 5. 16.

β. PLACE; as, Σκηνοῦμεν ὑπαίθεροι, we encamp in the open air. V. 5. 21 (Cf. Ἰπὸ τῆς αἰθέρας. IV. 4. 14). Διζὺν φθιγγόμενον. VI. 1. 23. Ἐξέμισθ' ἰφίφτοι. Soph. Œd. T. 32. Θαλάσσιον ἐκίφισται. Ib. 1411. Ἐκτόπιος σὺθις. Id. Œd. C. 119. Φοιτῆς δ' ὑπερφόντος. Id. Ant. 785. Θυραῖον οἰκίον. Id. El. 318. Μισακύνμιος ἄστας, amid the waves of woe. Eur. Alc. 91 (§ 565. 1). Νίστον βάρβαρον ἦλθον, I came a barbarian journey, i. e. to this barbarian land. Id. Iph. T. 1112. Πολλὰ δ' ἰρῶ ταῦτα [= ταῦτα ἢ οἷον, § 616. 2] πρίβατα, and I see here many sheep. III. 5. 9. Ἡρόμην ἔπου αὐτὸς εἶη. Οὗτος, ἴφη, ἔπειθι προσέχρισται, 'here he comes.' Pl. Rep. 327, b. Ὡς ἀπὸ ἔδης, as the man is here. Soph. Œd. C. 32. Παρούσται γὰρ οἷδε δὴ τις. Ib. 111. Ἄλλ' ἦδ' ἰναδῶν ἰν δόμον τις ἔρχεται, Eur. Alc. 137. Ὀδ' ἴμ' Ὀρίστης. Id. Or. 380.

γ. MANNER; as, Συνεβάλλοντο . . . αἱ Ἑλλησποντιακαὶ πόλεις ἰκῶσαι, the Hellespontic cities contributed willingly. I. 1. 9. Ὁ μὴν ἰκῶν κινῶν (Cf. Ὁ μὴν ἰκῶσις ταλαιπωρῶν). Mem. II. 1. 18. Οἱ δὲ στρατιῶται ἰδέξαντο ἠδῶς καὶ ἰσθδὸς ἴπικοντο ἄσμινοι. VII. 2. 9. Οἱ μὴν ἦσυχον κρηῶν. VI. 5. 11. Κατήκοντι τὰδ' ἔρπος δράσειν. Soph. Œd. C. 1637. Ἀνύσας τρέχει, run with all speed. Ar. Plut. 229. Τὸς νεκρὰς ὑποσπόνδους ἀπιδίδωσαν. H. Gr. II. 4. 19.

§ 666. δ. EFFECT; as, Ἐθθημον [= ὥστε εὐφημον εἶναι] . . . κοίμησον σῆμα, hush your mouth to silence [so that it should be silent]. Æsch. Ag. 1247. Τῶν σῶν ἀδέρκτων ὀμμάτων τητώμους, [deprived of your sightless eyes] rendered sightless by the loss of your eyes. Soph. Œd. C. 1200. Σὺ καὶ δικαίον ἀδίκους φρένας παρασπῆς. Id. Ant. 791. Μείζον' ἰκτιῶ λόγον. Id. Tr. 679. Χίρα τοξήρη . . . δπλίσας. Eur. Alc. 35. Σπέτιοι φθίνουσι παιδὶς. Ib. 988. Μὴ τελεσφόρους ἰσχὰς θιοὺ κρῖνωσιν. Id. Phœn. 69.

ε. VARIOUS RELATIONS AND CIRCUMSTANCES; as, Ἄλλοι δὲ ἦσαν ἱκασιχίλοι ἰσπίς, 'besides.' I. 7. 11. Οὐ γὰρ ἦν χίρτος οὐδὲ ἄλλο οὐδὲν δίδρον. I. 5. 5. Ξύλιναι πασιμήνικι, made of wood. V. 2. 5. Ἀνδροφθόρου [= ἀνδρὸς φθαρίντος] . . . αἱματος, homicidal blood. Soph. Ant. 1022. Μαστροκτόνον αἶμα, the blood of a mother slain. Eur. Or. 833. Πολλὸν δακρύων [= πολλῶν δακρύων] ἄδονάν. Ib. El. 126. Μελამπίσλους στολομούς. Id. Alc. 819. Ἀριστόχηρι . . . ἀγόν. Soph. Aj. 935. Ὀξόχηρι [= ξυῖ χερῶν] σὺν κτύπῳ. Æsch. Cho. 23. Παμμήτορ [= πάντων μητέρ] τι γῆ. Id. Prom. 90. Τῷδε παμμήτωρ [= πάντως ἢ κατὰ πάντα μήτηρ] νεκροῦ. Soph. Ant. 1282. Ἐλιος ἀριστόμαστος [= ἀριστος μᾶστις]. Id. Phil. 1338.

§ 667. NOTES. 1. In cases like the above, the adjective form appears to be assumed through the attraction of the substantive, or in other words,

for the sake of binding together more closely the different parts of the sentence, and giving greater unity to the expression. It will be observed that, in some of the examples, the adjective simply forms an emphatic pleonasm (§ 486). See division λ.

2. In some instances, a *genitive with its adjective* appear to have been changed into *two adjectives agreeing with the governing substantive*; as, Πόντιόν τ' Αἰγαίον' [for Πόντου τ' Αἰγαίου] ἐπ' ἀπὸν ἄλιμον, and upon the harbourless coast of the Ægæan Sea. Eur. Alc. 595. Ποταμίας νερίος τε [for Ποταμοῦ νερίου] κώπη, with the oar of the nether stream. Ib. 459.

3. *Derivative and compound adjectives* are formed in Greek with great freedom, and the latter, especially among the poets, often appear to have taken the place of a *simple adjective or noun*, by a species of *emphatic or graphic pleonasm* (§ 486); as, Μονόμικτος [= μόνου] πῶλος, singly-bridled [= single] horses. Eur. Alc. 428. Ἀγίλας βενόμικτος [= βῶν]. Soph. CEd. T. 26.

§ 668. 13. ANACOLUTHON (§ 492). An adjective sometimes differs in case from its subject, through a change of construction (Cf. § 501); as,

Ξένια . . . ἦκιν παραγγίλλει λαβόντα τοὺς ἄνδρας, he commands Xenias to come, taking his men (Cf. Παραγγίλλει τῶν τε Κλιόρχη λαβόντι ἦκιν). I. 2. 1. Διαβαινόντων μίντοι ὁ Γλαῦς αὐτοῖς ἐσιφάνη. II. 4. 24. Ἀποβλίψας . . . ἰδὲ μί. Pl. Leg. 686, e. See the syntax of the infinitive and participle.

NOTE. The use of other cases with the *genitive partitive* (as in §§ 542, 544,) may be referred to simple ellipsis (§ 537).

II. USE OF THE DEGREES.

§ 669. Adjectives which are compared, commonly imply some general comparison, even in the *positive*. In the *comparative* and *superlative* degrees, this comparison becomes explicit. These two forms of the adjective agree in their essential force, both denoting the possession of the property in a higher degree, but they differ in the form of making the comparison, the one being *exclusive*, and the other *inclusive*; or, in other words, the former representing an object as above another object from which it is distinct, and the latter representing it as at the head of a class to which it belongs.

As these distinctions are not confined to any particular language, we will illustrate them from our own. In the sentence, "Numa was a *wise* king," the positive *wise*, from the very nature of the adjective, implies a comparison of Numa with kings in general. In the two sentences, which are equivalent to each other, "Numa was *wiser* than the other kings of Rome," and "Numa was the *wisest* of the kings of Rome," there is an explicit comparison of Numa with the rest of the Roman kings. But the comparative *wiser* represents Numa as distinct from those afterwards mentioned, and to whom he was superior in wisdom, "the other kings of Rome"; while the superlative *wisest* represents him as one of those afterwards mentioned, and at whose head he is placed, "the kings of Rome."

§ 670. As the difference between the comparative and superlative lies in form rather than in essence, and as they are often convertible into each other with a slight change in the rest of the sentence, it is not wonderful that the distinction between them is not always strictly observed. Thus Milton wrote,

“ So hand in hand they passed, the loveliest pair,
That ever since in love’s embraces met;
Adam the goodliest man of men since born
His sons, the fairest of her daughters Eve.”

Par. Lost, IV. 321.

Indeed, in French the two degrees are distinguished only by the article or possessive pronoun which precedes the superlative; thus, meilleur, *better*; le meilleur, *the best*.

The following observations on the use of the degrees in Greek apply both to ADJECTIVES and ADVERBS.

§ 671. I. 1. Words are compared not only by *inflection* (§§ 253–267), but also by the use of *adverbs* denoting *more* and *most*; as,

Μᾶλλον φίλον, *more agreeable*. Soph. Phil. 886. Σώφρων μὴ οὐκ ἔν μᾶλλον, *more temperate than living*. Eur. Alc. 182. Τοὺς μάλιστα φίλους, *the most friendly*. VII. 8. 11. Ὡς πλείστα μῦθοι. Soph. El. 1326.

2. The two methods are sometimes united for emphasis or perspicuity (Cf. §§ 263. 3; 673. 2); as,

Θανάτῳ δ’ ἂν εἴη μᾶλλον ἐντυχίστοτερος ἢ ζῶν, *and dying he would be happier, far happier than living*. Eur. Hec. 377. Τίς ἄλλος μᾶλλον ἰδιωώτερος; Æsch. Sept. 673. Αἰσχυνητοτέρῳ μᾶλλον τοῦ βίουτος. Pl. Gorg. 487, b. Μιζῶ πολύ ἂν μᾶλλον. Cyr. III. 3. 19. Πολλὸν οὖν περὶ τούτων . . . μᾶλλον ἢ. IV. 6. 11 (Cf. Ib. 12). Οὐτοὶ πάντων λυγρότατοι εἶναι μάλιστα θυκτοὺς καλεμικώτατοι, ‘by far the most dangerous enemies.’ VII. 2. 22. Μάλιστα θυμώτατος. Thuc. VII. 42. Τὴν πλείστον ἠδίστην θίων Κύριον. Eur. Alc. 790. Ὡς μίγιστον ἰχθίστην γύναι. Id. Med. 1323.

NOTE. So the comparative and superlative are united, Ὡς παστῶν κείνου πλείον ἡμίρα ἰλθεῖν ἰχθίστα δὲ μοι. Soph. El. 201.

§ 672. II. The COMPARATIVE is commonly construed with the particle ἢ, *than*, or with the *genitive of distinction* (§ 522); and the SUPERLATIVE with the *genitive partitive* (§§ 539, 541, γ). Thus,

Φιλοῦσα αὐτὸν μᾶλλον ἢ . . . Ἀρταξέρξην, *loving him more than Artaxerxes*. I. 4. See §§ 522, 539, 541.

REMARKS. I. The comparative is sometimes construed with other particles, which commonly strengthen the expression (Cf. 671. 2); as, Εἰ μὴ δικαιοτέρου ἤμην καὶ κάλλιον εἶναι, περὶ τοῦ φύγειν τι καὶ ἀποδιδράσκειν, ὀπίσθιν τῆ πόλι δίκην, ‘more just and honorable [in preference to fleeing] than to flee.’ Pl. Phædo, 99, a. Ἄνετ’ σοῦ πλείον, *more* [instead of you] *than you*.

Soph. Tr. 577. Μίζον' ἔσσις ἀντι τῆς αὐτοῦ πάρος φίλον νομίζω. Id. Ant. 182. Πυανότεραι παρὰ τὰ . . . μνημονεύματα, more frequent [beyond] than the recollections. Thuc. I. 29. Πρὸς ἅπαντας . . . πλείω, more [in comparison with all] than all. Id. VII. 58. Ἔστιν ὁ πόλεμος ὄχι ἔσλων τὸ πλείω, ἀλλὰ δαπάνης, [war is not of arms the more, but of expenditure] war does not require arms more than money. Id. I. 83 (§ 568). Ταῦτ' ἐστὶ κρίσσω πλὴν ὅτ' Ἀργείους πεισῖν, 'better [but not to fall] than to fall.' Eur. Heracl. 231. Ἀσπιδήσκουσι πρότερον πρὶν δῆλοι γίγνεσθαι οἱ ἦσαν. Cyr. V. 2. 9 (Cf. Πρότερον ἢ οἱ φίλοι παρήσαν. Ib. VII. 5. 41). Οὐ πρότερον ἰταύσαντα, ἢ ως . . . κατίσθησαν. Lys. 174. 6.

In the most of these examples, two forms of construction appear to have been united.

2. The construction of the genitive with the comparative is often *elliptical*; as, Ἐπι πλείων χρόνος, ὃν δι' ἡμῶν ἀρίσκειν τοῖς κάτω, τῶν ἐνθάδε, since the time is greater, which I must please those below, than those here [than that during which I must please those here]. Soph. Ant. 74. See § 574.

§ 673. III. 1. The *positive* is sometimes added to the *superlative* for the sake of *emphasis*; as,

Ἦ κάκων κάκιστι, O vilest of the vile. Soph. Œd. T. 394. Ἀναξ ἀνάκτων, μακάρον μακάροτασι, καὶ τιλίον τιλιότατον κράτος, ἔλβις Ζεῦ. Æsch. Suppl. 524. Ἀγαθῶν ἰσπίων κράτιστος ὢν ἰσπίος. Cyr. I. 3. 15.

ἜΡΜ. Ἦ βδελυρὴ καὶ τολμηρὴ κἀναίεχοντι σὺ,
Καὶ μιαιρὴ, καὶ παμμίαιρη, καὶ μιαιρότατι,
Πῶς δι' ἡμῶν ἀνῆλθις, ὡ μιαιρῶν μιαιρότατι;
Τί σοί ποτ' ἔστ' ἄνομη; οὐκ ἔστις; ΤΡΥΓ. Μιαιρότατες.
Aristoph. Pax, 182.

2. By *doubling* the *positive* or the *superlative*, we obtain similar forms of expression, the one less and the other even more emphatic than the above; as, Ἄρρητ' ἀρρήτων, horrible of the horrible, i. e. most horrible. Soph. Œd. T. 465. Διυλαία διυλαίων. Id. El. 849 (§ 539, ζ). Ἐσχάτ' ἰσχάτων κακά, the most violent of the most violent reproaches. Id. Phil. 65 (Cf. §§ 263, 300, 371. 2). Ὁ δὲ θεὸς ἐν τοῖς μεγίστοις μεγίστος ἵσται. Pl. Crat. 427, e.

3. From the doubling of the superlative, as in the last example, appears to have arisen the phrase ἐν τοῖς, which is used with the superlative to increase its force, and, as an adverbial expression, without change of gender; thus, Ἐν τοῖς [sc. πρώτοις] πρώτοις, first [among the first] of all. Thuc. I. 6. Ἐν τοῖς πρώτοις. Id. III. 81. Ἐν τοῖς πλείωται δὲ νῆες. Ib. 17. Ἐν τοῖς χαλιωτάτασι δῆγον. Id. VII. 71. Ὁμολογίται ὁ Ἔρως ἐν τοῖς πρεσβύτατοις ἵσται, 'among the very oldest.' Pl. Conv. 178, c. Ἦν ἰγὼ . . . ἐν τοῖς βεβύτατα ἔν ἰνίγαυμαι. Id. Crito, 43, c. Ἐν τοῖς μάλιστα, most of all. Ib. 52, a.

4. The *numeral* εἷς is sometimes used with the superlative, to render the idea of *individuality* prominent; as, Δῶρα δὲ πλείωτα . . . εἷς γι' ὢν ἀνὴρ, ἑλάμβανι, he received the most presents, [at least being one man] for a single individual, i. e. more than any one man beside. I. 9. 22. Πλείωτα εἷς ἀνὴρ . . . δυνάμινος ὠφελίς. Thuc. VIII. 68. Ἐγὼ κάλλιστ' ἀνὴρ εἷς ἵε γι' ταῖς Θήβαις τραφίς. Soph. Œd. T. 1379.

§ 674. IV. The comparative and superlative (for the most part joined with αὐτός) may be followed by a *reflexive pronoun*, to denote the comparison of an object with itself; the comparative representing it as above that which it has been or would be in other circumstances, and the superlative representing it as at its highest point. Thus,

Ἀδριώτερος γίγνεται αὐτὸς αὐτοῦ, *he becomes more manly than he was before*. Pl. Rep. 411, c. Ἀμιλλῆς γινέσεται μᾶλλον αὐτὸς ἑαυτοῦ. Ib. 421, d. Ὅσφ' δυνατώτεροι αὐσαὶ αὐτῶν γίγνονται. Thuc. III. 11. Ὅσοι δυνάτατος εσαστοῦ ταῦτα ἤσθα, *when you were the most skilled in these matters that you ever was*, i. e. *when your skill in these matters was at its highest point*. Mem. I. 2. 46. Ἴσ' αὐτὸς αὐτοῦ τυγχάνει βίλτιστος ἄν. Pl. Gorg. 484, e. Νίος μιν γὰρ ἄν πᾶς ἄνδρωσι τὰ τοιαῦτα ἀμβλύτατα αὐτὸς αὐτοῦ ἔρη, γίγναι δὲ ἐξότατα. Pl. Leg. 715, d.

NOTE. To the comparative thus construed, a specification is sometimes annexed with ἥ; as, Αὐτοὶ ἑαυτῶν [θαρραλιώτεροι ἴσιν], ἰσχυρὰν μάθουσιν, ἢ πρὶν μαθεῖν, *they have themselves more confidence when they have learned, than they had before learning*. Pl. Prot. 350, a. Τὸ γ' ὑπέλοιπον αὐτῶν τῆς δόξης ἀσθιένειται αὐτὸ ἑαυτοῦ ἴσιν, ἢ εἰ μὴδ' ἤσθουσαν. Thuc. VII. 66.

§ 675. V. Two comparatives connected by ἢ are employed to denote that the one property exists in a higher degree than the other; as,

Στρατηγῶν πλείους ἢ βελτίους, *generals more numerous than good*. Ar. Ach. 1078. Ὡς λογογράφου ξυθισαν ἰσὶ τὸ ἀρροαγωγώτερον τῆ ἀκροάσει, ἢ ἀληθισσιν. Thuc. I. 21. Πρὸς ἄλλους μᾶλλον ἢ σφωτέρω. Eur. Med. 485.

§ 676. VI. The comparative and superlative are often used *without an express object of comparison*. In this case, the SUPERLATIVE *increases* the force of the positive, while the COMPARATIVE may either *increase* or *diminish* it, according to the object of comparison which is implied. Thus,

Ὡς θαυμασιώτατος ἄνδρωσι, *O most wonderful man*. III. 1. 27. Ὡς θαυμαστότατοι. VII. 7. 10. Τὴν ταχίστην, *immediately*. III. 3. 16. Πλείω [sc. τοῦ δόστος] λίλιεταί, [more than is proper] *too much has been said*. Eur. Alc. 706 (Cf. Μᾶλλον τοῦ δόστος. Mem. IV. 3. 8). Νιώτερος ἄν ἰς τὸ ἔρχην, *being too young for the command*. Thuc. VI. 12. Μακρότερον . . . διαγῆσασθαι, *it is rather long [than otherwise] to relate*. Pl. Conv. 203, a (Cf. § 675). Ὁ δὲ ἀνθραδισσίων τί τι ἀπεκρίνατο, *but he answered them [something more insolently than he might have done] with a degree of insolence*. Thuc. VIII. 84. Μίλος ἰσχυροί, ἀργυροκίτεροι, *an energetic strain, somewhat rough*. Ar. Ach. 673. Τοῖν δὲ ἰσχυροῖν καὶ ἀλογώτερον, 'quite confounding.' Thuc. VI. 46. Τὸς τῶν ἀπειροτέρων, *one of the more inexperienced*. V. I. 8.

NOTE. The comparative and superlative, when used without direct comparison, are said to be used *absolutely*. When thus employed, the comparative is often translated into English by the simple positive, or by the positive with *too*

or *rather*; and the superlative by the positive with *very*. In addition to the examples above, see § 677.

§ 677. VII. The degrees are more freely *interchanged* and *mixed*, than in English. It may be however remarked in general, that the use of a higher degree for a lower renders the discourse more emphatic, and the converse, less so. Thus,

Ταύτην μάλιστα [for πολὺ μᾶλλον] τῆς κόρης ἀσπάζεται, *this she chooses for rather than the virgin*. Eur. Iph. A. 1594 (Cf. Σὺο . . . μακάρατος, *more completely happy than you*. Hom. Od. XI. 482). Ἀξιολογύτατον τῶν προηγνημένων, [the most remarkable of those which had preceded it] *more remarkable than any which had preceded it*. Thuc. I. 1 (Cf. § 670). Ἐβίλισται τῶν σουτοῦ φίλων. Ag. Plut. 631. Τὸ κάλλιστον . . . τῶν προτέρων φάος. Soph. Ant. 100. Ἡμῶν ἡ γραιότερος [for γραιώτατος], *the oldest of us* (though none of them were old). Cyr. V. 1. 6. Ἐμοὶ πικρὸς εἶδηται [sc. μᾶλλον, § 671], ἡ κρίσις γλυκὺς, *his death has been more bitter to me than sweet to them*. Soph. Aj. 965 (Cf. § 675). Ἀνίστατον πάντες ὡς ἐλίγας [sc. πληγὰς] παύσαι, *they all cried out that he had given him too few blows*. V. 8. 12 (Cf. § 676). Ὡ φίλα γυναικῶν, O [beloved of] *dearest of women*. Eur. Alc. 460 (§ 539, ζ). Οἱ πολλοί, *the greater number, or the most*. III. 1. 10 (Cf. Τοῖς πλείοσι. H. Gr. II. 3. 34. Οἱ μὴ πλείοσι. VII. 4. 6). Οἱ πολλοί. Mem. I. 1. 19 (Cf. Οἱ πλείοσι. Ib. 11). Ὀλίγους . . . τὸ δὲ πολὺ. I. 7. 20. Οἱ δὲ γραιότεροι, *but the [older] old men*. Cyr. I. 2. 4. Οἱ πρῶβυττοι· οἱ δὲ νώτεροι. VII. 4. 5. Οἱ μὴ νιοὶ ταῖς τῶν πρῶβυτιῶν ἐπαύροις χαιρουσιν, οἱ δὲ γραιότεροι ταῖς τῶν νέων τιμαῖς ἀγάλλονται. Mem. II. 1. 33 (§ 563). Ἴσων . . . παλαιότερον. IV. 5. 35. Τὶ νώτερον, ὃ Σώκρατες, γέγονεν, *what new thing has happened, Socrates*. Pl. Euthyphr. 2, a. Τὶ δὲ νωότερον λίγεις; Eur. Or. 1327. Νεωτέρον τιτὶς ἐσθραμῶντις πραγμάτων, ‘*a revolution*.’ H. Gr. V. 2. 9. Οὐδὲν καινότερον, *nothing [more recent] new*. Pl. Phædo, 115, b. Οὐ γὰρ χεῖρον πολλὰκις ἀκούειν. Ib. 105, a. Πολλὰ δὲν οὐ βέλτερον αὐταῖς εἶρεσθαι, ‘*not well for them*.’ Cyr. V. 1. 12. Τί μοι ζῆν δῆτα κούδον; *what then does it profit me to live?* Eur. Alc. 961 (Cf. Τί δῆτ’ ἐμοὶ ζῆν κέρδος. Æsch. Prom. 747).

III. COMBINATION OF NUMERALS.

§ 678. In combining numerals, if the *less precede*, the conjunction is commonly *expressed*; but if the *greater*, it is often *omitted*, especially when a *unit* is added to a *ten*. Thus,

Πέντε καὶ ἴσσοι, *five and twenty*. I. 4. 2. Τετρακόντα πέντε, *forty-five*. V. 5. 5 (Cf. Τριάκοντα καὶ πέντε, *thirty and five*. I. 4. 2). Σταθμοὶ τρεῖς καὶ ἑνὴκοντα, *parastases thirty and three* καὶ πιντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι. II. 2. 6. Σταθμοὶ διακόσιοι διακῆντι, *parastases two hundred and twenty* καὶ πιντήκοντα πέντε, *parastases thirty and five* σταδία τρεῖς μίρια τετρακισχίλια ἑξακίσια πιντήκοντα. VII. 8. 26. See V. 5. 4.

REMARKS. 1. From the division of the Greek month into *decades*, the days were often designated as follows; Μηνὸς βονδρομιῶνος ἕκτη ἑπτά δέκα, *upon the [6th after 10] 16th of the month boëdromion*. Dem. 261. 12. Ἀδιστη-

ριῶνος ἕκτη ἐπὶ δεκάτῃ. Id. 279. 17. Βοηθημένους ἕκτη μίτ' εἰκάδα, 'the 26th.' Id. 265. 5. In like manner, Τρίτης γὰρ γίνωνται πρὸς δίκ' ἄλλαισι γομαῖς. Æsch. Prom. 773.

2. Instead of adding eight or nine, *subtraction* is often employed; as, Νῆες . . . μίᾱς δίδουσι τεσσαράκοντα, *forty ships wanting one* [40 — 1 = 39]. Thuc. VIII. 7. Ναυεὶ δυοῖν διούσαις πενήκοντα [50 — 2 = 48]. Ib. 25. Δυοῖν διούσαις εἰκοσι ναυεῖ. H. Gr. I. 1. 5. Πεντήκοντα δυοῖν δίδουσι ἕτη. Thuc. II. 2. Ἐνδὲς δέον εἰκοσθῆν ἔτος. Id. VIII. 6 (Cf. Ὁγδοὺν καὶ δέκατον ἔτος. Id. VII. 18). Ἐνδὲς δίδουσι τριμυροσθῆ ἔτη, *in the thirtieth year, one wanting*. Id. IV. 102. In like manner, Τριμυροσίαν ἀποδίδουσα μύρια. Id. II. 13.

NOTE. It will be observed, that the participle may either agree with the greater number, or, by a rarer construction, be put absolute with the less.

CHAPTER III.

SYNTAX OF THE ARTICLE.

§ 679. The GREEK ARTICLE, both *prepositive* and *postpositive* (§ 248), appears to have originated in a GENERAL DEFINITIVE, which, in an early state of the language, performed the office, not only of an *article as usually understood*, but also of a *demonstrative, personal, and relative pronoun*.

These uses are intimately allied; inasmuch as,

1. The article, as usually understood, is simply a *less emphatic form of the demonstrative pronoun*. Compare, in English, "That man whom you see," and "The man whom you see."

2. The personal pronoun of the third person is a *demonstrative substantive pronoun*. Compare, in English, "Those that love me," and "Them that love me"; "Those that seek me," and "They that hate me." Prov. viii. 17, 21, 36.

The personal pronoun, like the article, is commonly *less emphatic* than the demonstrative usually so named.

3. The demonstrative pronoun used *connectively* (§ 142. 2) becomes a *relative*; as, in English, "Blessed are they that mourn."

NOTE. Observe the resemblance in form between the English article *the*, and the pronouns *that, this, he, &c.*; and the derivation of the definite article in the French, Italian, &c., from the Latin demonstrative *ille*.

§ 680. This old DEFINITIVE had *two roots*, the one, the *rough breathing*, and the other, τ (256. 3); and the forms with the rough breathing were either *orthotone*, or *proclitic*, according to their position and use (§§ 115, 118). In the progress of the language these forms became appropriated, as follows;

1. The *orthotone aspirated forms* (ὄς, ᾗ, ὄ, &c., § 184) became the *postpositive article*, or, as it is usually termed, the *relative pronoun*.

2. The *proclitic aspirated forms* ὁ, ᾗ, οἱ, αἱ, united with the τ forms of the *oblique cases*, the *neuter*, and the *dual*, to constitute the *prepositive article*, or, as it is commonly termed simply, the *article*. See §§ 183, 248.

NOTES. α. The other *proclitic* and τ forms were not retained in Attic Greek; except that τοῖ δι occurs twice, by poetic license, as a euphonic or emphatic substitute for οἱ δι; Στρατιώματος· τοῖ δ' ἄστροι. Æsch. Pers. 423. Ταχύναι· τοῖ δ' ἐψίβασον. Soph. Aj. 1404. Cf. § 716.

β. Derivative and compound forms (as ὄστροι, ἴδι, ἰσῖνοι, ἀβρίσι,) mostly took the place of the old definitive, as a *demonstrative* and *personal pronoun*.

γ. The *third personal pronoun* οὗ, οἷ, ἱ, may perhaps be regarded as only another form of this old definitive, or, at least, as of kindred origin. See § 679. 2.

§ 681. Traces remain, however, even in the Attic and common Greek, of the earlier and freer use of these forms; so that we find the PREPOSITIONAL ARTICLE used not only as a *proper article*, but also as a *demonstrative*, *personal*, and *relative pronoun*; and the POSTPOSITIONAL ARTICLE used not only as a *relative*, but also as a *demonstrative* and *personal pronoun*.

It is proposed, in the present chapter, to treat of the regular use of the prepositional article, as an *article*, and of its use as a *pronoun*, combining with the latter the use of the postpositive article as a *demonstrative* and *personal pronoun*. For the regular use of the postpositive article as a *relative pronoun*, see the next chapter. We ought, perhaps, to premise, what might be inferred from § 679, that no precise line of division can be drawn between the use of the article as such, and its use as a pronoun.

I. THE ARTICLE AS AN ARTICLE.

§ 682. RULE XXVII. The article is prefixed to SUBSTANTIVES, to mark them as *definite*.

NOTES. 1. The Greek article is commonly translated into English by the *definite article THE*; but often when used substantively, and sometimes when used adjectively, by a *demonstrative pronoun* (§§ 693, 696, 704. 1.). With a *participle* following, it is most frequently translated by a *relative and verb*, preceded, if no antecedent is expressed, by a personal or demonstrative pronoun (§ 693). It is often omitted in translation, especially with *proper names, abstract nouns, nouns used generically*, and *pronouns* (§§ 683 - 686, 690); and must be often *supplied* in translation when not expressed (§§ 702 - 705).

2. A substantive used *indefinitely*, wants the article; as, Καλὸς γὰρ Θεσαυρὸς, παρ' ἀνδρὶ σπουδαίῳ χάρις ἐφιλομένῳ, a favor due from a good man is an excellent treasure. Isocr. 8, b.

§ 683. A substantive used **DEFINITELY**, is either *employed in its full extent, to denote that which is known*, or, if not employed in its full extent, *denotes a definite part*.

A. A substantive employed in its full extent, to denote that which is known, may be,

I. A substantive used *generically*, i. e. denoting a *whole class* (genus, class, kind); as, ὁ ἄνθρωπος; man (referring to the whole race), ἡ γυνή, woman, οἱ ἄνθρωποι, men, οἱ Ἀθηναῖοι, the Athenians (the whole nation). Thus,

'Ο ἄνθρωπος "ἄνθρωπος" ὀνομάσθη, παρ' ἡμῶν. Pl. Crat. 399, c. 'Ο γὰρ σύμβουλος καὶ ἰσχυρότατος . . . ἐν ταύτῃ πλείστον ἑλλήλων διαφίρουσιν. Dem. 291. 15. Καὶ τῶν Ἑλλήνων δι' ἔχων ἰσχύος . . . στρατηγούς, 'of Greeks,' I. 1. 2. Cf. § 703.

REMARK. To this head may be referred substantives used *distributively*, which consequently take the article; as, Κύρος ἡμισχυῖται . . . τρεῖς ἡμισαρκὰ τῷ μηνὶ τῷ στρατιώτῃ, Cyrus promises three half-darics [the month to the soldier] a month to each soldier. I. 3. 21. Even with ἕκαστος; as, Ἐκαστῷ τῶ ἔθνος, each nation. I. 8. 9. Ἐκάστης τῆς οἰκίας. VII. 4. 14. Κατὰ τὸν ἰσχύον ἕκαστον δύο μυαῖ. Thuc. V. 49 (Cf. Ἐκαστον ἄσκον. III. 5. 10. Ἐκάστης ἡμέρας. VI. 6. 1). For the position of ἕκαστος, see § 688.

§ 684. II. A substantive expressing an *abstract idea*; as,

'Ἡ ἀρετή, virtue, ἡ κακία, vice, ἡ σοφία, wisdom, τὸ καλόν, the beautiful (§ 653). 'Ἡ σωφροσύνη, καὶ ἡ ἐγκράτεια, καὶ ἡ ἀλήθεια. Cyr. VII. 5. 75. Cf. § 703.

III. An *infinitive* or *clause used substantively*, or a *word spoken of as such* (§ 432); as,

Τὸ ζῆν, to live, life (§§ 128, 649). Διὰ τὸ φοβῆσθαι, through fear. V. 1. 13. Εἰς τὸ μὴ διὰ τὸ ἰγγὸς εἶναι φοβῆσθαι. VII. 8. 20. Τὸ ὄνειρον

ἰ ἄρθρωτος, *the name ἄρθρωτος*. Pl. Crat. 399, c. Τὸ ὄνομα ἡ μηχανή. Ib. 415, d. Τὸ ὄνομα τὴν ἀρετήν. Ib. e. (In the three last examples, the article conforms by attraction to the noun following, instead of being neuter (§ 649), inasmuch as the word ὄνομα expressed, sufficiently shows that ἄρθρωτος, &c. are spoken of merely as words.) See § 649.

§ 685. IV. The name of a *monadic object*; i. e. of an object which exists *singly* in nature, or which is so regarded (*μοναδικός, single*); as, ὁ ἥλιος, *the sun*, ἡ σελήνη, *the moon*, ἡ γῆ, *the earth*, ὁ οὐρανός, *the heavens*. Thus,

*Ἐχει τροφὴν ἡ γῆ ἀπὸ τοῦ οὐρανοῦ, *the earth receives nutriment from the heavens*. CEC. 17. 10. Cf. § 702.

V. The name of an *art or science*; as, ἡ ἰατρικὴ καὶ ἡ χαλκευτικὴ καὶ ἡ τεκτονικὴ, *medicine and brassiery and carpentry*. CEC. I. 1. Cf. § 703.

§ 686. VI. A *proper name*, which has been before mentioned or implied, or which is *well known*; as,

Κῦρος ἂ μεταστρέψεται . . . Ἀναβαίνει οὖν ἡ Κῦρος. *But he sends for Cyrus. Cyrus therefore goes up*. I. 1. 2. Παρμαγγίλλυ τῷ τῷ Κλιάρχῳ . . . καὶ τῷ Ἀριστίστῳ. I. 2. 1 (Cf. I. 1. 9, 10). Διὰ Φρυγίας . . . Τῆς Φρυγίας πόλιν. I. 2. 6, 7. Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀπεστέμει, *Cyrus sends the Cilician queen to Cilicia*. I. 2. 20. Ὑπὲρ τῆς Ἑλλάδος, *in behalf of Greece* (their native land). I. 3. 4. Cf. § 702.

REMARK. Proper names appear to take the article, from their being, in their origin, either *adjectives used substantively* (§ 652), or *common nouns used distinctively* (§ 696). Thus,

Ἡ Ἑλλάς [sc. γῆ], [the Greek land] *Greece* (Comp. *England*, the land of the Angles, in French *L'Angleterre*, *Scotland*, *Ireland*); Ὁ Ἑλλήσποντος, [the sea of Helle] *the Hellespont*; Ὁ Βόστωρος (See Æsch. Prom. 733, and compare, in English, *Ox-ford*); Ὁ Περικλῆς [sc. ἀνὴρ], [the *Illustrious Man*] *Pericles*; Ὁ Φίλιππος, [the *Horse-lover*] *Philip*; Ὁ Σάκας, [the *Sacian*] *Sacas*. Cyr. I. 3. 8 (Cf. Ἄθη Μυσοὶ τὸ γίνος καὶ τὸ ὄνομα τοῦτο ἔχων. V. 2. 29). Compare, in English, such proper names as *White, Green, Gray, Small, Long, Smith, Mason, Cam-bridge, New-Haven, Dart-mouth* (the mouth of the river Dart).

NOTE. The adjective construction is especially retained in names of *rivers*; as, Ὁ Μαινῶδες ποταμός. I. 2. 7. Τοῦ Μαρσίου ποταμοῦ. Ib. 8. So, in English, *the Connecticut river*.

§ 687. B. A substantive *not employed in its full extent* may be rendered *definite*,

I. By a *limiting word or phrase* (§§ 435, 436).

This word or phrase is usually placed, either *between the article and its substantive*, or *after the substantive*; and in the latter case, the article is often *repeated* either for perspicuity or emphasis. Thus,

Μίχρη τοῦ Μηδίας τείχους, as far as the wall of Media. I. 7. 15. Τὴ περὶ τὸν Παιραιᾶ τείχος. H. Gr. IV. 8. 9. Τὰ κατατίνοῦσα ἐπὶ Λίχων τείχη. Ib. 4. 7. Τὰ μακρὰ τείχη τῶν Κορινθίων. Ib. 4. 18. Τὸ τείχος τοῦ Ἄστως. Ib. II. 4. 27. Τὸ τείχος τὸ Περσίδιον. VII. 2. 11. Πρὸς τῆ τείχῳ τῶ ἐν Σάρδεσι. Cyr. VII. 2. 2. (Cf. Καὶ Ταναγραίων τὸ τείχος περὶ-λων. Thuc. I. 108.) Τὸ μὲν Ἰσωθιν (τείχος) πρὸ τῆς Κιλικίας . . . , τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας. I. 4. 4. Ὁ τῆς βασιλείας γυναικὸς ἀδελφός. II. 3. 28. Τὰ τῶν εἰς τὴν ἱερτὴν ἰστανὸν ἀποβύγια. V. 3. 11. Τὸ τῆς τοῦ ξαίνοντος εἰχῆς ἔργον. Pl. Pol. 281, a. Ἐν ταῖς κόραις ταῖς ὑπὲρ τοῦ πιδίου τοῦ παρὰ τὸν Κινερίτην ποταμὸν. IV. 3. 1. Τὸν ἄνδρα, τὸν βοτήρα. Soph. CEd. T. 837.

§ 688. NOTE. On the other hand, words and phrases not belonging to the definition or description of the substantive, but to *that which is said about it in the sentence*, either *precede the article*, or *follow the substantive without the article*; as, Ὅτι κινὸς ὁ φόβος ἐστίν, καὶ οἱ ἀρχόντες σῶσι, *that the fear was groundless, and the generals safe*. II. 2. 21. Ὅπως δεινὸν τοῦ κινδύνου. IV. 6. 16. Ψιλὴν ἔχων τὴν κεφαλάν, *having the head bare*. I. 8. 6. Ἐλαύνων ἀνὰ κράτος ἰδρῶντι τῇ ἴσῃ. Ib. 1. Συνεταγμένῳ τῷ στρατεύματι τανσί. I. 7. 14. Οὐδὲν πάσῃσι ἀχάριστον ἴσαι τὴν προθυμίαν. I. 9. 18. Κατίσῃσιν ἀντίαν τὴν φάλαγγα. I. 10. 10. Ὅστις διὰ φιλίας τῆς χώρας ἀπάξῃ, *through the country as friendly*, or *through the country in peace*. I. 3. 14. Ἐπισθὲν ἠγμῖον τῷ Ἡρακλεῖ, *follow Hercules as leader*. VI. 5. 24. (Cf. Τῷ Ἡγμῖον Ἡρακλεῖ. VI. 2. 15.) Διὰ σπινῆς τῆς ἰδοῦ περιούμινα. IV. 2. 13. Διὰ μέσου δὲ τοῦ παραδίσου, *through the midst of the park*. I. 2. 7 (§ 664). Ἐν τῇ ἀγορᾷ μίση. Dem. 848. 13 (But, Τὸ μέσον εἶφος, *the centre division*. I. 8. 13). Πολλῶν τῶν ἰσιτηδίων μιστάς, *full of the necessaries of life in great abundance*. IV. 4. 7. (But, Τῶν πολλῶν ἰσιτηδίων, *of the many necessaries of life*). Τὰ δὲ ἰσιτηδία πολλὰ ἦν λαμβάνειν. IV. 1. 8. Ἐπὶ δὲ ἰσῆα Γογγύλος ὀλίγους μὲν τοὺς Ἕλληνας, πολλοὺς δὲ τοὺς ἰσιτικμίους. VII. 8. 17. Σὺν ὀλίγοις ταῖς περὶ αὐτόν, *with those about him few*, i. e. *with few attendants*. I. 5. 12 (But, Σὺν ταῖς ὀλίγοις περὶ αὐτόν, *with the few about him*). Ἐπιχωρῆσαι ἔλην τὴν φάλαγγα. I. 2. 17. Τῆς ἡμέρας ἔλην. III. 3. 11. Πᾶσι . . . ταῖς κριταῖς καὶ ταῖς θιασταῖς πάντιν, *to all the judges and all the spectators*. Ar. Av. 445. Ψιλὴ ἦν ἅπανα ἡ χώρα, *the country was all bare*. I. 5. 5. Ἐκάντων τὸ ἔθνος. I. 8. 9 (§ 683. R.). Τὸ κίρας ἰσῆστος. VII. 1. 23. Ἀμφότερα τὰ ὄσα, *both his ears*. III. 1. 31. Ἀμφὸ τὸ πόλι. Thuc. V. 23. Ἀυτῶ τὰ Λάκωνι, *the Spartans themselves*. VII. 7. 19 (But, Τὸ αὐτὸ Λάκωνι, *the same Spartans*). Τούς τι ἄνδρας αὐτούς, *both the men themselves, or the very men*. II. 5. 39.

§ 689. REMARKS. 1. When the substantive is preceded or followed by *successive modifications*, the article is sometimes *repeated* with each; as,

Τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς Λυκαίου ἱερόν, *the temple of Lycæan Jove in Arcadia*. Pl. Rep. 565, d. Ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἱερῇ. Thuc. I. 126. Τὰ τε τείχη τὰ ἰαντῶν τὰ μακρὰ ἀπειλίσειεν. Ib. 108.

§ 690. 2. It is common to employ the article even when the substantive is rendered definite by a *possessive* or *demonstrative pronoun*; as,

a. **POSSESSIVE.** Ὁ πατήρ μου, *my father*. I. 6. 6. Τοῦτον [= τὸ ἴδιον, § 72] ἤθελα. Cyr. VIII. 7. 6. Τὰς ἐργα. Ib. 12. Ὅμμα τοῦτον. Ib. 26. Τὴν ἡμετέραν χώραν. IV. 8. 6. Τῶν ἡμετέρων ἀγαθῶν. II. 1. 12. Τῷ νόμῳ τῆ ἡμετέρας. VII. 3. 39.

β. **DEMONSTRATIVE.** The pronouns οὗτος and ἴδι, as themselves beginning with the article (§§ 250. 2; 252), do not take it before them, and ἑαυτός follows their analogy. The arrangement, therefore, with these pronouns is the same as in § 688. Thus, Ταύτας τὰς πόλεις, *these cities*. I. 1. 8. Τὸν ἀνδρα εὐτόν. I. 6. 9. Τόδε τὸν τρέπον. I. 1. 9. Ὁ μὲν ἀνὴρ ἴδι. Apol. 29. Ἐκείνους τοὺς ἡμέτερας. I. 7. 18.

NOTE. In prose, when the article is omitted with a demonstrative pronoun and a common noun, the *pronoun* is usually employed as a *subject*, and the *noun* as an *attribute*; thus, Ἔστι μὲν γὰρ πνίνα αὕτη σαφής, *for this is manifest poverty*. CEC. 8. 2 (Cf. Αὕτη ἡ ἴδεια. Ib.). Κίνησις γὰρ αὕτη μαγίστη... ἰγνίτα. Thuc. I. 1. Αὕτη αὖ ἄλλη περίφημος ἦν. I. 1. 7.

§ 691. 3. Upon the same principle, the article is prefixed to words and phrases, which are joined with a *proper name* or a *personal pronoun* to give *definiteness* or *emphatic distinction*; as,

Τὸν βασιλεύοντα Ἀρταξέρξην, [the reigning Artaxerxes] *Artaxerxes the king*. I. 1. 4. Μένου ὁ Θεσσαλός, *Meno the Thessalian*. I. 2. 6. Ἐπίταξ, ὁ Ζουνίουσιος γυνή, τοῦ Κιλικίων βασιλέως. Ib. 12. Ἰσπίας ὁ καλός. Pl. Hipp. Maj. 281, a (§ 513). Ἀριστοδῆμον τὸν μικρὸν ἰπικαλούμενον. Mem. I. 4. 2. Ἐγὼ... ὁ ἕξαστακῶς..., οὐμῖς δὲ οἱ ἕξαστακῆμνοι. V. 7. 9. Σὺ δ' ἤμην ἡ μισοῦσα. Soph. El. 357. Ἡ τάλας ἔγω, *I, the wretched one* (by eminence), i. e. *most miserable*. Ib. 1138. Ἐγὼ δ' ἰρῶν ἡ δύσμορος. Ib. 282. Ὅρῶν σι τὸν δύσστηνον. Id. CEd. C. 745. Ὁ παντλήμων ἔγω, *I, the all-wretched*. Id. CEd. T. 1379. Τὸν πατρεφόνητον, τὸν ἄσιβῆ μι. Ib. 1441. Σὺ τὸν πατήρη χλαυδίοις. Eur. Suppl. 110. So, when the pronoun is implied in a verb, Ὀλιγίμων ὁ τάλας. Soph. Tr. 1015. Ὁ εὐλήμων... ἦμα. Eur. Andr. 1070.

NOTE. If, on the other hand, *no distinction is designed*, the article is omitted, as, Πηνόφῶν Ἀθηναῖος, *Xenophon, an Athenian*. I. 8. 15. Πασαγίσιος ἀνὴρ Πέρσης. Ib. 1. Ἐγὼ τάλας, *I, unhappy man*. Soph. CEd. C. 747. Ἀφίλομαι δύσστηνος. Ib. 844.

§ 692. 4. An *adverb preceded by the article* has often the force of an *adjective*. This construction may be explained by supposing the ellipsis of a participle, commonly ὦν or γενόμενος. Thus,

Τὸν ὦν χρόνον, *the [now time] present time*. VI. 6. 13 (Cf. Τὸν ὄντα ὦν χρόνον. Eur. Ion, 1349). Ἐν τῷ πρόσθεν [sc. γινόμενον] λόγῳ. Il. 1. 1. Ἐν τῇ τότε ἀκροβολίστῳ. Ill. 4. 18. Ὁ ὦν βασιλεὺς οὗτος, *καλιότατος τοῦ*

οἱ βασιλεῖς, παρὲς δὲ τοῦ ὕψ. Cyr. IV. 6. 3. Τῶν τήμερον ἡμέραν. IV. 6. 9. Τῆς ἰκαδῆς ἡμέρᾳ. III. 1. 2. Τῶ ἰσὺ ἀκροσση. VII. 2. 15. Τῆς πέντε τῶν στρατιωτῶν, *the best soldiers*. Thuc. VIII. 1. Κάλμου τοῦ πάλου. Soph. Oed. T. 1. Τῶν ἀπωτέρω φίλων. Ib. 137.

NOTES. 1. This adjective may again, like any other adjective, be used either *substantively* or *adverbially* (§§ 693 – 695).

2. A *preposition with its case* may be used in the same way; as, 'Ἐν τῇ πρὶ τοῦ . . . χρόνῳ, *in former time*. Dem. 1250. 6 (§ 714). Τοῦ ἐν Δελφῶν χρησουργίου, *the Delphic oracle*. Cyr. VII. 3. 15. 'Ἀρμενία . . . ἡ πρὸς ἰστανίαν, *Western Armenia*. IV. 4. 4.

§ 693. 5. The substantive which is modified is often omitted; in which case the article may commonly be regarded as *used substantively with the word or phrase following* (See §§ 651, 683, 1). Thus,

Τῶν παρὰ βασιλείας [sc. ἀνδρῶν], *of those from the king*. I. 1. 5. Οἱ ἐν ἰκίῳ. IV. 3. 20. Τῶν περὶ τὴν θάλασσαν, *those engaged in the hunt, or the hunters*. Pl. Soph. 220, d. Τοῦς περὶ τὴν σοφίαν. Id. Hipp. Maj. 281, d. Οἱ τοῦ δήμου. Thuc. VIII. 66. Οἱ εἴ ἴδον . . . καὶ εἰ ἴξω, *both those within, and those without*. II. 5. 32. Τοῦς τε ἱμπεροῦσιν, . . . καὶ ὑπὸ τῶν ἱππεῶν. IV. 3. 14. Τὸ πέραν τοῦ ποταμοῦ, *the opposite side of the river*. III. 5. 2. Τοῦ πέραν. I. 3. 1 (§ 552). Εἰς τοῦμακτον [τὸ ἱμπακτον], *back*. I. 4. 15. Οἱ ἐκ τοῦ ἰστικίνα, *those of the country beyond*. V. 4. 3. 'Ἐκ τοῦ ἰσὶ θάλασσαν, *from the other side*. Ib. 10. Τοῖς παρῶσι τῶν πιστῶν. I. 5. 15. Τί τὸ κολῶν εἴη ἰσικλῶν, *what it was which prevented their entering*. IV. 7. 4. Τοῦς ἀγαθούς εἰ ποῖσι. . . . Τοῦς κακοὺς εἰ ποῖσι ἴμοια πρὸς τοῖς τὰς ἀλλοτριῆς κίνας ἐπιζουσι. 'Ἐκίναί τι γὰρ τοὺς δίδοντας, ὄσπερ τοὺς τυχόντας, ὀλακτούσι. Οἱ τι κακοὶ τοὺς ὀφιλοῦντας, ὄσπερ τοὺς βλάπτοντας, ἀδικούσι. Μίσου τοὺς κολακίζοντες ὄσπερ τοὺς ἔξαπατῶντας. ἀμφότεροι γὰρ πιστιδίνουσι τοὺς πιστεύοντας ἀδικούσι. Isocr. 8, b. 'Ὁ μηδὲν ὄν, *he that is nothing*. Soph. Aj. 767. Τοῦ μηδὲν [ὄντος]. Ib. 1231. Καὶ τὸ μηδὲν [ὄν] ἴξεω, φράσω δ' ἴμοι, 'that which is nothing, i. e. valueless.' Id. Ant. 234. See §§ 655, 656.

NOTE. The phrases *οἱ ἀμφὶ* and *οἱ περὶ*, followed by the name of a person, commonly include the *person himself* with his attendants or associates; and sometimes, by a species of vague periphrasis, denote little more than the *person merely*. Thus, Οἱ ἀμφὶ Ἀριαῖον, [*those about Ariceus*] *Ariceus and those with him*. III. 2. 2. Οἱ περὶ Ἀριαῖον. II. 4. 1. Οἱ περὶ Ξενοφῶντα, *Xenophon with his men*. VII. 4. 16. Οἱ δὲ ἀμφὶ Τισσαφίην. III. 5. 1 (Cf. Τισσαφίην καὶ οἱ ἐν αὐτῇ. Ib. 3). Οἱ δὲ ἀμφὶ Χυρσοφον . . . , ἄλλοι δὲ τῶν στρατηγῶν. IV. 2. 8. Τοῦς ἀμφὶ Θράσυλλον καὶ Ἐρασιπιδην, *Thrasylus and Erasipides with their colleagues*. Mem. I. 1. 18. Οἱ μὲν περὶ τοὺς Κορινθίους ἐν τῇ Νυμείῳ ἔσαν, οἱ δὲ Λακωνισταῖοι καὶ οἱ ξυμμαχοὶ ἐν τῇ Σικωνίᾳ, 'the Corinthians with their allies.' H. Gr. IV. 2. 14. Πιστακοῦ τε καὶ Βίαντος, καὶ τῶν ἀμφὶ τὸν Μιλῆσιον Θαλῶν. Pl. Hipp. Maj. 281, c.

§ 694. 6. When the *neuter article* is used *substantively* with a word or phrase following, (a.) the precise idea (as, in

English, of 'thing' or 'things') must be determined from the connexion, and (b.) not unfrequently the whole expression may be regarded as a *periphrasis for an included substantive*. Thus,

(a.) Τὰ τοῦ γήραος, *the evils of old age*. Apol. 6. Τὰ ἀμφὶ τὸν πόλεμον, *military exercises*. Cyr. II. 1. 21. Τὰ περὶ Πελοπόννησον, *the fate of Peloponnesus*. II. 5. 37. Τὰ περὶ Λάμψακον, *what had befallen Lampsacus*. H. Gr. II. 1. 20. Τὰ μὲν κατὰ Πausanias. Thuc. I. 138. Ἐν τοῖς ἐπάνω, [in the above] *in the preceding narrative*. VI. 9. 1. Τὰ μὲν δὲ Κίρου δῆλον ἔστι οὕτως ἔχει πρὸς ἡμᾶς, ὡς πρὸς τὰ ἡμέτερα πρὸς ἐκεῖνον, 'the relation of Cyrus to us is the same, as ours to him.' I. 3. 9. Τὰ παρ' ἐμοὶ ἰλισθαίαι ἀντὶ τῶν οἴκων, *to prefer remaining with me to returning home*. I. 7. 4. Ἐπιτὶ δὲ τὰ τῶν θεῶν καλῶς ἔχειν, *and when the gods had been duly honored*. III. 2. 9. Τὰ περὶ τῆς δίκης, *the circumstances of the trial*. Pl. Phædo, 57, b. Χυρίσσοφος μὲν ἦν τριταλιανθήκει, . . . τὰ δ' ἐκείνου Νίω Ἀτταίος παρίλαβεν, 'his place, or office.' VI. 4. 11. Ἐπιστήμων ἵνα τῶν ἀμφὶ τάξεως, *to be skilled in tactics*. II. 1. 7. Τοὺς τὰ Ἀθηναίων φρονούντας, *those that favor the cause of the Athenians*. Thuc. VIII. 31. Φρονεῖν τὰ πρὸς εἰ. VII. 7. 30. Τὰ φίλων δ' οὐδὲν, ἢ εἰς δυστυχίᾳ, 'the good offices of friends.' Eur. Phœn. 403. Διὸ φρονεῖ τὰ τῶν θεῶν, 'what is imposed by the gods.' Ib. 382. Τὸ τῶν ἀλίων, *the habit of fishermen*. Ec. 16. 7. Ὄς δὲ τὸ τοῦ ποταμοῦ οὕτως ἰσχυροῦνται, 'the diversion of the river.' Cyr. VII. 5. 17. Τὸ τοῦ Ἰβυκίου ἵππου πιστοθῆναι, *to be in the condition of the horse of Ibycus*. Pl. Parm. 136, e. Διδόναι εἰ τῶν παιδῶν, *to have the boyish fear*. Id. Phædo, 77, d (§ 632). Τὸ τοῦ Σοφοκλέους, *what is said by Sophocles*. Id. Rep. 329, c. Τὸ τῶν παρόντων, *the convenience of those who are present*. Id. Gorg. 458, b. See § 651, γ.

(b.) Τὸ τῆς τύχης, *the course of fortune*, = ἡ τύχη, *fortune*. Eur. Alc. 785. Τὸ τῶν πνευμάτων, *the state of the winds*, = τὰ πνεύματα, *the winds*. Dem. 49. 7. Τὸ δὲ τῶν χρημάτων, *but the matter of the money*, = τὰ χρήματα. Id. 47. 24. Τὰ τῆς ἐργῆς = ἡ ἐργή. Thuc. II. 60. Τὰ εἰς τῆς ἐμπειρίας. Id. VII. 49. Τὰ τῆς βοηθείας. H. Gr. IV. 8. 7. Ἐπήνυ τὰ βασιλείας, *extolled the king*. Ib. VII. 1. 38. Τὰ θεῶν οὕτω βουλόμην ἴσταν. Eur. Iph. A. 33. Τὰ βαρβάρων γὰρ δεῦλα πάντα πλὴν ἰσῆς. Id. Hel. 276. Συγγνωστὰ γάρ τε καὶ τὰ τοῦδ', εἰ μὴ θίλι. Id. Heracl. 435. Ὄς δὲ τὸ σάφρον, ἐγὼ μὰ [τὰ ἐμὰ = ἐγὼ] δ' οὐχὶ σάφρονα. Id. Andr. 235. Ὅταν δὲ εἴμ' ἀδυμήσαντ' ἴδης. Id. Or. 296. Τὰ τῶν διακρίσεων, . . . τοῦμὲν ἐν σμικρῇ μέρει παύομενοι, ἐν οἴκαδ' ἤσπιγον στέκον. Soph. Phil. 497 (§ 661). Εἰ τὸ τῶνδ' ἵππων πάρα. Id. El. 1203. Οὐ γὰρ, οἶμαι, τοιοῦτόν ἐστι τὸ τῶν θεῶν, ὡς τε ὑπὲρ δόμων παράγοισθαι. Pl. Alc. 149, e. Τὸ τῶν ἐπιδυμῶν. Id. Rep. 571, a. See § 651, γ, 661.

§ 695. 7. The NEUTER ACCUSATIVE of the article is often used in forming *adverbial phrases* (§§ 642-644), in connexion with,

a. ADVERBS (§ 692. 1); as, Τὸ πάλαι [sc. ὅν], *as to that which was of old*, i. e. *formerly, anciently*. Pl. Phædr. 251, b. Τὸ πρὶοςθι, *before*. L. 10. 10. Τὸ πρὶν. Eur. Alc. 977. Τὸ ὑμῶν καλῶν [τὸ ἴματιον], *back*. VI. 6. 38. Τὸ ἐπιπρὶοςθι [τὸ ἐπιπρὶοςθι]. Cyr. VII. 1. 42. Τὸ γὰρ παρενύστα. Ar. Vesp. 833. Τὸ παρῶσαν. Ag. 7. 7. Τὸ πάμπαν. Pl. Tim. 41, b.

β. ADJECTIVES; as, Τὸ πρῶτον, *at first*. I. 10. 10. Τὰ πρῶτα, *first*. Soph. Tr. 757. Τὸ πρότερον, *before*. IV. 4. 14. Τὸ τρίτον. I. 6. 8. Τὸ παλαιόν. III. 4. 7. Τελευταῖον [τὸ ἰσχυρόν], *at last*. V. 7. 8. See § 643.

γ. PREPOSITIONS followed by their cases; as, Τὸ ἐπὶ τοῦδε, *as to that after this, i. e. henceforth*. Cyr. V. 1. 6. Τὸ ἐν τοῦδε. Ib. 5. 43. Τὸ πρὸς ἰστίαν, *to the west*. VI. 4. 4. See § 692. 2.

§ 696. II. By previous mention, mutual understanding, general notoriety, or emphatic distinction; as,

Θορύβου ἤκουσι διὰ τῶν τάξων ἴοντες, καὶ ἤριτο τίς ὁ Θόρυβος ἦν, *he heard a noise passing through the ranks, and inquired what the noise was*. I. 8. 16. Οἱ δ' ἰσθίουσαν μέχρι κόμης τινίς· ἰσθίοντα δ' ἴσθησαν οἱ Ἕλληες· ὅστις γὰρ τῆς κόμης γύλοφος ἦν, . . . τῶν δὲ ἰσθίων ὁ λείφος ἰσθιόσθην. I. 10. 11. Καλάσαντες δὲ τινος ἰσχυρῶς ἀπίλουθον, ἤριτο, τί χαλεπαίνει τῷ Θιράποντι. Mem. III. 13. 4. Τὰ πλοῖα αἰτῶν. I. 3. 16 (Cf. Αἰτῶν πλοῖα. Ib. 14). Δουλοῦμαι θείοις, ὅτι ποτ' εἶσι οἱ θείοι. Eur. Or. 418. Ὅτι Πέρσης ὕστερον ἀγίρας τὴν ἀναρίθμητον στρατιάν ἤλθην, 'that innumerable army.' III. 2. 13. Ἐπερίετο . . . ὁ Πέρσης τῷ παρ- πλεθῶσι στίλφ. Ag. 2. 1. Τίς ποῦν τὰ πολλὰ πεισύματ' ἴσχυ' ἰσθίουσθην. Soph. El. 563. Τὸν ἄνδρα ἰδῶ, *I see THE MAN* [i. e. Artaxerxes]. I. 8. 26. Ἀπακαλοῦντες τὸν προδότην, *exclaiming, 'the traitor!'* VI. 6. 7. Ἀπακαλοῦντες τὸν ἐυεργέτην, τὸν ἄνδρα τὸν ἀγαθόν. Cyr. III. 3. 4.

§ 697. REMARKS. 1. From a reference to something which precedes, or is mutually understood, the article may be even joined,

α. With an INTERROGATIVE PRONOUN; as, Ἄλλα τοῖνον, ἴθνη δ' Ἰσχυρόμαχος, εἶλω σοι . . . διηγήσασθαι . . . Τὰ ποῖα; ἴθνη ἰγῶ, *I will then, said Ischomachus, relate to you other things. [The what?] What are they? said I*. CEd. 10. 1. KP. Ἄ δ' ἰμωδὸν μάλιστα, ταῦθ' ἤμα φράσαν. ἘΤ. Τὰ ποῖα ταῦτα; Eur. Phoen. 706. TP. Πάσχι δὲ θαναμαστίν. ἘΡ. Τὸ τί; Ar. Pax, 696. ἘΡ. Οἷά μ' ἰσθίουσαν ἀναποθῆσθαι σοι. TP. Τὰ τί; Ib. 693 (Τὰ in the plural with reference to εἶα, and τί singular for plural. Cf. Τί εἶν ταῦτα ἰσθίν; § 655). Ἐἴθ' ὅτι καθεῖν δῶ· τί μί τὸ δεῖνδον ἰσθίουσθαι; Eur. Bacch. 492. Τί γὰρ τὸ μιλίζον ἢ πατ' ἔνθρουπον ποῦν; Soph. CEd. C. 598. Πιστῆρα εἶν ἰμωστῆρον τῷ εἶδει. Pl. Phædo, 79, b. See § 753. 1.

β. With a PERSONAL PRONOUN; as, Διῦρε δὲ, ἢ δ' δεῖ, εἰθὺς ἡμῶν εὐ παραβάλλεις; . . . Ποῖ, ἴθνη ἰγῶ, λέγεις, καὶ παρὰ τίνος τοῦδε ἔμαθες; *Will you not, said he, come hither directly to us? Whither, said I, do you say, and to whom [as the you?] do I go, in going to you?* Pl. Lys. 203, b. Τὸν ἰμῖ, *the me, i. e. me, of whom you speak*. Id. Phil. 20, a.

γ. With a PRONOUN OF QUALITY OR QUANTITY; as, Τὸ τοιοῦτον ἔσθω, *such a dream as I have described, or, such a dream as this*. III. 1. 3. Τὰς

ὄν τοιαύτας ἀγρομοσύνας. II. 5. 6. Ἀγρομοσύνη τὸν τοιαύτου. Mem. I. 5. 2. Τὴν τοιαύτην ἀρχήν. Pl. Leg. 755, b.

2. A numeral preceded by ἀμφί, about, has commonly the article, the round number being apparently regarded as an object familiar to the mind, or as a definite standard to which an approach is made; thus, Ἄρματα δρισακηφόρα ἀμφὶ τὰ ἵπποι, chariots armed with scythes about the [number of] twenty, i. e. about twenty in number. I. 7. 10. Πιλτασται δὲ ἀμφὶ τοὺς δισχιλίους. I. 2. 9. Ἄμφὶ τὰ πιτήκοντα ἴση. II. 6. 15. So, Εἰς τὰ ἱκανὸν ἄρματα. Cyr. VI. 1. 50.

§ 698. III. By the connexion in which it is employed; as,

Ἐπιβὼν δὲ ἱσιλιότητος Δαρείου, καὶ κατίσθη εἰς τὴν βασιλίαν Ἀρταξίξου, 'had succeeded to the throne [sc. of Persia].' I. 1. 3. Ἰόντις ἐπὶ τὰς Θύρας. I. 2. 11. Αἱ λόγχοι καὶ αἱ τάξις καταφανῆς ἰγίγοντο. I. 8. 8. Οἱ δ' ἴππῳ ἤλθον πρὸς τοὺς πρροφύλακας, ἐξήτου τοὺς ἔρχοντας. II. 3. 2.

§ 699. REMARK. With substantives which are rendered definite by the connexion, the article has often the force of a possessive; as,

Ἐβούλοτο τὰ παῖδες ἀμφοτέρω παρῖναι, he wished [the] his children to be both present. I. 1. 1. Τισσαφρίνης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν. Ib. 3. Κύριος τι κατατηθείας ἀπὸ τοῦ ἄρματος τὸν Θάρακα ἰεῖδω, καὶ ἀποβάς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἴλαβι. I. 8. 3.

§ 700. IV. By contrast.

This may give a degree of definiteness to expressions which are otherwise quite indefinite; and may even lead to the employment of the article with the indefinite pronoun τις. Thus,

Ἐν ἰσάσῃ τρεῖς ἄνδρας, ὧν οἱ μὲν δύο ἐκβάντες εἰς τᾶξιν ἴθιντο τὰ ἴπλα, ὁ δὲ εἰς ἡμῖν, 'of whom two . . ., but the third.' V. 4. 11. Τῶν δὲ πολέμιων οἱ μὲν τινες αἰσθόμενοι πάλιν ἴθραμον . . ., οἱ δὲ πολλοὶ . . . φανεροὶ ἦσαν φεύγοντες, 'some . . ., but the most.' IV. 3. 33. Ἰσπευς . . ., τοὺς μὲν τινὰς παρ' ἡμῶν, τοὺς δὲ τῷ Κλιάρχῳ καταλιμνύουσιν. III. 3. 19. Cf. § 711.

§ 701. GENERAL REMARKS. I. The article is sometimes found without a substantive, through *anacoluthon* (§ 492) or *aposiopēsis* (§ 485); as,

Ἡ τῶν ἔλλων Ἑλλήνων —, ἴσθι χερὶ κακίαν, ἴσθ' ἄγνοϊαν, ἴσθι καὶ ἀμφοτέρω ταῦτ' ἰσιῦν, the —, whether I should say cowardice, or folly of the rest of the Greeks, or both these together. Dem. 231. 21. Τῆς γὰρ ἡμῶν, εἰ δὲ τίς ἴσθι σοφία καὶ οὔα, μέγιστον ὑμῖν παρῖζομαι. Pl. Apol. 20, e. Μὰ τὸν —, οὐ σύ γι. Not you, by — (the name of the god omitted, as the old grammarians say, through reverence). Ib. Gorg. 466, e. Μὰ τὸν —, ἰγὼ μὲν οὐδ' ἂν . . . ἰσιθόμεν. Ar. Ran. 1374. Βεῖθ' διοίγισι κλέθρα, καὶ δηλοῦν τινα τοὺς πᾶσι Καθμύουσι τὸν πατρῴσιον, τὰς μητρεῖς —, αὐτῶν ἀνοσί, οὐδὲ ἴσθι μὲν. Soph. CEd. T. 1287.

§ 702. 2. OMISSION OF THE ARTICLE. With substantives which will be at once recognized as definite without the article, it is often omitted; particularly with,

a. *Proper names, and other names resembling these from their being specially appropriated or familiar appellations of persons* (§§ 685, 686); thus,

Διαβάλλει τὸν Κύρον. . . Συλλαμβάνει Κύρον. I. 1. 3. Ἐπιφέρει τὴν Κόρη. Ib. 4. Πρὸς Κύρον. Ib. 6, 7. Πρὸς τὸν Κύρον. Ib. 10. Ὁ ἢ Κύρος. Ib. 7, 10. Κύρος δὲ. I. 2. 5. See I. 5. 11, 12. Εἰς τὴν Κιλικίαν. I. 2. 20, 21. Εἰς Κιλικίαν. Ib. 21. Ἥλιος ἰδύνατο, the sun was setting. I. 10, 15. Ἄμα ἥλιος δύναται. II. 2. 13. Ἄμα τῷ ἥλιῳ δουμάτω. Ib. 16. Τοῖς ἄρχουσι τῆς θαλάσσης, . . . τοῖς τῆς γῆς. Ath. 2. 4. Τοῖς μὴ κατὰ θάλατταν ἄρχουσιν, . . . τοῖς δὲ κατὰ γῆν. Ib. 5. Πρὸς μὴν μεσημβρίαν . . . πρὸς δὲ ἄρκτον. I. 7. 6. Πρὸς ἰστίραν, . . . πρὸς Ἴω. V. 7. 6. Ὅτι βασιῆς . . . φρίει, νέτος δὲ. Ib. 7. Τὸ ἐκίμων σλοῖον. . . Ἐχω γὰρ αὐτῶν καὶ τίνα καὶ γυναῖκας. I. 4. 8. Κατίβαινον καὶ γυναῖκας καὶ παῖδας καὶ οἱ πρωτόβυτροι. VII. 4. 5. Λαβεῖν αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τὰ χρήματα. VII. 8. 9. Οἱ θῆων . . . ἔρκοι. . . Τὸν γὰρ θῆων πόλιμον. . . Τοῖς θῆσι ἔσχετα, . . . οἱ θῆοι κρατοῦσι. II. 5. 7. Τοῖς τῶν θῆων ἔρκοις. III. 1. 22. Σὺν τοῖς θῆσι. Ib. 23. Πρὸς τῶν θῆων. Ib. 24. Σὺν θῆσι. VII. 7. 7. Πρὸς θῆων. V. 7. 5. Δίκαιόν ἐστι καὶ πρὸς θῆων καὶ πρὸς ἀνθρώπων. I. 6. 6. Τὰ πρὸς τοῖς θῆσι, . . . τὰ πρὸς τοῖς ἀνθρώποις. Lac. 13. 11. Θεοὶ δὲ, ὃ καὶ, αἱ ὄντις πάντα ἴσασι. Cyr. I. 6. 46.

NOTE. Hence βασιλεύς, in its familiar application to the King of Persia, commonly wants the article; as, Περιούται ὡς βασιλῆα, goes to the king. I. 2. 4. Καὶ βασιλεύς. Ib. 5. Μεγάλου βασιλῆος. Ib. 8. Cf. Τὸν βασιλῆα. II. 4. 4.

§ 703. β. *Abstract nouns, names of arts and sciences, and generic terms* (§§ 683 - 685); thus,

Ποταμοὶ . . . εὖρος πλῆθους. I. 4. 4. Ποταμὸν, ὄντα τὸ εὖρος πλῆθους. Ib. 9. Εὖρος ἴσκει ποδῶν, ὕψος δὲ ἰκατόν. II. 4. 12. Τὸ εὖρος πινθήκοντα ποδῶν, καὶ τὸ ὕψος πινθήκοντα. III. 4. 10. Ἐστὸ κάλλος καὶ μεγάλους ἀδύγητος. Cyr. VIII. 7. 22. Θαυμάσιαι τὸ κάλλος καὶ τὸ μέγας. II. 3. 15. Ὡςτις δὲ τις ἀγάλλεται ἐπὶ θειοβεία καὶ ἀληθεία καὶ δικαιοσύνη, οὕτω Μίνων ἀγάλλεται τῷ ἔξακτανθῶν δύνασθαι, τῷ πλάσασθαι ψυδῆ, τῷ φίλους διαγιλῆν. II. 6. 26. Καὶ ἀνδρεία, καὶ σωφροσύνη, καὶ δικαιοσύνη. Pl. Phaedo, 69, b. Τιμῆριαν τε καὶ τὴν πολιτικὴν εἴχησιν. Ec. 4. 4. Ὅτι ἐπὶ θάνατον ἄγειτο. I. 6. 10. Δίψανου τε καὶ ὄρνου λαγχάνομεν. Hier. 6. 10. Θεοσβεστάτοι . . . ζῶνι ἀνθρώποις. Pl. Leg. 902, b.

§ 704. γ. *Substantives followed by the article with a defining word or phrase*; thus,

Κέρου ἀποτίμηνται ἢ κεφαλὰ καὶ χεῖρ ἢ δεξιὰ. I. 10. 1. Ἐπὶ σκεπῆν ἰόντες τὴν ἑνωφῶντος. VI. 4. 19.

NOTES. 1. Proper names, followed by the article, are rarely preceded by it, except with special demonstrative force. Thus, Παρθένους . . . ἢ μήτηρ.

I. 1. 4. Σοφάντιος δὲ ὁ Συμφάλιος . . . , Σακεράτης δὲ ὁ Ἀχαιοῖς. I. 2. 3. Ἐν Χερρονήσῳ τῇ κατανταστέρῳ Ἀβίδου. I. 1. 9 (Cf. Ἐν τῆς Χερρονήσου. I. 3. 4). But, Ὁ δὲ Σιλανὸς ὁ Ἀμβρακιώτης, *but that Silanus the Ambraciot* (who had been the chief soothsayer of the army). VI. 4. 13.

2. In this construction, the substantive is sometimes *first introduced as indefinite, and then defined*; and this subsequent definition sometimes respects simply the *kind or class*. Thus, Κρήνη ἡ Μίδου καλουμένη, *a fountain [that called Midas's] which was called the fountain of Midas*. I. 2. 13. Πολλοὶ δὲ στροφαὶ οἱ μεγάλοι, *and many whirls, the large ones, i. e. ostriches*. I. 5. 2. Κάρου . . . πολλὰ τὰ πλατῖα, '*of the broad kind*.' V. 4. 29. Τρεῖς . . . τὰς Λακκαδαίμωνιον καὶ αὐτοῦ Κάρου. I. 2. 21.

§ 705. δ. Two or more nouns coupled together; as,

Περί δὲ τῶν τῶνδε εἰ σε κολοίε διελθῆναι, εἰς Ἥλιον τε καὶ σιλήνην καὶ ἄστρον καὶ γῆς καὶ αἰθέρος καὶ ἄερος καὶ πυρός καὶ θάλασσης καὶ ὄρων καὶ ἰσταντοῦ; Pl. Crat. 408, d (Cf. Τὸν ἥλιον, Ἡ σιλήνην, τὰ ἄστρα. Id. 408, 409). See other examples in §§ 702, 703.

z. Ordinals and Superlatives; as,

Καὶ τρίτον ἴσος τῇ πολλῷ ἰσχυρότα. Thuc. II. 103. Εἰς Ἰσσοῦς, τῆς Κιλικίας ἰσχυρότην πέλο. I. 4. 1. See other examples in § 678. 1.

§ 706. 3. The PARTS OF A SENTENCE (§§ 431, 435, 436, 444) may be ranked as follows, with respect to the frequency of their taking the article;

α. An *appositive*, appended for *distinction*. See §§ 687, 688, 691.

β. The *subject* of the sentence.

γ. An *adjunct not governed by a preposition*.

δ. An *adjunct governed by a preposition*.

ε. An *attribute*. This commonly wants the article, as simply denoting that the subject is one of a class. To this head belongs the *second accusative* after verbs of *making, naming, &c* (§ 634. I. and R.).

4. Hence the article is often useful in *marking the subject of a sentence*, and sometimes appears to be used chiefly for this purpose. Thus,

Μὴ φυγὴ εἴη ἢ ἀφοδοί, *lest the departure should be a flight*. VII. 8. 16. Ἐμπρότερον δ' ἢ τὸ χωρίον. I. 4. 6. Ἦσαν δὲ ζυγαὶ αἱ πλείοντα, *and the greater part was spelt*. V. 4. 27 (§ 663). Εἰ καλοκάγαθία ἴσθιν ἡ δικαιοσύνη. Symp. 3. 4. Καλοῦσι γὰρ ἀπολασάν τὸ ὑπὲρ τῶν ἠδονῶν ἀγαθόν. Pl. Phædo, 68, e. Ἀρ' οὖν παραπλησίως εἰσὶν ἀγαθοὶ καὶ κακοὶ οἱ ἀγαθοὶ τε καὶ οἱ κακοὶ; Id. Gorg. 498, c. Τὰ δὲ πέντε δικά ἴσθιν, *twice five is ten*. Mem. IV. 4. 7. Οἱ μύριοι ἰσχυεῖς εἰδὲν ἄλλο ἢ μύριοι εἰσὶν ἑπτάχρωτοι, *ten thousand horsemen are nothing else than ten thousand men*. III. 2. 18. Καὶ ΘΕΟΣ ἦ, Ὁ ΛΟΓΟΣ. Gosp. of St. John. I. 1.

Τίς δ' ἴδων, εἰ τὸ ζῆν μὴ ἴσθι παρθανῖν,
Τὸ παρθανῖν δι' ζῆν κάτω νομίζεται.

Eur. Pol. Fr. vii.

§ 707. 5. There are some words, with which it is especially important to observe the insertion or omission of the article; as,

"Ἄλλο δι' στρατόνυμα, and another army. I. 1. 9. Τὸ ἄλλο στρατόνυμα, the rest of the army. I. 2. 25. Ἀμφικρέστης καὶ ἄλλοι, 'and others.' IV. 2. 17. Ἐπορεύθησαν, ἢ οἱ ἄλλοι, 'the others,' 'the rest.' Ib. 10. Πολλὸ τοῦ στρατιώματος, 'much of.' IV. 1. 11. Τὸ μὴν δὴ παλὸν τοῦ Ἑλληνικοῦ, 'the greater part.' I. 4. 13. Πολλοί, many. IV. 6. 26. Τοὺς πολλούς, the most. Ib. 24 (See § 677). Ὀλίγοι ἀπίθνησκον, few died. IV. 2. 7. Πλείων τόντων ἀπαλαῖσι ὁ ἄρχλος ἢ οἱ ὀλίγοι, 'the few,' 'the aristocracy.' Ath. 2. 10. See § 688.

§ 708. 6. When two words or phrases are connected by a conjunction, if they refer to *different objects*, the article is more frequently repeated; but otherwise, not; as, Τέ τι βαρβαρικὸν καὶ τὸ Ἑλληνικὸν ἰταυῖθα στρατόνυμα. I. 2. 1. Τῶν Ἑλλήνων καὶ τῶν βαρβάρων. Ib. 14. Τοὺς πιστοὺς καὶ ἰθύνους καὶ βεβαιοὺς. I. 9. 30. Τῆς πρὸς θιν φιλίας ὑπαρμήματα καὶ σίτισις. I. 6. 3. Ὅ δ' αὖθις διὰ τίλους τὸν ἅπαντα χρόνον γιγνομένης τι καὶ ὦν καὶ ἰσόμενός ἴσθι μόνος. Pl. Tim. 38, c.

7. When two nouns are related to each other in a clause, and have the same extent of meaning, the article is commonly joined with *both*, or with *neither*; as, Πλήθει μὴν χάρας καὶ ἀνδρείων ἰσχυρὰ οὖσα, τοῖς δὲ μήκεισι τῶν ἰδῶν καὶ εὖ διασάσθαι τὰς δυνάμεις ἀσθενής. I. 5. 9. Οὐδίστωρ ἄρα . . . λυσισιλιέστηρ ἀδικίᾳ δικαιοσύνης. Pl. Rep. 354, a. Λυσισιλιέστηρ ἢ ἀδικία τῆς δικαιοσύνης. Ib. b. Ἡ σώμασι φάρμακα [ἀποδιδύσα σίχνη]. . . Ἡ τοῖς ἔψοις τὰ ἀνέσματα. Ib. 332, c.

8. The insertion or omission of the article often depends, both in poetry and prose, upon *euphony* and *rhythm*, and upon those *nice distinctions in the expression of our ideas*, which, though they may be readily felt, are often transferred with difficulty from one language to another. In general, the *insertion* of the article promotes the *perspicuity*, and its *omission*, the *vivacity* of discourse. It is, consequently, more employed in *philosophical* than in *rhetorical* composition, and far more in *prose* than in *poetry* (Cf. § 450. 3). It should be remarked, however, that, even in prose, there is none of the minutiae of language in which manuscripts differ more, than in respect to its insertion or omission, especially with proper names.

§ 709. 9. The article is sometimes so closely united with the word following, that a *second article* is prefixed, as if to a single word; thus, Λίγος δὲ ἰ κατὰ ταῦτόν [= τὸ αὐτὸ, § 249] ἄληθης γιγνόμενος, περὶ τι θάτιον [= τὸ ἴσθιον, § 72] ὦν, καὶ περὶ τὸ ταῦτόν . . . καὶ ἰ τοῦ θρακίον κούκλος. Pl. Tim. 37, b. Τέ τι θάτιον καὶ τὸ ταῦτόν. Ib. 44, b (See §§ 696, 697). Τῶν τὸ μηδὲν [sc. ὄντων], those who are that which is nothing. Eur. Tro. 412 (See §§ 656, 693).

II. THE ARTICLE AS A PRONOUN.

§ 710. A. The ARTICLE, if we include both its *aspirated* and its *τ forms*, is used as a PRONOUN, by Attic writers, only *in connexion with certain particles*.

NOTE. By the use of the article as a pronoun, is meant its *substantive use independent of a modifying word or phrase* (§ 698). This use is explained, in the case of other adjectives (§ 651), by the ellipsis of a noun. As a pronoun, the article is either *demonstrative* or *personal*, the cases in § 716 excepted.

§ 711. 1. With μέν and δέ; as,

‘Ο ἢ [sc. ἀδελφός] πειθεται, and he [the brother] is persuaded. I. 1. 3. Τοὺς βαρβάρους· οἱ δὲ παρέλαυνον, ‘and they.’ I. 2. 16. Ταῦτα οἱ αἰρετὰ ἀγγέλλουσι τοῖς στρατιώταις· τοῖς δὲ ὄνοψία μὲν ἦν. I. 3. 21. Οἱ μὲν ἔρχοντο, Κλισάρχος δὲ περιέμνει, they (Chrisophus and Meno) went, but Clearchus stayed. II. 1. 6. Ταῖς δὲ ἄλλα γῆ ἔστι πολλή, but they have beside much land. Thuc. I. 81. Πᾶς σι Καδμείων λιῶς καλιῦ δικαίως, ἰκ δὲ τῶν μάλιστ’ ἐγώ. Soph. CEd. C. 741.

REMARK. The article with μέν and δέ is commonly used for *contradistinction* (Cf. § 700), and we may translate *ὁ μὲν . . . ὁ δέ, this . . . that, the one . . . the other, one . . . another, &c.*, and *οἱ μὲν . . . οἱ δέ, these . . . those, some . . . others, &c.* Thus, ‘Ο μὲν μαινεται, ὁ δὲ σωφρονεῖ, the one is mad, the other is rational. Pl. Phædr. 244, a. Οἱ μὲν ἰσχυρόντο, οἱ δ’ εἴποντο, the one party (the Greeks) marched on, and the other (the Persians) followed. III. 4. 16. Τῶν μὲν πολλοὶ ἰσπερώσκοντο, τῶν δὲ οὐδείς. VI. 3. 8. Βασιλεὺς σι καὶ οἱ Ἕλληες . . . , οἱ μὲν δυνάστες . . . , οἱ δ’ ἀρσάζοντες, ‘these . . . those.’ I. 10. 4. Τοὺς μὲν αὐτῶν ἀπέκτανεν, τοὺς δ’ ἐξίβαλεν, ‘some . . . others.’ I. 1. 7 (§ 538, a). Τοὺς μὲν ἐν ἄριστοις, τοὺς δ’ ἐν δεξιῇ. IV. 3. 17. Οἱ μὲν ἀπέθνησκον παύματα, οἱ δ’ ἴθιυγον πάλιν εἶσα, οἱ δ’ ἴβισαν. Cyr. VII. 5. 26. Ἐν μὲν ἄρα τοῖς συμφωνοῦμεν, ἐν δὲ τοῖς οὐ. Pl. Phædr. 263, b. Ἔπειτα φωνὴν πᾶσαν ἀκούοντες, ἐξέλιξαντο σούτο μὲν ἐκ τῆς, ταῦτο δὲ ἐκ τῆς. Ath. 2. 8. Τὰ μὲν ἴσαθην, . . . τίλος δὲ κατίκτανεν, he received some wounds, but finally slew her. I. 9. 6. Ὁ μὲν ἔρχην, οἱ δὲ ἰσπίδοντο, he (Clearchus) commanded, and the rest obeyed. II. 2. 5. Τῇ μὲν γὰρ ἄνοδον, τῇ δὲ ἰύδοον, εἰρήσομαι ἐὰ δέου, for we shall find the mountain, here easy, and there difficult, of ascent. IV. 8. 10 (§ 616, 2). Ἦ δὲ μάρα, τῇ μὲν σ’ ἠδίας προεδίεραμαι Τροίαθην ἐλθῶν, τῇ δ’ ἰδὸν κατὰσταιν. Eur. Or. 356. Τὰ μὲν σι μαχώμενοι, ἐὰ δὲ καὶ ἀναπαύομενοι, ‘[as to some things . . . as to others] partly . . . partly,’ ‘now . . . now.’ IV. 1. 14 (§ 649). Τὰ μὲν βάδην, ἐὰ δὲ ἀποδεκαμὲν. CEd. 11. 18. Οἶοντα γὰρ με . . . εἶναι σοφόν . . . ἐὰ δὲ, κινδυνεύου . . . τῇ ἴναι ὁ θεὸς σοφός εἶμαι, [but this, on the other hand, § 501. 8] but on the contrary,’ ‘whereas.’ Pl. Apol. 23. a.

2. In poetry, with γάρ; as,

Παρ’ ἀνδρὸς Φανοτίως ἦκον· ὁ γὰρ μίγοντες αὐτοῖς εὐγχαῖνι δεραξίαν, ‘for

he.' Soph. El. 45. Φιλτάτη τροφῶ· ἡ γὰρ . . . ἰσρίψατο, 'for she.' Æsch. Sept. 17. Τῆς γὰρ τίφρα μυστρῆς. Soph. Ed. T. 1082. Τὴ γὰρ . . . σπάνον μίτρος, for this is a rare lot. Eur. Alc. 473.

§ 712. 3. As the subject of a verb, after καὶ, and; as,

Καὶ τὸν κλιῦσαι δοῦναι, and that he bade him give it. Cyr. I. 3. 9. Καὶ τὸν ἀπακρίνασθαι λίγεται. Ib. IV. 2. 13. Καὶ ἔλεσθαι αὐτὸν ὅσαι τοι, . . . καὶ τὸν ἰαῦν, ὅτι ἰαὶ δίανον. Pl. Conv. 174, a.

REMARK. The proclitics in the nominative (ὁ, ἡ, οἱ, αἱ) require, from the very laws of accent (§ 115), that the particle, in connexion with which they are used, should follow them. If, therefore, it precedes, they become orthotone, or, in other words, take the forms which commonly belong to the relative pronoun (§ 680). This change takes place with καὶ uniformly, and with δὲ when it follows ἦ for ἴση (§ 363); thus, Καὶ δὲ ἰθαύμασι, and he wondered. I. 8. 16. Καὶ ἦ, "Ὅν ἐθρημάσεις;" ἴση. Pl. Conv. 201, e. Καὶ εἰ ἴπαι. VII. 6. 4. Ἦ δ' ὅς, said he. Pl. Rep. 327, c. Ἦ δ' εἰ, εἰ Γλαύκων, said he, i. e. Glauco. Ib. b. Ἦ δ' ἦ, said she. Id. Conv. 205, c.

§ 713. B. The article in its τ forms likewise occurs,

I. AS A DEMONSTRATIVE OR PERSONAL PRONOUN,

1. Before the relatives ὅς, ὅσος, and οἷος; as,

Τῷ δ' ἴσται, of that which is. Pl. Phædo, 92, d. Περὶ τὸ ἐφ' ᾧ λυαίται. Id. Phil. 37, e. Καὶ τὸν δὲ ἴση διασότης τοῦτου εἶναι. Lys. 167. 15. Ἐν γῆς καὶ πυρὸς μίξαντι, καὶ τῶν δὲα πυρὶ καὶ γῆ κεράνονται. Pl. Prot. 320, d. Περὶ τυχρῶν τῶν δὲα πυρὶ ταῦτά εἰσι. Id. Soph. 241, e. Περσῆαι καὶ μιστῶν τοῖς εἰσπαρῆ οὗτος. Dem. 613. 9.

NOTE. Here the sentence introduced by the relative may be regarded as a defining clause, to which the article is prefixed (See § 687).

§ 714. 2. In particular forms of expression; viz.

(a.) Περὶ τοῦ (also written προτοῦ), before this; thus, Ἀλλὰ μὲν τό γι πρό τοῦ παῖς ἦσθαι. Pl. Alc. 109, e. Οἱ δ' οἰκίται ἴγκουσι· ἀλλ' οὐκ ἂν πρό τοῦ. Ar. Nub. 5. Οἱ πρό τοῦ φίλοι, 'former friends.' Eur. Med. 696. See § 692, β.

(b.) Τῷ, [through this as a cause, § 607] for this reason, therefore; thus, Τῷ ται . . . μᾶλλον εὐσπείον. Pl. Theæt. 179, d.

(c.) Τό γι, followed by ὅτι; as, Τό γι εἶδθα, ὅτι . . ., this I well know, that . . . Pl. Euthyd. 291, a. Τό γι δὲ κατασκευάσας . . ., ὅτι. Id. Pol. 305, c.

(d.) The article doubled with καὶ or ἦ; as, Εἰ τὸ καὶ ἐδ' ἰκίοναι ἀδραμοῖς εὐνοῖ, οὐκ ἂν ἀκρίθαι, if this man had done this and that, he would not have died. Dem. 308. 3. Τὰ καὶ τὰ πικροθῶς. Id. 560. 17. Ἀφικνεῖμαι εἰ

ὄν καὶ τὸν, *I go to this one and that*. Lys. 94. 3. With the article again repeated; "Ἐδὲ γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι, *for this and that we ought to have done, and this not to have done*. Dem. 128. 16. "Οἱ ἴφην δὴν οὕτω προκαριῖσθαι κινδυνύειν τὸν στρατηγὸν, ὅσως μὴ τὰ ἢ τὰ γενήσεται, ἀλλ' ὅσως τὰ, 'not these or those, but *these*.' Id. 1457. 16. The nominative *ὅς καὶ ὅς* (§ 712. R.) occurs, Herod. IV. 68.

§ 715. 3. Through *poetic license*, in imitation of the earlier Greek; as,

Τὸν . . . φθίσει, *him destroy*. Soph. CEd. T. 200. Ταῖν μὲ μίλεισθαι, *take care of these for me*. Ib. 1466. Μία γὰρ ψυχὴ· τῆς ὑπεραλίην μίτριον ἔχθρος. Eur. Alc. 883. Ἀσπίδας, ὅταν φθίνωσιν, ἀποτάλας τι τῶν. Æsch. Ag. 7.

§ 716. II. AS A RELATIVE PRONOUN.

This substitution of the *τ* for the *aspirated* forms (§ 680) occurs in no Attic writers except the *tragedians*, and scarcely in these, except to *avoid hiatus*, or *lengthen a short syllable*. Thus,

Κτείθεα τοὺς οὐ χεῖν κτανύειν, *having slain those whom she ought not to slay*. Eur. Andr. 810. Τὸν θεόν, τὸν νῦν ψίγεις, *the god, whom you now blame*. Ib. Bacch. 712. Νεῦς ἐκείνου, ὅστιν' ἄρτίως μελὴν ἐφίμωσθα, τὸν θ' οὕτως λέγεις; Soph. CEd. T. 1054. Ἀγάλμαθ' ἱερὰ, τῶν . . . ἀπιστίησ' ἱμαντόν. Ib. 1379. Ἄγος . . . δεικνύται, τὸ μήτι γῆ . . . κροσθίζεται. Ib. 1426. Σέβισμα, τῷ νῦν αὐτίχ' αἰρήσειν δοκῶ. Id. Phil. 14.

REMARK. On the other hand, the *aspirated forms* are sometimes found with *μὲν* and *δέ* for the *τ forms* (§§ 700, 711); thus, Πόλις Ἑλληνίδας, *ὅς μὲν ἀναίρων, εἰς δὲ τὸς φουγάδας κατάγων*, 'some destroying, and to others.' Dem. 248. 18. Ἄς μὲν κατέληφεν πόλις τῶν ἀστυγιτώνων, τινὰς δὲ πορθεῖ. Id. 282. 11. Γνώμα δ' οἷς μὲν ἄκαιρος ἔλβου, τῶς δ' εἰς μίσην ἦται. Eur. Iph. T. 419.

CHAPTER IV.

SYNTAX OF THE PRONOUN.

I. AGREEMENT OF THE PRONOUN.

§ 717. RULE XXVIII. A PRONOUN agrees with its *subject* in *gender*, *number*, and *person*.

By the *subject* of a pronoun is meant the *substantive* which it represents (§ 125). The rule, therefore, has respect either to *substantive pronouns*

(§§ 126, 248), or to *adjective pronouns used substantively* (§§ 138, 432). The construction of adjective pronouns regarded as such belongs to RULE XXVI., and even their substantive use is explained by ellipsis (§ 651). Thus,

Βασιλεὺς τῆς μὲν πρὸς ἑαυτὸν [i. e. βασιλεία] ἐπιβουλῆς οὐκ ᾔσθαιτο, the king did not perceive the plot against himself.
I. 1. 8.

'Απὸ τῆς ἀρχῆς, ἥς [sc. ἀρχῆς] αὐτὸν σατράπην ἰσώησι, from the government, of which [government] he had made him satrap. I. 1. 2. Πάντως ἴσοι . . . ἀδρούονται. Ib. Πρὸς τὸν ἀδελφὸν, ὡς ἐπιβουλεύει αὐτῷ. 'Ο ἢ κτίθεται (§ 711). 'Γμᾶς . . ., ἴσοι ἰστί. IV. 6. 14. Θωμαστὸν ποτὶ, εἰ . . . δίδω. Mem. II. 7. 13.

§ 718. The remarks upon the agreement of the ADJECTIVE (§§ 648 - 668) likewise apply, so far as *gender* and *number* are concerned, to that of the PRONOUN, and some of them to even a greater extent (§ 647). Thus,

a. MASCULINE FORM FOR FEMININE.

'Ὡστὶς εἰ τὰ χεῖρ, ἀς ἰθὺς ἐπὶ τὸ συλλαμβάνειν ἀλλήλοισιν ἰσώησι, ἀφίμνω τούτου τρέπαστε πρὸς τὸ διακωλύειν ἀλλήλω. Mem. II. 3. 18. See 648. In the following example (Soph. El. 977), the use of the masculine form for the feminine in the dual extends even to *κασιγνήτω*, as originally an adjective.

'Πισθεὶ τᾶδι τὰ κασιγνήτω, φίλοι,
'Ὡ τὸν πατῆρον οἶκον ἔξισωσάντη,
'Ὡ τοῖσιν ἰχθυοῖσι εἰ βιβηκῶσιν ποτὶ,
Ψυχῆς ἀφιδήσαντες, πρῶστῆτην φόνου.
Τούτω φιλιῶν χερῶ, τᾶδι χερῶ πάντας εἴβην.

NOTE. In speaking of persons *vaguely*, or *generally*, or simply as *persons*, the *masculine* gender often takes the place of the *feminine*, both in pronouns and in other substantive words which admit it; thus,

Ἐὼν οἷς τ' εὐ χεῖρ μ' [= τῇ μητρὶ] ἐμιλῶν. Soph. Oed. T. 1184. Οἷον γὰρ κακῶς πάσχομεν μῖσος ἂν τίμη προσηγίγναι. Id. El. 770. 'Ἡ στήρις οὕσα μέγας οὐκ ἀνίξεται τίποτενας ἄλλους [= τίποτενας ἄλλων]. Eur. Andr. 711. Συναληύθασιν ὡς ἐμὶ καταλιμνίμαι ἀδελφαί τε καὶ ἀδελφοί καὶ ἀνιψία τσαῦσαι, δεσ' εἶναι ἐν τῇ οἰκίᾳ τισσαρκαδικα τοὺς ἰλευδίρους. . . . Χαλιπῶ μὲν οὖν ἴσθη, ὃ Σάκεασι, τοὺς οἰκίους τιμωρῶν ἀπολλομήνους, ἀδύκτων δὲ τοσοῦτους τρέφω. Mem. II. 7. 2 (Cf. Ib. 8). See § 724.

§ 719. b. USE OF THE NEUTER.

Τί γὰρ τούτου μακαριώτερον, τοῦ γῆ μιχθῆναι. Cyr. VIII. 7. 25 (§ 649). 'Κοιδρῖσαμιν, ὅτι εἰ ἡμᾶς καὶ ἀναπνύσαι ἰσώησι. IV. 1. 22. Τίς οὐκ ἂν ἐμολογήσειν αὐτὸν βούλειθαι μήτ' ἠλίδιον μήτ' ἀλαζίνα φαίνεσθαι τοῖς σοῦσιν; 'Ἐδύκ' ἂν ἀμφοτέρω ταῦτα, εἰ . . . Mem. I. 1. 5 (§ 655).

NOTE. The *neuter* referring to words of other genders, and the *neuter plural* for the singular, are particularly frequent in pronouns. See §§ 655-657.

c. COMPOUND CONSTRUCTION.

'Αρτάξος, καὶ Μιθριδάτης, οἱ ἦσαν. II. 5. 35. Πατριδων, γονίων, γυναικῶν, παιδων, οὓς οὐσαν' ἐνίμζον ἴτι εἴψισθαι. III. 1. 3. Πολλοὺς δὲ ἀνδρας καὶ γυναῖκας καλὰς κτήση, οὓς οὐ ληΐζισθαι διήσει, ἀλλ' αὐτοὶ . . . παρίσονται. VII. 3. 31. 'Ασφάλειαν καὶ ἰβυλιαν, ἀ οὔτι κατασθήσεται. Cyr. VIII. 2. 22. Περὶ πολέμου καὶ ἰερίης, ἀ μινίσση ἴχι δύναμιν. Isocr. 159, b. Πιλλὰ δ' ἰρῶ κρέβητα καὶ αἰγας καὶ βούς καὶ οἶου, ἀ ἀπδαρίντα. III. 5. 9. 'Απαλλαγίης πολέμου καὶ κινδύων καὶ ταραχῆς, ἰς ἣν . . . καθίσταμιν. Isocr. 163, b. See § 650.

NOTE. Zeugma is far less frequent in the construction of the *pronoun*, than in that of the *adjective*.

§ 720. d. SYNOPSIS.

Τὸ 'Αρκαδιὸν ἰταλικὸν, ὃν ἴχει Κλιάνωρ. IV. 8. 18. Τὰ δέξαντα ἀν κλέθου, οἵπτερ δικάσουσιν. Pl. Phædr. 260, a. Σκύθης ἕμιλος, οἱ . . . ἴχουσι. Æsch. Prom. 417. Βασιλεύς . . . οἱ δ' ἀρπάζουσιν. I. 10. 4 (Cf. Ib. 2 and 5). Οἰκτρά γὰρ πιστόθραμιν, ἣ . . . κινήν κατίσχοι ἰσιπίδα. Eur. Iph. A. 985. 'Ὡ μιλία ψυχὰ, δε . . . ἦσθη. Soph. Phil. 714. 'Ὡ ἀγαθὴ καὶ πιστὴ ψυχῆ, ἀχρη δὲ ἀσολιστῶν ἡμῶς; Cyr. VII. 3. 8. Τίκων, . . . οὓς. Eur. Suppl. 12. See §§ 659-661.

NOTES. 1. In the construction of the pronoun, the *number* is often changed for the sake of *individualizing* or *generalizing* the expression; thus,

"Οσσις δ' ἀφικνίτο . . . πάντας . . . ἀπιστήματα, and *whocver came, he sent them all back.* I. 1. 5. 'Ἐκίλιυ δὲ κίλιυ θρανατα, ὅση ἰντυχάνου κινσίμω. VI. 3. 15. "Ὀς ἀν κήμη τῶν οἰκτιῶν, τούτων σοι ἱμιμητιῶν πάντων, ὅσοι θρανατιήσεται. CEC. 7. 37. Τούτους . . . ἣ ἀν . . . πολλοὶ ἴσονται. Ib. 21. 8. "Ἄλλους δ' ἐκίλιυ λίγιν, διὰ τί ἴκαστες ἰπλήγη, and *he bade the rest say, on what account each one had been struck.* V. 8. 12. Τούς αὐτοῦ ἴκαστες λοχάγους πρῶτον πειρῶσθαι κίθιν, *that the captains should first endeavour to persuade, each his own men.* V. 6. 37. Περσιδν ἰν ἰκαστῶ, οὐσσινας ἦστο ἴχιν τι. VII. 3. 16. Πίρην λαβίυν . . . οἶος ἴκαστός ἴστι, καὶ σὴν ἀξίαν ἴκαστοῖς διανίμαι. VI. 6. 33. "Ἡν ἀφθονία τῶν θρανατῶν κινδυνύειν, ὅπου τῖς οἶντο Κῦρον αἰσθῆσθαι. I. 9. 15 (See Ib. 16). "Ἡν δὲ τῖς τούτων τι παραβαίειν, ζημίαν αὐτοῖς ἐκίθισεν. Cyr. I. 2. 2. "Ἐάν τῖς φανερὸς γήνηται κλίπται ἣ . . . ἱεροσλῶν, τούτοις θάνατός ἴσεν ἣ ζημία. Mem. I. 2. 62 (See Ib. II. 3. 2). Εἰ δὲ τῖς κήκῃ κλίον ἴσῃ ἀγαθοῖς, τούτων μισίχουσα. Eur. Alc. 744. 'Ἀληθῆς ἦ φίλος . . . ὃν ἀρεθμὸς οὐ κολός, *he was a true friend; of whom the number is not great.* Id. Suppl. 867. Ἀύτουργαῖς, οἵπτερ καὶ μόνι αἰζουσι γῆν. Id. Or. 720. "Ἐλλην πειθῆκός, οἵπτερ οὐκ ἱσπερφαί. Id. Hel. 440. Θυσσαυρωσιὸς ἀνῆρ· οὓς δὲ καὶ ἰσαινὺ τὸ κλέθου. Pl. Rep. 554, a.

2. A pronoun often refers to a subject which is *implied in another word* (Cf. § 662); as,

Φύλῳ . . . ἐς Κίρκυραν, ὃν αὐτῶν [i. e. τῶν Κίρκουριῶν] ἰατρούτης, he flies to Corcyra, being a benefactor of theirs. Thuc. I. 136. Ἐς δὲ τὴν Σπάρτην ὡς ἡγήσατο τὰ γυγνιμῆα περὶ Πύλον, ἰδεῖν αὐτοῖς. Id. IV. 15. Ἀπὸ Πειλοπονηήσου . . . ἐπὶ τῶνδε κρείστους ἐῖσι. Id. VI. 80. Ὑπερ ἀπάσης Ἑλλάδος δώσω δίκη, ὃν πατέρης ἔκτισα. Eur. Or. 1136. Τῆς ἐμῆς ἰατροῦδος, ὃν [i. e. ἐμῆ] μήτ' ἰκνῆσι. Soph. Œd. C. 730. Ἐρχεται γέλοσ τὴν Εὐρυκτίαν· τίνδς [i. e. Εὐρυκτῶν] γὰρ μεταίτιον . . . Ἰφαικί τ' αὐτῷ ἴσαι. Soph. Tr. 259. Πατρίδα θ' ἰσσία πατισκάφη, αὐτὸς δὲ . . . πίτιν. Eur. Hec. 22. Ἀνομίνας, ὃν [i. e. ὑμινῶν] μ' ἔχρησ τυχῶν. Ib. 416.

§ 721. c. ATTRACTION.

A pronoun is sometimes attracted by a word in its own clause, or a word in apposition with its real subject (Cf. § 663); as,

Βισάνθην εἰκησιν δώσω, ὅτιε [for ἦτιε] ἐμοὶ κάλλιστον χωρίον ἐστί, I will give you, as a residence, Bisanthe, which is my finest town. VII. 2. 38. Ἐστίας, οὗ οὔτε ἰσώτερον χωρίον. Cyr. VII. 5. 56. Οὐδὲν ἄδικον διαγυγνιμῆα ποῶν· ἦτιε [for ὅτιε, § 649] νομίζω μελίτην ἴσαι καλλίστην ἄσπελογίας. Apol. 3. Θανῖν . . . αὔτη γὰρ ἦν ἐν σημάτων ἀπαλλαγῇ. Æsch. Prom. 754. Ἐπὶ αὐλας τῆς Κιλικίας καὶ τῆς Συρίας. Ἦσαν δὲ ταῦτα [for αὐτα] δύο τίχην. I. 4. 4. Πολλὰς πάνυ γυναικας, ὅτι [for αἷτις] τίς ἐστ' ἔφιλος ἐν τῇ πόλει, 'all that are of any account.' Ar. Eccl. 52. Καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλόν, ὅ πάντα ἡμέρωσι τὰ ἀνθρώπινα; Pl. Leg. 937, d. Ὡς οὐδίκου· ἂν εἴη ἡ ῥητορικὴ ἄδικον πρᾶγμα, ὅ γ' αἰὶ περὶ δικαιοσύνης τοὺς λόγους ποίησαι. Id. Gorg. 460, e.

NOTE. This construction may be commonly explained by *ellipsis*; thus, Ἐστίας, οὗ [χωρίου] οὔτε ἰσώτερον χωρίον, the hearth, than which [spot] there is no holier spot.

§ 722. ADDITIONAL REMARKS. 1. A pronoun, for the sake of perspicuity or emphasis, is often used in *anticipation* or *repetition of its subject*, or is *itself repeated*; as,

Τί γὰρ τούτου μακαριώτερον, τοῦ γῆ μιχθῆναι; For what is happier than this, to mingle with the earth? Cyr. VIII. 7. 25. Τούτου τιμῶμαι, τῆς ἐν Περστανίῳ σιτήσις. Pl. Apol. 37, a. Κεῖνο κάλλιον, τίκον, ἰσότητα τιμῆν. Eur. Phoen. 535. Ἀγίας δὲ ὁ Ἀρκὰς καὶ Σωκράτης ὁ Ἀχαιὸς, καὶ τούτου ἀσπιδανίτην, 'these also died.' Il. 6. 30. Καὶ τὰς ἀμάξας . . . καὶ ταύτας τότε οἱ σὺν βασιλεῦ δήρωσαν. I. 10. 18. Βασιλῆα . . . οὐκ ἴδω ὅτι δὴ αὐτὸν ἰδέσμαι. II. 4. 7. Ἀλκιβιάδης . . . οὕτω κἀκείνους ἡμίλησον αὐτοῦ. Mem. I. 2. 24. Σκέψαι δὲ, εἴω ἔναι μοι περὶ σὲ, οἷος ἂν περὶ ἐμῆ, ἔκτισά μοι μίμω. Cyr. IV. 5. 29. Μή τοί μοι, πρὸς θιῶν, . . . μή μ' ἀτιμᾶσθαι. Soph. Œd. C. 1407. Οἶμαι δὲ σοὶ . . . ἔχων ἂν ἰσιδύξαι σοὶ. Œc. 3. 16. Ἐστὶς δύο ἢ καὶ στίους τις ἡμέρας λογιζέται. Soph. Tr. 943. Ἐσσι γὰρ τις οὐ πρὸς Σπάρτης πόλις τις. Eur. Andr. 733.

§ 723. 2. It may be further remarked of the pronoun in respect to NUMBER, that,

(a.) A *chorus*, from its strict unity, commonly speaks of itself as an *individual*, and is often so addressed or spoken of by others. Not unfrequently, the two numbers are mingled; as,

XOP. Ἐγὼ μὲν, ὃ παῖ, καὶ τὸ ὄν στυγῶν ἄμα, καὶ τοῦμὲν αὐτῆς, ἤλαθον· εἰ δὲ μὴ καλῶς λίγω, οὐ τίνα· σοὶ γὰρ ἰψόμεισθ' ἄμα. Soph. El. 251. Ὡ ξύναι, μὴ δῆσ' ἀδικηθῶ σοὶ πιστεύσας. Id. CEd. C. 174. Ἡμῖν μὲν ἦδη πᾶν τισάζεσθαι βίβλος· μίνα δὲ. Æsch. Eum. 676. Ὅργας ξυνόσω σε. . . . Ὑμεῖς δὲ. Ib. 848.

§ 724. (b.) An *individual* often speaks of himself in the *plural*, as if others were associated with him; and a *woman* so speaking of herself, uses the *masculine*, in accordance with the principle stated in § 718. N. Thus,

Αἰδοῦμαι γὰρ τὰ λελεγμένα μοι, for I am ashamed of what I have said. Eur. Hipp. 244. Σοῦ γὰρ φθμίνης οὐκίτ' ἂν ἴην· ἐν σοὶ δ' ἴσμιν καὶ ζῆν καὶ μή. Id. Alc. 277. ἈΑΚ. Ἀρκοῦμαι ἡμῖς οἱ προσηύκοντες τίθαι. Ib. 383. ΜΗΔ. Ἡμῖς κτενοῦμεν, οἵπτε ἰξοφύσασιν. Id. Med. 1241. ἩΑ. Πιστεύμεθ', εἰ χρεῖ, πατρὶ τιμαροῦμενοι. Soph. El. 399. See § 659, β. So a chorus of women (§ 723) uses the masculine singular (if the text is correct), Κιῶθαι λίσταμαι, . . . λίσσων. Eur. Hipp. 1105.

(c.) A *plural pronoun* may be used with a *singular appellative* (§ 431), when the person addressed is *associated with others*; thus,

Ἴτ', ἴφη, ὁμῖς, ὃ Ἡρακλῆδα, καὶ δίδασκετε ἀνὸν βουλὴθῆναι ἄπτε ἡμῖς. Οἱ μὲν δὲ ἀναστάντες ἰδίδασκον. H. Gr. IV. 1. 11. Ὡ τίμων, ὃ πάριστεν; Soph. CEd. C. 1102. Πρωσίθαι', ὃ παῖ, πατρί. Ib. 1104.

§ 725. 3. A change of PERSON sometimes takes place;

(a.) From the union of *direct* and *indirect* modes of speaking, especially in quotation; as, Ἄγειτ' ἂν μέσσιον ἄνδρ' ἰεποδῶν, ὅς . . . κάκτανον, take out of the way a senseless man, me, who have slain. Soph. Ant. 1339. Καὶ οὗτος ἴφη "Ἰδίλιον πορεύσειθαι, προσλαβὼν ἰθιλοντὰς ἐν παντὸς τοῦ στρατεύματος. Ἐγὼ γὰρ," ἴφη, "οἶδα." IV. 1. 27. Ἐρωτῶ οὖν Ἐρμῆς Δία, "τίνα οὖν πρόπον δόη δίκην καὶ αἰδῶ ἀνδρώσσις. Πότερον, αἷς αἰ τίχλαι νιήμενται, οὔτω καὶ ταύτας νίμω;" Pl. Prot. 322, c. See I. 3. 20; III. 3. 12; IV. 1. 19; V. 6. 25, 26.

(b.) From a speaker's addressing a company, now as *one with them*, and now as *distinct from them*; as, Λαιδάνην ὁμῶς εἰς ἴσην παραχρῆν ἢ γόλις ἡμῶν καθίστησθαι· εἰσὶ καὶ γὰρ . . . οἵτινες τειθύκαμεν. Isocr. 141, d.

II. SPECIAL OBSERVATIONS ON THE PRONOUNS.

§ 726. Of the observations which follow, may apply equally to PRONOUNS and ADVERBS of the *same classes* (§ 142).

A. PERSONAL, POSSESSIVE, AND REFLEXIVE.

§ 727. In the use of the pronouns, especially those of the classes named above, it is important to distinguish between the *stronger* and the *weaker* forms of expression; that is, between those forms which are *more distinctive, emphatic, or prominent*, and those which are *less so*.

I. In the *weaker* form, the FIRST and SECOND PERSONAL PRONOUNS (§ 184) are omitted in the *nominative*, and are *enclitic* in the *oblique cases singular* (§ 116); but in the *stronger* form, they are expressed in the *nominative*, and are *orthotone* throughout (§§ 117, 254). In the *weaker* form, the THIRD PERSONAL PRONOUN is omitted in the *nominative*, and is commonly supplied by αὐτός in the *oblique cases*; in the *stronger* form, it is supplied by ὁ and ὅς, which are simply *distinctive* and are limited in their use (§§ 710 – 715), and by οὗτος, ὅδε, and ἐκεῖνος, which are both *distinctive* and *demonstrative*. Thus,

*Ἄπαντα σὺν ἀπίδωκά σοι, ἐπί και σὺ μοι ἀπίδιξας τὸν ἄνδρα, I gave you back every thing safe, when you also had shown to me the man. V. 8. 7. Ἐγὼ μὲν, ὃ ἄνδρες, ἦδη ἄμας ἱπανῶ· ἴσως δὲ και ἡμῖς ἐπὶ ἰπανίσιτι, ἐμοὶ μιλῆσι, ἢ μῆκισι μι Κύρος νομίζετα. I. 4. 16. Σὺ μὲν τοῦτο, ἴτι προδόμεος μι ἰπανίωμι διδάσκεις· σοὶ δὲ, ἴτι μοι παλτὸν ἰδωκας· οὐν γὰρ τοῦτο ἴχω. Cyt. I. 3. 7. Οὗτοι γὰρ ἡμῖς ἐκίνοιο ἴτι στρατιῶται, ἐπί γι οὐ συνισόμεθα αὐτῶ, ὅστι ἐκίνοιο ἴτι ἡμῖν μισθόδοτος. I. 3. 9. Οὗτοι σὺ ἐκίνας φίλις, ὅστι ἐκίνοιο σί. Mem. II. 7. 9. Οὗτοι ἀποσιφύγασιν, ἴχω γὰρ σρήρις, ὅστι ἐκίνοιο τὸ ἐκίνοιο πλοῖον. Ἄλλα, μὰ τοὺς θεοὺς, οὐκ ἴγωγι αὐτοὺς διῶξω· . . . ἀλλὰ ἴοντων, ἰδόντις ἴτι πακίους ἰσὺ περι ἡμῶς, ἢ ἡμῖς περι ἐκίνοιος. Καίτοι ἴχω γι αὐτῶν και τίκτα και γυναικας, ἐν Τράλλισι φρουρούμινα· ἀλλ' οὐδὲ τούτων σιτήσονται. I. 4. 8. Ἐἴχι δὲ τὸ μὲν διξίον Μίνοιο και οὐ σὺν αὐτῶ, τὸ δὲ ἰδῶνοιο Κλίαρχος, και οὐ ἐκίνοιο. I. 2. 15. Κύρος δὲ και ἰσπίς τούτου. I. 8. 6. Τούτω συγγινόμενος ὁ Κύρος, ἡγάσθη σι αὐτόν, και δίδωσι αὐτῶ. I. 1. 9. *Ἡδ' ὅδν θανίται. Soph. Ant. 751. Κίνοιο τὰ κίνοιο σιτηγίτω, κῆγὼ τῶδι. Id. Aj. 1039. See §§ 711 – 715.

§ 728. II. In the *stronger* form, the *genitive subjective with a substantive* is commonly supplied in the FIRST and SECOND persons, and sometimes in the THIRD, by the *possessive adjective* (Cf. §§ 665 – 667); in the *weaker* form, it is often omitted, especially with the article (§ 699).

(a.) The term *genitive subjective* is here used to include all those relations which are not regarded as *objective* (§§ 505, 575); and (b.) even these sometimes follow the same analogy. Thus,

"Ὅτι γὰρ σοι μαχισθεῖαι, ὦ Κύρη, τὸν ἀδελφόν;" "Νὴ Δί'," ἴση ἰ Κῆρος, "ἴσπερ γι Δαρείου καὶ Παρναπότιδος ἴσπερ παῖς, ἰμὸς δὲ ἀδελφός." I. 7. 9. Τῶν σωμάτων εστρεθῆναι. . . Πιεὶ τῶν ὑμετέρων ἀγαθῶν. II. 1. 12. Κίττον τι καὶ σὸν ἰξ Ἰσου κοινὴ χάρις. Soph. Tr. 485. Τὸ σὸν λίχος, the marriage you talk of. Soph. Ant. 573. Τὸ σὸν γὰρ "Ἄργος οὐ δίδωμι" ἰγά. Eur. Heracl. 284. Σὰν ἴσπν, ὦ Ἐλίην, 'the dispute for you.' Eur. Hel. 1160. Ἐδνίαι καὶ φιλία τῇ ἰμῶ, good-will and affection to me. Cyr. III. 1. 28. Φιλία τῇ σῆ, love to you. VII. 7. 29. Μὴ μεταμίλειν σοι τῆς ἰμῆς δωρεῆς, that you may not regret your present to me. Cyr. VIII. 9. 32. Ἄπαντα γὰρ σοι ταμὰ ἰουδιτήματα κίνας ἰδαντά, 'your lessons to me.' Soph. El. 343. Σῆ . . . προμηθία. Id. CEd. C. 333. Τῆς ἰμῆς ὑπουργίας. Ib. 1413. Θρηῖος οὐμός. Æsch. Prom. 388. See §§ 662, 699.

NOTES. 1. The POSSESSIVE PRONOUN is modified like the personal pronoun of which it supplies the place; as, Τόν γι σὸν [ἰφθαλμόν], τοῦ πρεσβίου, at least yours [your eye], the ambassador. Ar. Ach. 93 (§ 500). See § 662. So, since στόμος may be followed by the dative, as well as the genitive (§§ 590, 603), Ἄμειτρου [= ἡμῶν] στόμου, κλεινοῖς Δαββαπιδαισιν. Soph. Ant. 860.

2. The only POSSESSIVE of the third person, which has a place in Attic prose, is σφίτερος, their; and even this is used reflexively, and with no great frequency. Thus, Ὡς ἰώρων πενόντας τοὺς σφιτέρους, when they saw their own men in distress. Cyr. I. 4. 21.

3. The dative for the genitive belongs particularly to the weaker form of expression. See § 604.

§ 729. III. In REFLEX REFERENCE, the weaker form is the same with that of the common personal pronoun; the stronger form is the so called reflexive (§ 184). The weaker form belongs chiefly to those cases, in which the reflex reference is indirect and unemphatic; the stronger, to those in which this reference is either direct, or, if indirect, is specially emphatic or distinctive. Thus,

Πράττει ἰπαῖν ἂν τι ὑμῶν ἰσθεῖ μέλιστα συμφέριν, do whatever you think will be most advantageous to yourselves. II. 2. 2. Κίλιουσι διασώσαντα αὐτοῖς τὰ πρόβατα, τὰ μὲν αὐτὸν λαβῖν, τὰ δὲ σφίην ἀποδοῦναι. VI. 6. 5. Ἠξίον . . . δεθῆναι οἱ ταύτας τὰς πόλεις. I. 1. 8. Καὶ οὗτος δὲ, δὲ ἴσπερ πιστόν οἱ ἴσπαι, ταχὺ αὐτὸν ἰδὲ Κύρη φιλαίτερον, ἢ ἰαυτῶ. I. 9. 29. Ἐπιμυρόντι σφῶν τι πρὸς ἰκίονους, καὶ ἰκίονων πρὸς ἰαυτούς. III. 5. 16 (See § 542. 2, for the text of Bornemann). Ὡς ἰδὸν ἰεμῶντας καθ' αὐτούς, σαφῶς νομίζοντες ἰσὶ σφῶς ἴσθαι. V. 7. 25. Λίγειν τι ἰκίλιου αὐτούς, ἴτι οὐδὲν ἂν ἴσπερ σφίς ἀγάγειν τὴν στρατιάν, ἢ ἴσποφῶν. VII. 5. 9. Ἄφισπῆναι ἰσὶ τὴν ἰαυτοῦ σκηπῆν . . . σὺν ἰλίγοις τοῖς πρὶ αὐτόν. I. 5. 12 (§ 688). Ἐἰς τὴν ἰαυτοῦ σκηπῆν . . . τῶν πρὶ αὐτόν . . . πρὶ τὴν αὐτοῦ σκηπῆν. I. 6. 4. Ἐπίλιου τοὺς φίλους τοῖς τὰ ἰαυτῶν σώματα ἔγωσιν ἴσπαις ἰμβάλλου τοῦτον σὸν χίλιον, ὡς μὴ σπινόντες τοὺς ἰαυτοῦ φίλους ἄγωσιν. I. 9. 27. Πόσις δ' ἠλιπίαν ἰαυτῶ ἰσθῶν ἀκαμίω; . . . Ἐὰν τήμερον πρὸς ἰαυτόν. III. 1. 14. Σύνουδα ἰαυτῶ. I. 3. 10. Δισχύνουδαί μοι δοκῶ, οἷως ἡμῶν γνώσπεθε τοὺς ἰσ τῇ χύρα ὄντας ἀνθρώπους. . . . Πολλοὺς δὲ ἰσμαι πωήσιν τὰ πρὸ ἰμοῖ ἰλίσ-

ἔμα. I. 7. 4. Ἐμαυτῶ γι δευῶ συνιδίωσι. VII. 6. 11. Πολλοὶ μοι δευῶ δύν. Ib. 18. Σὺ μὲν ἠγούμενος αὐτὰς ἐπιζημίους εἶπαι σταντῶ, ἐκίται δὲ οἱ ἐρωῦσαι ἀχθόμενοι ἰφ' ἰαυταῖς. Mem. II. 7. 9. Ἀμειλίῳ ἦσαν αὐτῶν. I. 3. 11. Πολλὰ καλὰ οὖν ἡμῶν αὐτῶν ἰκλάται. III. 2. 14 (§ 523). Τῶν μὲν πολεμίῳν ἤττους εἰ σφᾶς αὐτοὺς ἠγούγται εἶπαι. Ath. 2. 1.

§ 730. REMARKS. 1. As pronouns are used mainly for *distinction*, the choice or rejection of a pronoun in a particular instance depends greatly upon the use of *other pronouns* in the connexion. The use of the pronouns is likewise much influenced in *poetry* by the *metre*, and even in *prose*, to some extent, by *euphony* and *rhythm*.

2. With respect to *POSITION*, the *weaker form of the genitive*, from its want of distinctive emphasis, commonly follows § 688, but the *stronger form*, and the *possessive adjective*, § 687. Thus, Ἐπιλαμβάνονται αὐτοῦ τῆς ἴσως. IV. 7. 12. Ἡ δὲ τίς αὐτῶν τρεῖς τὰς γνώμας. III. 1. 41. Τῆ σώματι αὐτοῦ . . . τὸ μὲν ἰαυτοῦ σώμα. I. 9. 23. Ἡ ἐκίταιν ἄβρις καὶ ἡ ἡμίτερα ὑποψία. III. 1. 21. Τὰ ὑποζύγια τὰ ἐκίταιν. I. 3. 1. Ἀπίστωμί μοι τὸν δισπότην. Ar. Plut. 12. Τὸν βίον τὸν ἰμαυτοῦ. Pl. Gorg. 488, a.

§ 731. 3. The pronouns assigned in Etymology to the *third person*, are sometimes used as *GENERAL REFLEXIVES*, without respect to person; thus, Διὶ ἡμᾶς ἀνιερέσθαι ἰαυτούς [= ἡμᾶς αὐτούς], *we ought to ask ourselves*. Pl. Phædo, 78, b. Εὐλαβούμενοι, ὅσως μὴ ἰγῶ ὑπὸ προθυμίας ἄμα ἰαυτοῦ [= ἰμαυτόν] εἰ καὶ ἡμᾶς ἕξαπατήσας. Ib. 91, c. Καὶ τὰ αὐτῶν ἄμα ἰαυτοζώμιθα. Thuc. I. 82. Κλαίω . . . αὐτὴ περὶ αὐτήν. Soph. El. 283. Ἐπι γὰρ οὐχὶ τῶν ἀπωτέρω φίλων, ἀλλ' αὐτοὺς αὐταν, τούτ' ἀποσικιδῶ μύσας. Id. Oed. T. 137. Αἰσχύνεις πάλιν τὴν αὐτὴν αὐτοῦ, *you yourself disgrace your own city*. Id. Oed. C. 929. Οὐδὲ γὰρ τὴν ἰαυτοῦ [= σταντοῦ] εὐ γι ψυχῆ ἐρεῖ. Mem. I. 4. 9. Παράγγιλλε τοῖς ἰαυτοῦ ἰφορῶν εἰ ἐκίστην τοὺς καθ' αὐτόν, *charge your men to watch each one those near him*. Cyr. VI. 3. 27. Μόρον τὸν αὐτῆς εἶσα. Æsch. Ag. 1397. Εἴπωρ ὑπὲρ σωτηρίας αὐτῶν [= ἡμῶν αὐτῶν] φροντίζετε. Dem. 9. 13. Ἐβοήθου πολλάνκις, τῶν ἡμετέρων ἀγορεύων, καὶ περὶ τῶν σφιστέρων [= ἡμετέρων αὐτῶν, §§ 728. 2; 662] φρουρίων . . . πολλάνκις πράγματα ἴχον, *'concerning our own fortresses.'* Cyr. VI. 1. 10. Hence the verb σφιστερίζομαι, *to appropriate*, Dem. 248. 12.

NOTE. In the Attic dialect, this use is confined to the compound ἰαυτοῦ, and the derivative σφιστερος.

4. A *common reflexive* is sometimes used for the *reciprocal pronoun*; as, Οἱ γι, ἀντὶ μὲν τοῦ συνιεγῶν ἰαυτοῖς τὰ συμπίρονα, ἰσηριάζουσι ἀλλήλοις, καὶ φθονοῦσιν ἰαυτοῖς μάλλον ἢ τοῖς ἀλλοῖς ἀνθρώποις. Mem. III. 5. 16. Ἀντὶ ὑφερωμίον ἰαυτὰς, ἠδῶς ἀλλήλους ἰώων. Ib. II. 7. 12. Συνισπῆκασι μὲν ἀλλήλων· τῶν δὲ πολεμίῳν οἱ πολλοὶ μὲν συνήττηνται μὲθ' ἰαυτῶν. Cyr. VI. 3. 14. Καθ' αὐτοῦν διερατῶς λόγους σήσκαυσι. Soph. Ant. 145.

B. ΑΥΤΟΣ.

§ 732. The pronoun *αὐτός* appears to be compounded of the *particle αὖ*, *again, back*, and the

old definitive τός (§ 680). It may hence be regarded as the PRONOUN OF RETURN, marking a return of the mind to the same person or thing. This *return* takes place,

I. In speaking of REFLEX ACTION or RELATION. Hence αὐτός is used with the personal pronouns in forming the REFLEXIVES (usually, in the *third person* and in the *singular* of the *first* and *second*, by *composition*, §§ 250. 1, 251, β). See § 729.

II. In designating a person or thing as THE SAME which has been previously mentioned or observed. When thus employed, αὐτός (like the corresponding *same* in English), being used for *distinction*, is preceded by the article (§§ 687, 688). Thus,

Τῇ ἡ αὐτῇ ἡμέρᾳ, and upon the same day. I. 5. 12. Εἰς τὸ αὐτὸ σχῆμα. I. 10. 10. Οὗτος δι' ἑ αὐτός, and this same person. VII. 3. 3. Τὰ αὐτὰ ταῦτα. I. 1. 7. Ἐμίνα τὰ αὐτά. Mem. IV. 4. 6. Ταῦτὰ ἴσασχον. III. 4. 28 (§ 72). See § 587.

§ 733. III. For the sake of EMPHASIS, one of the most familiar modes of expressing which is *repetition*. When αὐτός is thus employed in connexion with the article, its position conforms to § 688. Thus,

Αὐτὸς Μένων ἰβούλιτο, Meno himself wished it. II. 1. 5. "Ὅστις . . . αὐτὸς ἡρώσας ἡμῖν, αὐτὸς διξίᾶς δόξας, αὐτὸς ἑξαπατήσας συνίλαβε τοὺς στρατηγούς. III. 2. 4. Κύβες παρελαύνων αὐτὸς ἐν Πίργῳ. I. 8. 12. Αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα, the very wood from the houses. II. 2. 16. Καὶ θειοσιβίστατον αὐτὸ ἴσσι πάντων ζώων ἄνθρωπος, 'the very most religious.' Pl. Leg. 902, b. Οὔτοι δ' αὖ πρὸ αὐτοῦ βασιλῆως τιταγμένοι ἦσαν, 'before the person of the king.' I. 7. 11. Πρὸς αὐτῷ τῷ στρατιώματι, [by the army itself] close to the army. I. 8. 14. Ὑπὲρ αὐτοῦ τοῦ ἰαυτῶν στρατιώματος, 'directly above.' III. 4. 41. Εἰ αὐτοὶ εἰ στρατιῶται . . . εἴχοντο, 'of their own accord.' VII. 7. 33. Εἰ αὐτοῖς τοῖς ἀνδράσι σπίνδοιστο ἰῦσι, 'with simply the men.' II. 3. 7. Ἐάν τις ἑἴην τοῦ εἴηαι τὸ εἶην αὐτὸ ἑδῆ, 'by itself,' or 'alone.' Mem. III. 14. 3. Αὐτοὺς τοὺς στρατηγούς ἀποκαλίσας, having called the generals apart. VII. 3. 35. See §§ 610, 688.

REMARKS. 1. The emphatic αὐτός is joined with pronouns in both their *stronger* and their *weaker forms*. Hence it is often used in the *nominative* with a pronoun which is *understood* (§ 727). Thus,

Οἱ δὲ στρατιῶται, οἱ τὶ αὐτοῦ ἰκίουν καὶ οἱ ἄλλοι, 'both his own.' I. 3. 7. Αὐτοῦ τούτου ἱκίει, on this very account. IV. 1. 22. Αὐτῷ μοι . . . δέξου. Pl. Phædo, 91, a. Αὐτῷ μοι ἱκίει. Ib. 60, c. Ὡς αὐτὸς σὺ ἐμολογίς. I. 6. 7. Ὡς ἴφη αὐτός. Ib. 6. Αὐτὸς σὺ ἰκαίδυμος. Cæc. 7. 4. Αὐτὸς ἰκαί-

δυνας. Ib. 7. Ἀυτός εἰμι, ὃν ζητεῖς. II. 4. 16. Ἀυτοὶ καίωσαν, they themselves burnt. III. 5. 5. Ἴαθεαυ αὐτός τὸ τραῦμά φησι, 'that he himself healed.' I. 8. 26. Χάρι αὐτός, he goes alone. IV. 7. 11. Ἀυτοὶ γὰρ ἴσμεν, for we are by ourselves. Pl. Leg. 836, b. ΣΤΡ. Τίς γὰρ αὐτός ἐπὶ τῆς κερμάθρας ἀνῆρ; ΜΑΘ. Ἀυτός. ΣΤΡ. Τίς αὐτός; ΜΑΘ. Σωκράτης. '[Himself] The great man. What great man?' Ar. Nub. 218.

2. In like manner, αὐτός is used without another pronoun expressed, in the *oblique cases of the third person*; as,

Δῶρα ἄγοντι αὐτῷ τε καὶ τῇ γυναίκί, bringing presents both for himself and for his wife. VII. 3. 16. Ἐπιμψεν . . . στρατιώτας οὓς Μίνως ἔχει, καὶ αὐτόν. I. 2. 20. Πολλοὺς μὲν τῶν ἀρπαζόντων ἀπίκτινας, οἱ δὲ καὶ αὐτῶν ἀπίσανον. I. 10. 3.

NOTE. From the gradual extension of this use to cases in which there was no special emphasis, appears to have arisen the familiar employment of αὐτός in the *oblique cases*, as the *common pronoun of the third person*. See § 727. In this unemphatic use, αὐτός must not begin a clause.

§ 734. 3. The emphatic αὐτός often precedes a *reflexive*, agreeing with the subject of the latter. *Hyperbaton* (§ 495) is sometimes employed to bring the two pronouns into immediate connexion. Thus,

Ἀποκτεῖναι λέγεται αὐτὸς ἐπὶ ἑαυτοῦ χεῖρ' Ἀργαγέρων, and he is said [himself] with his own hand to have slain Ariagesses. I. 8. 24. Οἱ δὲ Ἑλλησις . . . αὐτοὶ ἐφ' ἑαυτῶν ἰχώρου, 'by themselves.' II. 4. 10. Τὶ δὲ ἴψων αὐτὸ καθ' αὐτὸ ἰσθίουσα. Mem. III. 14. 2 (Cf. Ib. 3, and § 733). Τοῖς τ' αὐτοῖς αὐτοῦ σήμασιν βαρύνεται. Æsch. Ag. 836. Τοῖον παλαιστὴν νῦν παρασκευάζεται ἐπ' αὐτὸς αὐτῷ. Id. Prom. 920. See §§ 674, 731.

4. The emphasis of αὐτός sometimes lies in mere *contradistinction*; as,

Ἄλλ' αὐτὰ εἰγῶ . . . τῶν βροτοῖς δὲ σήμασιν ἀπόσαντι, 'those things I omit; but hear.' Æsch. Prom. 442. Ὅσι καὶ ἐπὶ τὰ ἴδια, ἐφ' ἑαυτοῖς μὲν δεκτὴ ἢ ἀκροατὴ τοῦ ἀνθρώπου ἄγειν, αὐτῇ μὲν οὐ δύναται ἄγειν, ἢ δ' ἰγερῆσαι. Mem. IV. 5. 9. Ὅσι, ὦ παῖ, σὶ τ' οὐκ ἰπὼν πάσαντι, σὶ τ' αὐτάν, who involuntarily have slain both you, my son, and you, too, my wife. Soph. Ant. 1340.

5. The use of αὐτός with *ordinals* deserves remark; thus,

Περικλῆς . . . στρατηγὸς ὃν Ἀθηναίων δέκατος αὐτός, Pericles being general of the Athenians [himself the tenth], with nine colleagues. Thuc. II. 13 (Cf. Ἀρχιστρατήγου . . . μιστ' ἄλλων δέκα στρατηγόντων. Id. I. 57). Ἐξἑπιμψεν Δουκλῆα σήμασιν αὐτὸν στρατηγόν. Id. III. 19. Ἡμεῖς τε πρὸς βιβατῆς δέκατος αὐτός. H. Gr. II. 2. 17. But, with the omission of αὐτός, Δακτύος . . . λαβὼν αὐτὸν [i. e. τὴν ἀρχὴν] ἰβόμας, 'with six confederates.' Pl. Leg. 695, c.

C. DEMONSTRATIVE.

§ 735. I. Of the PRIMARY DEMONSTRATIVES, the more *distant* and *emphatic* is ἐκεῖνος (from ἐκεῖ, *there*); the *nearer* and *more familiar* is οὗτος or ὅδε. Thus,

Ἐὰν ἐκείνοις δοκῇ, καὶ τούτους κακῶς ποιήσουσι, if those should wish it, they will even injure these. Pl. Phædr. 231, c. Ἐκείνος μὲν σκληρός, οὗτος δὲ περφηρής. Id. Euthyd. 271, b.

NOTES. a. The two may be combined to mark the connexion of the MORE REMOTE with the NEARER; as of the *past* with the *present*, of a *saying* with its *illustration*, of that which *has been mentioned* with that which is *present before us*, &c. Thus, Τοῦτ' [sc. ἔστι] ἐκείν' οὐγὰρ ἔλιγον. "Εἰς τὴν προεδρίαν πᾶς ἀνὴρ ὠσιζέται," 'this is that which I said.' Ar. Ach. 41. Τοῦτ' ἐκείνο. "Κτῆρ' ἰταίρους, μὴ τὸ συγγενὲς μόνον." Eur. Hec. 804. Τὸδ' ἐκείνο, *this is what I spoke of*. Id. Med. 98. Ταῦτα ἐκείνα . . . τὰ ἐωθότα. Pl. Conv. 223, a. "Ἢδ' ἔστ' ἐκείνη τούτων ἡ ἕριγασμίν. Soph. Ant. 384.

β. Οὗτος sometimes marks the *ordinary*, and ἐκείνος the *extraordinary*; as, Ἐχοντες τούτους τι τοὺς πολυτελεῖς χιτῶνας, *having on the rich tunics which they are in the habit of wearing*. I. 5. 8 (See Cyr. I. 3. 2). Γιγόνθει ἡέταρις ἰδοῦξοι καὶ μεγάλοι πρὸ ἰμοῦ, Καλλίστρατος ἐκείνος, κ. τ. λ. 'that wonderful Callistratus.' Dem. 301. 17. Τὸν Ἀριστιδην ἐκείνον. Id. 34. 20.

§ 736. II. The pronouns οὗτος and ὅδε have in general the same force (§ 252), and the choice between them often depends upon euphony or rhythm (see Soph. Ant. 981, cited § 718). Yet they are not without distinction. Οὗτος arises from composition with αὐτός (§ 250), and is therefore properly a pronoun of *identification* or *emphatic designation* (it may be regarded as a *weaker form* of ὁ αὐτός, *the same*, § 727); while ὅδε arises from composition with δε, an inseparable particle marking *direction towards* (§ 116. 5), and is therefore more strictly a *deictic* pronoun (δεικτικός, from δείκνυμι, *to point out*), pointing to an object as before us. Hence,

(a.) If reference is made to that which *precedes*, or which is *contained in a subordinate clause* (§ 458), οὗτος is commonly used; but if reference is made to that which *follows* and is *not* contained in a subordinate clause, ὅδε. Thus,

Τικμήρον δὲ τούτου καὶ τῶδε, *and of this (which has been stated), this (which follows) is also a proof*. I. 9. 29. Ταῦτα μὲν δὴ εὐ λόγις. *αὐτὸς ἡμῶν δὲ ἀπάγγιλλε τῶδε*. II. 1. 20 (Cf. 21). Ἐπὶ τούτοις Πεισοφῶν τῶδε ἔπει, *to this Xenophon replied as follows*. II. 5. 41. Τούτο, ὃ εἰ δὴ δοκῇ τοῖς θεοῖς, ἀσχεῖν. III. 2. 6. Ἐγὼ γὰρ καὶ ταῦτα, ἔξ ὧν ἔχω ἐλπίδας. II. 5. 12. Τοῦτό γε πιστάσθαι, ὅτι βεβήλας . . . φέρε. V. 7. 7. Τούτο πρῶτον ἡρώτα, *ώστρε*

λῆον εἶη. III. 1. 7. Διὰ τοῦτο σε οὐχ ἐπίμισσοι, εἴ πως δυναίμην φθάσαι. IV. 1. 21.

NOTE. To the *retrospective character* of οὗτος may be referred,

(1.) Its use, preceded by καί, in *making an addition to a sentence*, the pronoun either serving as a *repetition* of a substantive in the sentence, or, in the *neuter accusative* or *nominative* (commonly plural), of the sentence itself (Cf. §§ 501. 8; 657). The construction may be explained by *ellipsis*. Thus, Ζῆνους προσήκου σε πολλοὺς δῖχισθαι, καὶ τοῦτους [sc. δῖχισθαι] μεγαλοπρεπῶς, it becomes you to entertain many guests, and these magnificently. (Ec. 2. 5. Ἀπίστων ἴσσι . . ., καὶ τούτων [sc. ἴσσι] κρησῶν, it is the part of those who are without resource, and yet further without principle [it is the part of these only with without principle]. II. 5. 21. Συμμάχων δέσεται, καὶ τούτων σλείων. Mem. II. 6. 27. Ἐβοήθησαν ἐπὶ Λακεδαιμόνι, καὶ ταῦτα [sc. ἐποίησαν] εἰδότες, they assisted Lacedæmon, and [they did] that though they knew [knowing]. Ag. 1. 38. Μίνανα δὲ οὐκ ἰζητι, καὶ ταῦτα παρ' Ἀρμίνω, but Meno he did not ask for, and that although he was from Aricæus. II. 4. 15. Πόλιον οὐδέμιαν ἠδιδίχθαιμιν κατασχῶν, καὶ ταῦτα κρησῶντις. VII. 1. 29. Διπύλαξ ἐπὶ τὴν πόλιν, καὶ ταῦτα ἀτίχιστον οὖσαν. Ag. 2. 24. Ἦτις τριαῦτα ἐπὶ τειχεῦσαι ὑβρίσει, καὶ ταῦτα τηλικούτους. Soph. El. 613. See also I. 4. 12; VI. 2. 10; VII. 6. 35.

(2.) The use of ταῦτο and ταῦτα in *assent*; as, "Ἄρ' οὐ κλονοῖς ἀνδράσι μαχοῦνται αὐτοὶ ἔντις πολέμου ἀθληταί;" "Ναὶ τοῦτό γι [sc. ἴσσι]," ἴφθ. 'Certainly it is so.' Pl. Rep. 422, b. II. Οὐκ οὐ ἴτερόν γι' τιν' ἐκ Λακεδαιμόνιος μίση ἀνίστας τι; K. Ταῦτ', εἰ δὲ σκοπεῖται. Ar. Pax, 274. ΒΔ. Ἄλλ' εἰσέρμαι. Φ. Ταῦτά νυ, εἴπαρ δοκίῃ. Id. Vesp. 1008.

§ 737. (b.) Ὅδε surpasses in *demonstrative vivacity*; but οὗτος, in *emphatic force* and in the *extent of its substantive use*. Thus,

ΟἶΔ. Ἦ τόνδε φράζεις; ἌΓΓ. Τούτον, ὅστις εἰσερχῆς. (Ed. Is THIS the man you speak of? Mess. The VERY MAN, whom you behold. Soph. CEd. T. 1120. ΘΕΡ. Ποῖον ἄνδρα καὶ λίγυς; ΟἶΔ. Τόνδ', ὅς πάριστον. Ib. 1126. Σὺν τοῖσδε τοῖς παροῦσι νῦν. II. 3. 19. Καταλιπόντις τόνδε τὸν ἄνδρα . . . ἰκαὶ οὗτος αὐτὸς ἰμελογίῃ. VI. 6. 26.

NOTE. To the special *deictic* power of ὅδε (§ 736), may be referred the very frequent use of this pronoun by the dramatists for an *adverb of place* (§ 665. β); and perhaps, in no small degree, the general fact, that it is far more extensively employed in *poetry* than in *prose*.

§ 738. (c.) In the *emphatic designation* of the *first* and *second persons* by a *demonstrative*, ὅδε commonly denotes the *first person*, as the nearer object; and οὗτος, the *second*. In denoting the *first person*, the demonstrative may be regarded as simply *deictic* (§ 736); in denoting the *second*, as expressive of *impatience, authority, contempt, familiarity, &c.* For the use of οὗτος in *address*, which is employed both with and without σὺ, see § 513. Thus,

Μὴ θνήσκ' ὡς ἐγὼ τοῦδ' ἀνδρὸς [= ἐμοῦ], εἰδ' ἰγὼ πρὸς σοῦ, *do not you die for this man [for me], nor yet I for you.* Eur. Alc. 690. Φοιδὸς ἄν τοῦδε ἐάνδρως [= ἐμοῦ] ἔμφανῶς. Soph. Œd. T. 534 (But 'Ἀπὸ δδ' [= εὐ], ὡς ἴσους, *is τριβὰς ἰλῆ.* Ib. 1160). Ἐὐν ἐπὶ ἀδελφῆ, *with me, your sister.* Id. El. 956. Τῆσδ' ἡς ζώσης ἴνι, *at least, while I am yet alive.* Id. Tr. 305. Τυπαῖς ἰν ἐπὶδε χερσὸς, *struck by this hand of mine.* Id. Œd. T. 811. Τάδε [= ἡμεῖς, § 655] . . . πιστὰ καλύπται, καὶ φύλακας. Æsch. Pers. 1. Οὐδέσδ' ἀπὸρ [= εὐ] οὐ πάύσεται φλυαρῶν. Εἰπέ μοι, ὦ Σώκρηντες, οὐκ ἀισχύνη. *This man [= you] will never cease trifling. Tell me, Socrates, are you not ashamed?* Pl. Gorg. 489, b. Οὔτος εὐ, ὦ πρὸςβυ, [This you, or You there, § 665, β], *Ho there! old man.* Soph. Œd. T. 1121. Οὔτος εὐ, πῶς διῶρ' ἤλθεις; *Ho villain! how camest thou hither?* Ib. 532. Ἄθεν εὐ, πῶ σπέρβι; Ar. Thesm. 610. Οὔτος, τί σιμανὸν . . . βλίπεις; *Fellow! why that wistful look?* Eur. Alc. 773 (§ 632). Οὔτος, τί πάσχεις; Id. Hec. 1127. See § 513.

NOTE. This use of *δε* is very frequent in the tragedians.

§ 739. III. Other compounds of *αὐτός* and *δε* (§§ 250, 252) are distinguished in like manner with *οὗτος* and *ἐκεῖ*; thus,

'Ο Κῦρος ἀκούσας τοῦ Γωβρέου τοιαῦτα, τοιαῦτα πρὸς αὐτὸν ἔλεξε. Cyr. V. 2. 31 (§ 736, a). 'Ο μὲν οὕτως ἴσταν. II. 3. 23. Κλίμαχος μὲν οὖν τοσαῦτα ἴσταν. Τισσαφρίτης δὲ δδὲ ἀπημείφθη. II. 5. 15. Οὕτως ἴσταν διπλὸς λίγιν, ὅστις εἰ παῦσαι. Ib. 'Εγίνετο οὕτως, ὅστις. εὐ ἰλιγος. VII. 2. 27. Τασούταν ἴσταν, ὅτι οὐ τῶν κινάντων ἴσταν. II. 1. 9. 'Ἡμεῖς τασούτοι ὄντες, ἴσταν εὐ ὄρῃ. Ib. 16. 'Ἡμεῖς τασούτοι ὄντες ἰνιπῶμεν τὸν βασιλῆα. II. 4. 4 (§ 737). 'ΟΡ. 'Τασούτοι οὐσα γηγνώσκου σίλι. IIP. Τοιαῦτα μισύται γὰρ ἀκούσις γυνή. 'Even so.' Eur. El. 644 (§ 736. 2).

D. INDEFINITE.

§ 740. I. Of the indefinite pronouns, the most extensive in its use is *τις*, which is the *simplest expression of indefiniteness or general reference*. As such, it is not only joined directly with *substantives*, or used by itself substantively or adverbially, but it is also joined with *other pronouns*, with *numerals* and other *adjectives*, and with *adverbs*. It more frequently follows the word with which it is thus joined, and is never placed at the beginning of a sentence, unless perhaps when it is emphatic. It is variously translated into English, and is sometimes best omitted in translation. Thus,

"Ἀνδρακόεις τις ἠρώτησι, *a certain man asked.* II. 4. 15. "Ὤσπερ μελαίνης τις, *as if a certain blackness.* I. 8. 8. Χαλκός τις ἠσσημαπτι, *there was a gleaming of brass.* Ib. Παρὰ Χάρωνι τινι, *with a certain Charon.* H. Gr. V. 4. 3. Τρέσφω τινί, *in some way.* II. 7. 17. Εἰ τφ ὑπέσχεσθαι εἰ, *if he made any promise to any one.* I. 9. 7. Διπνίῳ δὲ εἰ τις ἔχου, *to make a surper of what one has, or each one has.* II. 2. 4. "Ὀρεμ λίγιν δὲ εἰ τις γιγνώσκου ἄριστον ἴσταν, *'whatever each one thinks to be best.'* I. 3. 12. Μισί τις ἰκίον, *there are those who hate him, or many a one hates him.* Dem. 42. 17.

Ἦ τινα ἢ οὐδένα ἴδω, *I know [either some one or none] scarcely an individual.* Cyr. VII. 5. 45. Τούς ἀφόντους χμερ τιμαρίων τινάς, *to punish certain persons [the actual murderers] as having committed the murder with their own hands.* Soph. (Ed. T. 107. Ἐξος γάρ τι τῶν ἴχθι, *for he has a certain habit of this kind, or this is a certain habit which he has.* Pl. Conv. 175, b. Ἦ μὴ γὰρ γραφὴ κατ' αὐτοῦ τοιαῖς τις ἦν, *for the accusation against him was something like this, or to this effect.* Mem. I. 1. 1. Ὅσων τινῶν ἡμῶν ἴνυχον, *what sort of persons they found us.* V. 5. 15. Πόσαν τινὰ φύσιν ἴχον καὶ ποίῃ τινὶ παιδίᾳ παιδευθείς, Cyr. I. 1. 5. Πόση τις εἴη χώρα, *how extensive a country it was.* II. 4. 21. Πᾶς δὲ τις . . . ἴσ γι τι, ὦν εὐλήθει, ἰδουῖν, *and every one presented at least some one thing of what he had taken.* V. 5. 39. Εἰ μὴ τῶν μυρίων ἰσθιδων μία τις ὁμῶν ἴσσι, [if of the ten thousand probabilities there is to you a single one] *if you have one chance in ten thousand.* II. 1. 19. Δίγισ τις ἴσ, *a certain one speaks.* Soph. Ant. 269. Ἠμέρας μὴν ἰσδομήκοντά τινας, *some [i. e. about] seventy days.* Thuc. VII. 87. Ἐς διακοσίους μὴν τινας αὐτῶν ἀπίκτιναι. Id. III. 111. Τίττωσ' ἄττα μύματα. Pl. Phædo, 112, e (The form ἄττα rarely occurs except in connexion with an adjective). Τὴν ἴλαφον, καλόν τι χεῖμα. Cyr. I. 4. 8. Οὐ πολλῆσσι τινὶ ὕσθεσίσσιςσιν, *not inferior in any great degree.* Thuc. VI. 1. Ὑστερηφαιαν πολλῆν τινα. Cyr. V. 2. 27. Πολλοὺς δὲ τινας ἰλιγμῶδες ἄνω καὶ κάτω, *'quite a number of turnings.'* Ib. I. 3. 4. Μικρόν τι μέρος, *quite a small part.* Ib. 6. 14. Μικροῦ τινος ἄξια, *worth but little.* Mem. II. 1. 19. Ὅλιγοι τινὲς ὄντες, *being [some few] but few.* IV. 1. 10. Ὅλιθ δυνήσ τινα λίγισ δύναισ τῶ φιλήματος ἴσαι, *'what a fearful one,' or 'how fearful.'* Mem. I. 3. 12. Ἐγὼ ευγχέμω ἰπλήσμων τις ὦν ἄνδρωπος. Pl. Prot. 234, c. Εἰμί τις γαλιῶς ἰσθρός. Ib. 340, d. Δύσβατός γι τις ὁ σίσπος φαίνται. Pl. Rep. 432, c. Ὅλι φιλόσολις τις ἴσθ' ὁ δαίμων. Ar. Plut. 726. Τοῦ θάσνους ὁσ ταχιά τις βροταίς χέμεις διαῖρη. Soph. Aj. 1266. Μᾶλλον τι ἀνάσσαισ, *will suffer somewhat more.* IV. 8. 26. Ἦττόν τι ἀπίθανισ; *Did he die at all the less?* V. 8. 11. Σχιδόν τι πάση ἴ στρατιά. VI. 4. 20. Οὐ πάνυ τι ἰμῖσ ἀσφαλλίς ἴσαι τῶτα. VI. 1. 26. Πός τι ὕσκαυόν. Ec. 9. 1. Διαφρίστων τις. Thuc. I. 138.

§ 741. REMARKS. 1. Τίς may be regarded as the Greek *indefinite article*; but it is not commonly expressed with a substantive, unless some prominence is given to the idea of indefiniteness. See IV. 3. 11, and § 682. 2.

2. Τίς is sometimes *emphatic* and consequently *orthotone* (§ 117); as, Σμυνόνσαι ὡς τι ὄντι, *to pride themselves as if they were something.* Pl. Phædo. 242, e. Ἐδλάτεις ἴμει ἴσαι ἴ σῖς σιτιλισημῖσσι, *I am confident that there is something for the dead.* Id. Phædo, 63, c. Ἐδοξί τι ἴσται, *he seemed to [say something] have reason, or to be in the right.* Id. Amat. 133, c.

3. An *indefinite form of expression* is sometimes employed for a *definite*; thus, Εἰ ὄν τις τούτοις ὄφίξω ἴαυτόν, *if therefore one gives himself up to these [= if I give myself up].* Cyr. VII. 5. 44. Πῶί τις τρέψεται [= σρέψομαι]; Ar. Thesm. 603. Βουλιῖσσαι, πῶς τις τοδὲ ἄνδρας ἀπιλᾶ, *to counsel, how one [= we] shall drive off the men.* III. 4. 40. Καζόν ἴπαι τινί [= σαι]. Ar. Ran. 552. Δόσσι τις δίκησ. Ib. 554. Εἰ μὴ τις ἴῃ ἡμᾶς ἀπίσαι, *if one permits [= you permit] us to depart.* III. 3. 3. Ἐὰν μὴ τις αὐτοίς χεῖματα δίδῃ, *unless one [= he, i. e. Cyrus] should give them money.* L. 4. 12.

§ 742. II. Δείνα from the *definiteness of thought*, which it mingles with *indefiniteness of expression*, has always the article; thus, Ὁ δείνα τοῦ δεινός τὸν δείνα εἰσαγγέλλει, *A. B., the son of C. D., impeaches E. F.* Dem. 167. 24. See § 255. 7.

E. RELATIVE.

§ 743. I. Relatives refer to an antecedent (§ 142. 3) either as *definite* or as *indefinite*; and are, hence, divided into the DEFINITE and the INDEFINITE RELATIVES.

REMARKS. 1. In the *logical order* of discourse (§ 447), the antecedent, according to its name, *precedes* the relative, but this order may be *inverted*, whenever the *perspicuity, energy, or beauty* of the sentence is promoted by the change.

2. INDEFINITE RELATIVES are formed, either from the *definite relatives* by adding εἰς or a particle (commonly ἄν), or from the *simple indefinites* by prefixing δς (in the shortened form ἰ-); thus, ἕσσις or δς ἄν, *whoever*, ὁπόσος, *of what kind soever*, ὁπόσος, *how much soever*, ὁπότι, *whenssoever*. See §§ 253, V.; 257. 6.

§ 744. II. The DEFINITE RELATIVE is often used for the *indefinite*, as a simpler and shorter form; and the INDEFINITE sometimes takes the place of the *definite*, giving, however, a somewhat different turn to the expression. Thus,

Ὁς ἰώρη ἰθίλους κινδυνίειν, τούτους καὶ ἀρχοντας ἰσάει, *whomsoever he saw willing to incur danger, these he both made rulers.* I. 9. 14. Σὺν οἷς μάλιστα φιλιῖς. Ib. 26. Ἐκίλιυσι ἐπιλαθεῖν Ξινοφῶντα, ἴχοντα δύο οὗς βούλοιο. VII. 2. 23. Ἐκίειν πάντα ὅσα καύσιμα ἰώρων. VI. 3. 19 (Cf. Καίειν ἅπαντα ὅσα ἰστυγχάνουσι καυσίμῳ, Ib. 15; and Ἐσαπτοι πάντας ἐπίσους ἰσπλάμβαι σὺ κέρως, VI. 5. 5). Ὁρᾷτι δὲ τὴν Τισσαφίρηνους ἀπιστίαν, ἴσσις λόγων. . . , and see the perfidy of Tissaphernes, [one] a man who saying. . . III. 2. 4. Οὐκ εἰσχύνοσθε οὐτι θεοῦς οὐτ' ἀνθρώπων, οἵτινίς ἠρόσαντις. . . ἀπολωλέκασι. II. 5. 39. Διαπιφηνίγαι ἡμᾶς δοκίμῳ, οἵτινίς σι οὐ δισώσαμεν. Pl. Crito, 45, e. Τάσθι νόχας λύσσω βασιλείας, ἕσσις. . . βιοτιύσι, 'one who will live.' Eur. Alc. 239 (See Ib. 659). Νοίς ἐκίειν, ἔντιν' ἀρτίως μελὴν ἐφίμωσθα; *Do you know that one whose coming we just now desired?* Soph. (Ed. T. 1054. Ὅτι κερὶ σωθῶν ἦκειν ἀνδρῖς οἵτινις ἱκανὸ ἴσονται, *that they had come respecting a truce, as men who would be competent.* II. 3. 4. Καλιπὰ μὲν τὰ παρόντα, ὁπότι ἀνδρῶν στρατηγῶν τισούτων σπείροσθα. III. 2. 2 (§ 745. 2). See § 750, β.

NOTES. α. After the plural πάντες, all, ἕσσις and δς ἄν are used in the singular, but ἕσσι and ὁπόσος in the plural. Add to the examples above and in § 745, Ἀσπάζεται πάντας, ᾧ ἄν σπριτυγχάνη. Pl. Rep. 566, d.

β. The use of an *indefinite relative* referring to a *definite antecedent* belongs particularly to those cases, in which the relative clause is added, not to *distin-*

guish, but to *characterize*, thus representing the antecedent as *one of a class*. See § 750, β.

§ 745. III. The relative should correspond with its antecedent in *specific meaning*, as well as in grammatical form. Thus, the definite relative with οὗτος should be ὅς; with τοιοῦτος, οἷος; with τοσοῦτος, ὅσος; &c. The exceptions to this rule arise mostly from the use of a *simpler, more familiar, or more emphatic pronoun*, in the place of that which is strictly appropriate. Some apparent exceptions arise from *ellipsis*. Thus,

Τοιαύτη ἰεργή τοῦ δήμου, ἣν [= οἷαν] οὐκ ἂν οἷμαι ἄλλον εὐδὶνα ἀνδρασιον ὑπομῖναι, *such violence of the people, as I think no other man could sustain*. Mem. IV. 4. 2. Μηδ' ἐπιθυμῖν τοιαύτης δόξης ἢς [= οἷας] πολλοὶ . . . τυγχάνουσι, ἀλλὰ τῆς τηλικαύτης τὸ μέγιστος ἦν [= ἄλικην] μόνος ἂν εὐ τῶν ἴσων ἐπαινεσθῆναι δυναθείης· μηδ' ἀγαπᾶν λίαν τὰς τοιαύτας ἀρετὰς ὧν [= οἷων] καὶ τοῖς φαύλοις μίσηται, ἀλλ' ἐκείνας ὧν οὐδεὶς ἂν ποιεῖν κοινωθήσεται. Isocr. 408, d. Πάντων, ὅσοι [for οἱ, or sc. τοσούτων] εἰς Κασσαλοῦ τιθῆναι ἀφροῖζονται, 'of all who muster,' or 'of all, as many as muster.' I. 1. 2 (Cf. Πᾶσιν, οἷς ἐτύγγχανεν, ἱβία. I. 8. 1). Πᾶν, ὅσον ἰσὺ ἰδυνάμην. VII. 6. 36. "Ταῦτ'"; ἔφη, "χρῆ ποιεῖν, ὅσα ὁ θεὸς ἐκέλευεν." III. 1. 7. "Ἐπεὶ γὰρ ἡμέρας, ἕνασπερ ἰσπορεύθησαν διὰ τῶν Καρδούχων. IV. 3. 2. "Ὅσοι μὲν μαρτύουσι ζῆν . . . οὗτοι . . . ἀποθνήσκουσιν. III. 1. 43.

REMARKS. 1. "Ὅς is also used for οἷος with an ellipsis of the antecedent; as, "Ἐωσπερ ἂν ἦς ὅς [= τοιοῦτος οἷος] εἶ, as long as you are what [= such as] you are. Pl. Phædr. 243, e. "Ὡν γι ἦς εἰμι. Id. Theæt. 197, a.

2. The place of a relative pronoun is often supplied by a *RELATIVE ADVERB*, chiefly in designations of *place, time, and manner*; as, Εἰς χωρίον, ὅθεν ἐβόησαν θάλατταν, *to a place [whence], from which they would behold the sea*. IV. 7. 20. Κώμην δὲ διέξας αὐταῖς, εὐ σκηθήσουσι. IV. 7. 27. "Ἐν τῇ ἡμέρῃ, ἔνθα περ ἰσκήσουν. IV. 8. 25. "Ἐπὶ τῶν κρατῆρα, ἔνθεν ἰσικύψαντα ἴδι μοφόντα πίνουσιν. IV. 5. 32. Τὸ αὐτὸ σχῆμα . . . ὥσπερ τὸ πρῶτον μαχούμενος συνῆμι, *the same order [as] with that in which he first advanced to the battle*. I. 10. 10. Εἴ τις δύσχυρίζεται τῷ αὐτῷ λόγῳ ὥσπερ σύ. Pl. Phædo, 86, a. "Ὅμοια γὰρ μοι δοκοῦσι πάσχειν, ὥσπερ εἴ τις πολλὰ ἰσθίαν μηδὲ ποτε μπιπλάιται. Symp. IV. 37. Καὶ σοὶ θισὶ πύρρην, ὡς ἰσὺ θίλω. Soph. CEd. C. 1124.

§ 746. IV. The relative pronouns belong to the class of *adjectives* (§§ 136, 248), and, as such, agree with a substantive expressed or understood. This substantive, or an equivalent, is also the *antecedent* of the relative (§ 142. 3). It is commonly *expressed in but one* of the two clauses, more frequently the *former*, but often the *latter*; and may be *omitted in both*, if it is a word which will be readily supplied (§ 651). Thus,

Συνίπιμψεν αὐτῇ στρατιώτας, οὓς [sc. στρατιώτας] Μίλων εἶχε, *he sent with*

her the soldiers, which [soldiers] Meno had. I. 2. 20. Ἀποστέμψαι πρὸς ἰανταί [sc. τὸ στρατίωμα,] ὃ ἵχων στρατίωμα, to send back to him the force which he had [what force he had]. Ib. I. Κύρου δὲ ἵχων οὗς ἵηρα, and Cyrus having the men whom I have mentioned. Ib. 5. Εἰς δὲ ἢ ἀφίοντα κώμη, [sc. αὐτὴ ἡ κώμη] μεγάλη τι ἦν, and the village, to which they came, was both large. IV. 4. 2. Καὶ ἢν ἵχην σπολὴν τῆν Μνδικὴν, ἰαδόντα δούσαι τινι. Cyr. I. 4. 26. Κατασκευάζοντά τε ἢς ἔρχου χόρας. I. 9. 19. Λαβόντας [sc. τοσοῦτους βοῦς,] ἴσου ἦσαν βοίς, taking as many oxen as there were, or whatever oxen there were. VII. 8. 16. Τοῖς πλοίοις, καὶ ἴση ἄλλη παρασκευὴ ζυγίσαιτο, πρότερον ἰεητο. Thuc. VI. 30. Ἐπιτερο γὰρ ἴσιν, οἷσιν ἰχουμαί θιοῖς. Ar. Ran. 889. Ὅψ', ἢν ἴθρηψιν Ἐρμῖονη μῆστηρ ἱμά. Eur. Or. 1184.

REMARKS. 1. Other words, belonging alike to both clauses, are subject to a similar ellipsis; thus, Τισσαφέρνης ἰαφάνη [sc. ἵχων], οὗς τι αὐτὸς ἰαφάνης ἦλθιν ἵχων, Tissaphernes appeared, having both the cavalry which he had himself brought [had come having]. III. 4. 13. Οἷς τοσοῦτων πῖρι εἰψίψι, ἴσων ἡμῖν, πρόκειται = Οἷς πρόκειται εἰψίψι πῖρι τοσοῦτων, πῖρι ἴσων ἡμῖν εἰψίψι πρόκειται. Pl. Rep. 533, e.

2. It will be observed, that when the antecedent is expressed in the same clause with the relative, it is commonly put at the end, as though the rest of the clause was regarded as modifying it like an adjective. See §§ 460; 472. 1; 751.

§ 747. 3. The ELLIPSIS of a demonstrative pronoun before the relative is very frequent; as, indeed, of the whole antecedent, when it can be supplied from the relative. When this ellipsis of the antecedent takes place, ἴσιν often unites with the relative to form a species of compound pronoun or adverb, remaining itself unchanged, whatever may be the appropriate number, tense, or mode. Thus, Προϋβάλλοντο πῖρῶν πῖρῶν μὲν Χιρῖσοφον, ἔτι ἀρχων ἦρητο. ἴσιν δ' ὁ [= ἦσαν δ' ἱαίῖνι, ὁ] καὶ Ξενοφῶντα, they proposed as ambassadors, first Chirisophus, because he had been chosen commander; and some also [there were also those who proposed] Xenophon. VI. 2. 6. Πῖρῶν ἴσων, καὶ Ἀχαιῶν, καὶ ἴσιν ἄν ἄλλων ἰθῶν. Thuc. III. 92. Προγόνων γὰρ καλὰ ἴερα οὐκ ἴσιν οἷς μῖζω καὶ σλίω ὑπάρχει, ἢ Ἀθηναίους, 'to none.' Mem. III. 5. 3. Καὶ ἴσιν μὲν οὗς αὐτῶν κατίβαλον. H. Gr. II. 4. 6. Τῆς τι παραθαλασσίῳ ἴσιν ἄ ἰθῶσι. Thuc. II. 26. Ἐστιν οὕστινας ἀνθρώπων τιθαύμαζαι ἰπὶ σοφῖα; (Cf. Εἰς) δ' ἀντῶν οὗς οὐδ' ἄν παντάσῃσι διαβαίηται. II. 5. 18; ἦσαν δὲ ὁ καὶ πῖρῶν προσίφρον. V. 2. 14; and, with the singular for the plural in the imperfect also, ἦν δὲ τούτων τῶν σταθμῶν οὗς πᾶν μακροῦς ἦλαντι. I. 5. 7. See § 542.) Ὅς καὶ ἀντῶ μισαμῖλιν ἴσθ' ἔτι, so that [there were times when] sometimes he even regretted it. II. 6. 9. Ἐστι δὲ ἴθῶν, and there are places where, or in some places. Cyr. VIII. 2. 5. Ἐστι δ' ὁ σιγῆ λόγου κῖρῖσων γῖνῖσι' ἄν, ἴσιν δ' ὁ σιγῆς λόγος. Eur. Or. 698. Ἐστιν ἴσως τις ἄν ἡμῶς ἰξαπατήσαι; Is there any way in which one could deceive you? or, Is it possible that one should deceive you? V. 7. 6. Οὐκ ἴσιν ἴσως ἴν τινι μῖκρῷ δῖστονα χόρον καταπαύσαι. Eur. Med. 171. Οὐ γὰρ ἴσθ' ἴστω μ' ἰλῶς. Soph. Oed. T. 448.

NOTES. α. From a similar union of ἴν [= ἴσιν] with the relative, have arisen the compounds ἴσιν, some, and ἴσιν, sometimes.

β. The ellipsis sometimes extends even to the substantive verb itself; thus, Ὅστω [for Ἐστιν ἴστω], in some places. Lac. 10. 4.

§ 748. V. The intimate relation of clauses connected by a *relative pronoun*, or a *kindred particle*, often produces an *ATTRACTION*, sometimes simply *affecting the position or form of particular words*, and sometimes even *uniting the two clauses in one*. Not unfrequently a combination results, which may be regarded as a species of *compound or complex pronoun*. Thus,

§ 749. (A.) A word or phrase is often made a part of the *relative*, instead of the *antecedent, clause*; and sometimes the two clauses are *blended in their arrangement*. Thus,

Λόγους ἄκουσον, οὓς σοι δυνστυχεῖς ἦκω φέρων, hear the sad tidings, which I bring you. Eur. Or. 853.

Εἰς Ἀρμενίαν ἦξειν, ἧς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος [for πολλὴν καὶ εὐδαίμονα]. III. 5. 17.

Εἰπὶ παῖδ', ὃν ἐξ ἐμῆς χειρὸς Πολύδωρον ἔκ τι πατρὸς ἐν δόμοις ἔχουσ, εἰ ζῆ, 'tell me respecting my son Polydorus, whom you have.' Eur. Hec. 986. *Πρὸς ἄνδρ', ὃς ἄρχη τῆσδε Πολυμήστωρ χθονίς;* Ib. 771. *Οἱ καλαὶ κίονοι, ὃν ὀνόματα μεγάλα λίγεται ἐπὶ σοφία Πισσακοῦ τε καὶ Βίαντος, . . . φαίνονται.* Pl. Hipp. Maj. 281, c. *Ταύτην γ' ἰδὼν θάπτουσαν, ὃν ἐν τὸν νεκρὸν ἀπείσας.* Soph. Ant. 404. *Ἐτιμα τοιαῦτα, εἰ δὲ τις τὰ φαντάσματα ὑπὸ ἀπειρίας ἀληθῆ καλοῦσιν.* Pl. Theæt. 167, b. *Μετὰ τὴν μάχην, εἰ ὕστερον ἐλήφθησαν τῶν πολέμιων, ταῦτ' ἠγγίλλοι.* I. 7. 13. *Οὗτοι, ἰπὶ εὐθείας ἤσθοντο τὸ πρῶγμα, ἀπιχώρησαν* [for ἰπὶ ἤσθοντο τὸ πρῶγμα, εὐθείας ἀπιχώρησαν], *these, when they understood the matter, immediately withdrew.* H. Gr. III. 2. 4. See § 746.

§ 750. We observe this construction particularly,

α. In expressions of *time* and *possibility* with the *superlative*; as,

Πιρασόμεθα παρῆναι, ὅταν τάχιστα διαπραξόμεθα [for παρῆναι τάχιστα, ὅταν διαπραξόμεθα], *we shall endeavour to be present [most quickly, when] as soon as we have accomplished.* Cyr. IV. 5. 33. *Ὡς τάχιστα ἴως ὑπέλθην, ἰδόντο.* IV. 3. 9. *Ἐπι ἦλθε τάχιστα, . . . ἀπίδοτο, as soon as he had come, he sold.* VII. 2. 6. *Ἐπὶν τάχιστα ἀριστήσωμι, ἔξοπισαμίνοις.* IV. 6. 9. *Ἦγαγον . . . ἰπῶσους ἰγὰ πλείστοις ἰδυνάμη, I have brought [the most which, § 745] as many as I could.* Cyr. IV. 5. 29. *Ὅσους ἰδύνατο πλείστους ἀθροίσας.* H. Gr. II. 2. 9. *Ἐχων ἰπτίας ὡς ἂν δύνηται πλείστοις, bringing as many horse as he should be able.* I. 6. 3 (§ 745. 2). *Καὶ ἰπὶ ὡς ἰδύνατο πλείστα τυρὰ ἴπαιον.* VI. 3. 20. *Ὡς μάλιστα ἰδύνατο ἰσιρευτέμινος.* I. 1. 6. *Ἐπαιούοντο ἢ ἰδύνατο τάχιστα.* VI. 3. 21. *Ἀπήγοντο . . . ἴπαι ἰδύνατο πρῶσώτατο.* VI. 6. 1. *Ἐλαύνων ὡς δυνατὸν ἦν τάχιστα, riding as fast as was possible.* Cyr. V. 4. 3. *Πίισομαι ἢ δυνατὸν* [sc. ἴσται] *μάλι-*

τα. I. 3. 15. Δύβατον . . . ὡς εἴν τι [sc. ἦν] μάλιστα σφουλαγωγίως. II. 4. 24. Ἔως ἂν ταῦτα ὡς ἔν [= ἴσιν] ἤλιστα γίγηται. Mem. IV. 5. 9.

NOTE. The word denoting possibility is often understood; thus, Ὡς τάχιστα [sc. δυνατὸν ἦν] πορεύσθαι, to march as quickly as possible. I. 3. 14. Πῶς ἂν περιουμήσθαι τι ὡς ἀσφαλίστατα, καὶ . . . ὡς κρᾶτιστα μαχοίμην. III. 2. 27. Ἴνα ὡς πλείστου μὲν ἡμῶν ἐν ταῖς Ἰσθμῶσι, ὡς ἰλάχιστου δὲ σπουδερῶσι. Ib. 28. Διαβιβάζειν εἰς τὴν Ἀσίαν ἔτι τάχιστα [sc. ἂν δύνται]. VII. 2. 8 (Ὅτι in this construction with the superlative is the neuter of ἴσιν, used adverbially). Ὅπως ἴσιν ἀπαρασκευαστότατον λάβει βασιλίαν, that he might take the king as unprepared as possible. I. 1. 6. Ὅτι πλείστους καὶ βελτίστους. Ib. Ὅπως δ' ἔριστα. Æsch. Ag. 600. Ὅσον τάχιστα. Soph. El. 1493.

β. In the use of the *indefinites*, which, even in composition with ὅς (§ 743), often seem to belong in force to the antecedent clause; thus,

Ἐγγιμόνα αἰτιῶν Κύρου, ἴσιν . . . ἀτάξῃ [= ἠγγιμόνα τιπὰ, ὅς], to ask Cyrus for some guide, who would conduct them. I. 3. 14. Ἔστιν ὅ τι [= τι, ὅ] σε ἠδικῆσα; Is there ought in which I have wronged you? I. 6. 7. Καὶ ἄλλον ὄντα ἂν δυνώμην. V. 5. 12. Οὐ διατρέβων, ἴσων μὴ ἐπισιτισμῷ ἔνικα . . . ἐκασίχιστα, [any where, where he did not] except where. I. 5. 9. See §§ 744, 747.

§ 751. (B.) The RELATIVE takes the case of the antecedent. This is the common construction, when the ANTECEDENT is a *genitive* or *dative*, and the RELATIVE would properly be an *accusative* depending upon a verb. Thus,

Ἐκ τῶν πόλεων, ὧν Τισσαφέρνης ἐτύχωνεν ἔχων, from the cities, which Tissaphernes happened to have. I. 1. 8. Τῷ ἀνδρὶ, ὃ ἂν ἴλησθαι, κείσομαι, I will obey the man, whom you may choose. I. 3. 15. Ἀξίον τῆς ἰλιουθρίας, ἧς κίκτησθαι. I. 7. 3. (Cf. Ἐν ταῖς σπονδαῖς, ὅς . . . ἐποίησαν. IV. 1. 1. Ταῖς κτήσεις, ἃ ἐκ τῶν Τάχων ἔλαβον. IV. 7. 17.) Τάλας ἐγὼ τῆς ὕβριτος, ἧς ὄβριζομαι. Ar. Plut. 1044 (§ 630, a). Ταύτων, ὧν ἐν διασπαιῶν [= ἃ ἐν διασπαιῶν, §§ 498, 634] καλεῖς, these things, which you call mistresses. Cæc. II. 1. Ὡς ἔστιν δικαίων καὶ συμφερόντων τῇ πατρίδι, οὐδὲν προδοῦναι. Dem. 325. 10. Ἀρχοντας ἐκείνῃ ἧς κατοστρέφοντο χώρας. I. 9. 14 (§ 746. 2). Σὺν ᾧ ἔχουσι δυνάμει. Cyr. II. 4. 17. Ἐὶν ᾧσιν ἔχουσι οἰκιστῶν πινετῶ μίαν. Soph. Cæd. C. 334. Μισαδίδως ὁσπερ αὐτὸς ἔχουσι οἴτου. Mem. II. 7. 13. Χιμῶνός γα ἔντος εἶναι λίγυς. V. 8. 3.

REMARKS. 1. If the ANTECEDENT is a *demonstrative*, it is commonly omitted; as, Σὺν [sc. ἐκείνῃ] οἷς ἔχου, with those whom I have. VII. 3. 48. Ἀμφὶ δὲ ἔχον. IV. 5. 17. Ἀδ' ὧν εἰσάθου. I. 3. 4. Μὴ λαβὼν με δίκη ἐπισθῆ ὧν νομίμῃ ὑπ' ἐμοῦ ἠδικῆσθαι. Ib. 10. Ἡμιόλιον πᾶσι δόσιν οὐ πρῶτον ἔφρατον. Ib. 21. Ἐδῶλως δὲ ταῦτο ὅς τῇ δούραϊσιν ἔφρατται. II. 2. 18. Ὡς πονεῖσιν, by your toils. Soph. Cæd. C. 1411. Οἷς γὰρ ἐτύχησαν ἐν Διόκρεισι, οὐ μιστρίων ἐτίχρησθε, 'their good fortune at Leuctra.' Dem. 231. 3.

2. Sometimes, though rarely, the *dative* and even the *nominative* are attracted in like manner; as, Ὡς [= ἐκείνων, οἷς] ἠπίστω, πολλούς, many of those whom he distrusted. Cyr. V. 4. 39. Ἐξ ὧν [= ἐκείνων, ἃ] μισθ' ἐκα-

δημηκεατίας. H. Gr. II. 3. 25. "Ὅπως τοῦ πάγου σου δινοτάτου [= τοῦ σου, οἷος ἐστὶ δινοτάτος], the cold being [such as is most dreadful] of the most intense kind, or most intense. Pl. Conv. 220, b (See IV. 8. 2; VII. 1. 24). Μαχαιρίον ἕως ξυλήν Λακωνικήν [= τοσοῦτον, ὅση ἐστὶ ξυλήν Λακωνική], a knife about the size of the Spartan small-sword. IV. 7. 16. Εἰκὸς ἄνδρα κυφόν, ἤλικος Θουκυδίδην [= τηλικούτον, ἤλικος Θουκυδίδης ἐστὶ], ἕξιλοῦσαι. Ar. Ach. 703. Διὸν τοῖσιν ἤλικοισι ἤν. Id. Eccl. 465. In like manner, Τῷ περιττῷ ὄντος οὐκ οὐκίε τῆς τριάδος. Pl. Phædo, 104, a.

REMARKS. 1. A substantive of a different number following the relative remains in the nominative; as, Νεαίας δ' οἷους [= τοιοῦτους, οἷος] σὺ, but young men such as you. Τῶν ὁμοίων αὐτῶς ὄντων, of men like him. H. Gr. I. 4. 16.

2. In this construction, ὅσος is commonly used in the neuter form ὅσον, as indeclinable (§ 656), and may be often regarded as a mere adverb (§ 643); thus, Οἱ ἰππεῖς τοῦτου ἕως ἑξακῶσι, 'as many as 600,' or, 'about 600.' I. 8. 6. Ἐχον ἕως τριάκοντα ἰππίας. VII. 3. 47. Λαβὼν . . . ὅσον τριχίονα ἔργον. VII. 3. 23. Ἀρίχῃ ἕως παρασάγγην, 'about a parasang.' IV. 5. 10. Καὶ πρῆβατα ἕως θύματα, and sheep [as many as the sacrifices would be] enough for sacrifice. VII. 8. 19. See § 656.

§ 755. (E.) A RELATIVE PRONOUN takes the place of a demonstrative pronoun and a connective particle.

NOTE. The term demonstrative pronoun, as here used, includes the personal pronoun and the article. See § 679.

Of this form of attraction there are two kinds, according as the demonstrative belongs to the *first* or the *second* of the two clauses which are united.

(a.) When the demonstrative belongs to the *first* clause. In this kind of attraction the pronoun is commonly either governed by a preposition or adverb, or is itself used adverbially. Thus,

'Ἐφ' ᾧ [= ἐπὶ τούτῳ, ὅστις] μὴ καίιν τὰς κόμας, upon this condition, that they should not burn the villages. IV. 2. 19 (Cf. 'Ἐπὶ τοῖσδε, ὅστις. Thuc. III. 114). 'Ἐφ' ᾧ εἰ [= ἐπὶ τούτῳ, ὅστις] πλοῖα συλλέγειν, for the purpose of collecting [for this purpose, that we might collect] vessels. VI. 6. 22. Μίχρη εὖ [= τοῦ χρόνου, ὅτι] εἶδον, until [the time when] they saw. V. 4. 16 (Cf. Μίχρη τοσοῦτου, ἵως. Thuc. I. 90). Μίχρη εὖ [= τοῦ χρόνου, ἵδου] διὰ καῦμα οὐ δύναται εἰπεῖν ἄθροισμα, 'to the region where.' I. 7. 6. Διῶτες ἄχρι εὖ [= τοῦ τόπου, οἷ] ἀσφαλῆς ἤμετο ἵππαι, 'as far as.' Cyr. V. 4. 16. 'Ἐπὶ προστίμψιαν τοῦς Ἀμυκλαῖς μίχρη ὅσπου ἀπταὶ κελύουσιν. H. Gr. IV. 5. 12. 'Ἐξ ὅτου ἀπιδήμει, since he had been abroad. VII. 8. 4. 'Ἐν ᾧ ἢ ἀπλίζοντο, and whilst they were arming. II. 2. 15. Ὅστος δὲ μοι φίλος μίγνυται, ὅστις [οὗ ἵνακα = τοῦτου ἵνακα, ὅτι] Ἀτρείδης στυγῆ, 'because.' Soph. Phil. 585. Ἀπ' ᾧ ἄν [= Ἀπὸ τούτου, ὅτι], because. Id. Ant. 1068. Ὁ δὲ καὶ σοὶ . . . διαφίρειν τὰ ἰεῦσι τῶν ἀκουσίω, ᾧ [= τούτῳ, ὅτι] εἰ μὴ ἐκὼν κινῶν φάγοι ἂν, ὅσῳ βούλοιο. Mem. II. 1. 18. Χάριν . . . ᾧ ἰσαθροῦ

[= τούτου, ἔτι, or τούτων, α̅, § 632], *gratitude that they saved, or for saving aid they received.* Dem. 205. 14.

§ 756. (b.) When the demonstrative belongs to the *second clause*; as,

Τίς οὕτω κείνεται, ὅστις [= ὅστις ἐκείνος] οὐ βούλεται σοι φίλος εἶναι; *Who is so mad, that he does not wish [or as not to wish] to be your friend?* II. 5. 12 (See Ib. 6. 6; VII. 1. 28). Ἀσίων ἐστὶ . . . οἵτινες ἰθίλουσι, *it is the part of those without resource, that they should wish, or to wish.* II. 5. 21. Οὐκ ἴσται οὕτω μῶρος, δὲ θανάτι ἐρεῖ. Soph. Ant. 220. Τοσούτων ἄλγος, οὐ [= ὅστις αὐτοῦ] πατ' οὐ ληθήσεται, *such grief, that he will never forget it.* Eur. Alc. 198. Κατοικτιέρων τήν τι γυναῖκα, οἷον ἀνδρὸς [= ἔτι τοιούτου ἀνδρὸς] στείρειτε, καὶ τὸν ἀνδρα, οἷαν [= ἔτι τοιαύτην] γυναῖκα καταλειπὸν οὐκέτ' ὄψοιτε, *commiserating, both the wife, that she had lost such a husband, and the husband, that, leaving such a wife, he would never behold her more.* Cyr. VII. 3. 13. Ὡ τλῆμος, οἷας οἷος ἂν ἀμαρτάνεις! *O wretched man, that being such you lose such a wife!* Eur. Alc. 144 (Yet see § 761, β). Οἱ δὲ διασπῆν στίμωσιν, οἷαν ἐκ δόμων ἀπέλωσαν. Ib. 948 (Cf. § 622. 4).

NOTES. 1. Akin to this construction is the extensive use of the relative in explanation, or the assignment of reason or purpose; as, Θυμωκιστὸν ποιῆεις, ὅς . . . δίδως, *you conduct strangely, [who give] that you give, or in giving.* Mem. II. 7. 13. Ὅπλα κτῶνται, οἷς ἀμυνιῶνται τοὺς ἀδικούντας, *they prepare arms, that with these they may repel assailants.* Ib. 1. 14. Καὶ πόλις πείμψον τιν', ἵσταις σημαντί, *and send some one to the city, to give notice.* Eur. Iph. T. 1208.

2. RELATIVE ADVERBS likewise exhibit this form of attraction (Cf. §§ 751. 4; 752. R.); as, Εὐδαίμων γὰρ μοι ἰ ἀνὴρ ἰφαινετο, . . . ὡς [= ἔτι οὕτως] ἀδῖως καὶ γυναιῶσι ἰταλεύετα, *for the man appeared to me happy, that he died so fearlessly and nobly.* Pl. Phædo, 58, e. Σοφὴν σ' ἔθρψεν Ἑλλάς, ὡς ἤσθου καλῶς. Eur. Iph. T. 1180.

§ 757. REMARK. FORMS OF COMPARISON are especially liable to attraction and ellipsis (Cf. §§ 574, 672. 2); thus,

Μόνοι τι ὄντις ἕμοια ἴσραττον, ἅπρι [= ἐκείνοις, ἅπρι] ἂν μιστ' ἄλλων ὄντις, '[like things, which] things like to those which.' V. 4. 94. Ἐὰν μὴ ἰ πράξις ἢ παρὰ πλοσία, ἀεπριε καὶ πρόσθιν ἰχερῆτο τοῖς ζῆνοις. I. 3. 18. Οὕτοι γὰρ πυρὸς οὐτ' ἄστρων ὑπέρτερον βίλοι, οἷον [= τοιούτου, οἷον] τὸ τᾶς Ἀφροδίτας ἴσται ἐκ χειρῶν ἔρωσ. Eur. Hipp. 530. Τοσούτων δι' διαφίρειν ἡμᾶς δι' τῶν δούλων, ὅσον οἱ μὴ δούλοι ἀποκτείνε τοῖς διασπῆταις ἀνηρησάουσι, ἡμᾶς δι' . . . ἰκόντας δι' τοῖσι, 'in so much as this, that slaves.' Cyr. VIII. 1. 4. Τοσούτων μόνον σ' ἰγίγνωσκον, ἵσον [= ἵσον ταῦτα, ἕτι] ἤκουον Ἀθηναίων εἶπαι, 'so far as this, that I heard.' III. 1. 45. Τὸν μὴν ἀνδρα τοσούτων ἰγίγνωσκον, ἔτι [= ἵσον ταῦτα, ἕτι] εἰς ἡμῶν εἶη. V. 8. 8. Διπλότερος γιγνώσκει τὴν τήνην τοσούτη, ὅση ἰ μὴ τὰ αὐτοῦ μόνον εἶπαι. Pl. Euthyphr. 11, d. Ἐπί νιν τᾶνδε πλείστον ἄγκισια βλίπουσ', ὅσηπριε καὶ φρονεῖν οἶδεν μόνη, 'in as much as.' Soph. Tr. 312. Πρὸς τῶνδε ἵσον ἂν δεαῖ καίρις εἶπαι εἰς τὸ διεπισκοπιῆσθαι, 'until.' VI. 3. 14.

NOTE. Ὅσον οὐ, [just so much as not to be] *only not, all but*, is used as a simple adverb (also written ἵσονοῦ); thus, Τὸν μίλλοντα καὶ ἵσον οὐ πάρετα πόλεμον. Thuc. I. 36. Ὅσον οὐ παρῆν ἤδη. VII. 2. 5.

§ 758. VI. A RELATIVE sometimes introduces a clause which (α .) has another connective or a participle absolute, or which (β .) is properly coördinate (§ 458); and, on the other hand, a COÖRDINATE CLAUSE sometimes (γ .) takes the place of a relative clause, or (δ .) is used in continuation of it. Thus,

α . Πολλὰ ἔν εἰσὶν ἔχουσιν Ὀλύμπιοι νῦν, ἃ τότε εἰ προΐδοντο, οὐκ ἂν ἀπόλωντο, the Olympians could now mention many things, which had they then foreseen, they would not have perished. Dem. 128. 17. Ὅς ἐπευδὴ κατήμαδιν . . ., ἰκύνει . . . ἀνάγκασε, [when who perceived . . ., he compelled] who, when he perceived . . ., compelled. Lac. 10. 4. Ἀνθρώπους . . ., οἷς ἐπίσταν [= εἰ, δόσαν αὐτοῖς] τις πλείω μισθὸν δίδῃ, μιστ' ἰκύνειν ἰφ' ἡμᾶς ἀκολουθήσουσιν. Isocr. 168, b. Οἷς ἐξὸν [= εἰ, ἐξὸν αὐτοῖς] πάντα ἔχουν τὰ τῶν πολιτῶν, οὐδὲν ἔχουσιν. Pl. Rep. 466, a. Cf. § 765.

β . Τοιαῦτα φήμαί μαντικά διόρισαν· ὧν ἰντρέψου σὺ μηδέ, such things were decreed by prophetic responses; to which do you pay no regard. Soph. Œd. T. 723. ὍΡ. Ὑπὸν ἀμφ' ἡμῶν πολιτίαις ἰσὶ φόνῳ εἶσθαι χρεῖον. ΠΥΛ. Ἡ κρινεὶ τί χρεῖμα; ['Which will decide what?] And what will this decide?' Eur. Or. 756.

γ . Ἐξέσασαι . . . Ὀδυσσεῖα, ἢ Σίσυφον, ἢ ἄλλους μυρίους ἂν τις εἴποι, to examine Ulysses, or Sisyphus, or [one might mention ten thousand others] ten thousand others, whom one might mention. Pl. Apol. 41, b.

§ 759. δ . Κύρου δὲ μεταπίμπηται ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν στρατῶν ἰσώσει, καὶ στρατηγὸν δὲ αὐτὸν ἀπιδίξι. I. 1. 2. This construction is adopted chiefly to avoid the repetition of the relative, in accordance with the following

REMARK. The repetition of the relative is commonly avoided, either by ellipsis, or by the substitution of a demonstrative or of a personal pronoun; as,

Ἀριστὸς δὲ, ὃν ἡμῖς ἠθίλομεν βασιλεῖα κατιστάσαι, καὶ [sc. ᾧ] ἐδώκαμεν καὶ [sc. παρ' οὗ] ἰλάβομεν πιστὰ μὴ προδώσειν ἄλλήλους, and Arisus, whom we wished to make king, and to whom we gave and from whom we received pledges that we would not betray each other. III. 2. 5. Ἐκύνει, οἷς τι μέλει τῆς αὐτῶν ψυχῆς, ἀλλὰ μὴ σώματα πλάττονται ζῶσι. Pl. Phædo, 82, d. Ἡμᾶς δὲ, οἷς κηδμόν μιν οὐδὲς πάρισσιν, ἰσρατιύσαμεν δὲ ἐπ' αὐτόν. III. 1. 17. Πῶ δὴ ἐκύνει ἴσιν ὁ ἀνὴρ, οἷς συνείδησα ἡμῖν, καὶ σὺ μοι μέλα ἰδοῖαι θαυμάζουσιν αὐτόν; Where now is that man, who hunted with us, and whom you seemed to me greatly to admire? Cyr. III. 1. 38. Ἐκύνει τόνου, οἷς οὐκ ἐχαρίζουσ' εἰ λίγοντι, οὐδ' ἰφίλου αὐτοῦ, ὡσπερ ἡμᾶς οὗτοι νῦν, those, then, whom their orators did not gratify, nor loved them, as these now do you. Dem. 35. 3. Χωρεῖον, ὃ πόλιν μὴν οὐκ εἶχεν οὐδ' οἰκίας, συνελλυδότες δ' ἦσαν αὐτότε καὶ ἄνδρες καὶ γυναῖκες, a place, which had neither city nor houses, but [there were gathered there] into which there were gathered both men and women. IV. 7. 2. Καὶ νῦν τί χρεῖ δρᾶν; ὅστις ἠμφανῶς θιαῖς ἰχθαίρομαι, μισοὶ δέ μ' Ἑλλήνων στρατός. Soph. Aj. 457. So, when the pronoun is repeated in the same sentence (§ 722); as, Γοναῖκα βάεβαρον, ἧν χρεῖν σ' ἐλαύνει τῆνδ' ὅτιρ Νεῖλου βίας, 'whom you ought to drive [her].' Eur. Andr. 649.

F. COMPLEMENTARY.

§ 760. From the *connective*, and, at the same time, *indefinite* character of the complementary pronouns and adverbs (§ 472), their proper forms are those of the *indefinite relatives* (§ 743. 2). But, when there will be no danger of mistake, there is often employed, for the greater brevity and vivacity, in place of the full compound form, one or the other element, either the *relative* or the *indefinite*. Of these, the latter is far the more frequently used, but with this distinction from the *indefinite in its proper sense*, that the *accentuation of the compound form* is retained, as far as possible. Thus,

Πρὶν δῆλον εἶναι, ὅτι οἱ ἄλλοι Ἕλλησις ἀποκρινούσθαι, *before it is evident, what the other Greeks will answer*. I. 4. 14. Πρὶν δῆλον εἶναι, τί ποιήσουσι οἱ ἄλλοι Ἕλλησις. Ib. 13. Ὡς δὲ πλοῖον, οὗτος τιμῶ. I. 9. 28. Ἦρτο, τίς ἐξ Ἰέρυβος εἶη. . . . Καὶ ἦρτο, ὅτι εἶη τὸ σύνθημα. I. 8. 16. Διάγνωσιν φερόντων, ὅστις τ' ἀληθής ἐστιν, ὅς τις μὴ φίλος. Eur. Hipp. 924. Ὅμοιοις μὲν λόγοις ἴπτιαι Κίρον, ἔλλη γέγραπται. II. 6. 4. Ὁρῶν, ἐν οἷσις ἰσμίην. III. 1. 15. Οὐκ οἶδα, οὐτ' ἀπὸ ποίου ἂν τάχους οὔτι ὅποι ἂν τις φεύγων ἀποφύγοι, οὐτ' εἰς ποῖον ἂν ἐκότες ἀποδραίην, οὐδ' ὅπως ἂν εἰς ἰχυρὸν χερσίων ἀπεσσαιή. II. 5. 7. Τὸ τῆς τύχης γὰρ ἀφανὲς, οἱ προβήσεται. Eur. Alc. 785. Συμβουλευτότε τι πῶς ἂν τὴν μάχην ποίηται. I. 7. 2. Οἱ δ' ἡρώτων αὐτὸν τὸ σφράγισμα, ἰσάσον τι εἶη καὶ ἐπὶ τίνι συνιλεγμένοι. IV. 4. 17. Ἠρώτων αὐτὸν, πῶσον χρυσίου ἴχμη. VII. 8. 2.

§ 761. REMARKS. I. The indefinites thus employed and accented are termed in Etymology, from the most prominent of their offices, INTERROGATIVES. See §§ 142. 4; 256. 2; 257. 6. As complementary words, they were employed in indirect question; and hence appears to have arisen their use as *direct interrogatives*, through an ellipsis. Thus, from the indirect question, Εἰπέ, τίνα γνώμην ἔχεις περὶ τῆς πορείας, *say, what opinion you have respecting the march* (II. 2. 10), by the omission of εἰπέ, comes the direct question, Τίνα γνώμην ἔχεις περὶ τῆς πορείας; *What opinion have you respecting the march?* So, from Λέξατε οὖν πρὸς με, τί ἐν νῶ ἔχετε, *tell me, therefore, what you have in mind* (III. 3. 2), comes, Τί ἐν νῶ ἔχετε; *What have you in mind?*

NOTES. α. In other languages, as the Latin, with those derived from it, and the English, the complementary use of the *simple relatives* has prevailed; and hence, in these languages, the general identity of the *relatives* and the *interrogatives*. Thus, *who, which, when, where*, &c. are both relative and interrogative.

β. In direct question, the Greek employs only one of the two shorter forms above mentioned, but in *exclamation* it employs both; thus, Οἶμοι, πάτερ, τί ἔπασ; οἰά μ' ἔργασαι! *Oh, my father, what have you said! how you treat*

mel Soph. Tr. 1203. Ὁ γ' ἔργ' ἀκούσας, αἶμα δ' εἰρόψιασ', ἔσση δ' ἀμείδι πτόσας! Id. Cēd. T. 1223.

§ 762. 2. A COMPLEMENTARY PRONOUN OR ADVERB, used as an echo to an interrogative, has, for distinction's sake, its full form; thus,

ΔΑΜ. Τίς γὰρ εἶ; ΔΙΚ. [Sc. Ἐρωτῆς,] Ὅσσις; Πολίσις χριστός. Lam. For who are you? Dic. [Do you ask] Ὥνο? A good citizen. Ar. Ach. 594. ΠΕΙΣΘ. Σὺ δ' εἶ τίς ἀνδρῶν; MET. Ὅσσις εἴμ' ἰγώ; Μίτων. Id. Av. 997. ΧΑΡ. Ὀδσος, τί ποῦσις; ΔΙΟΝ. Ὅ τι ποῦ; Id. Ran. 198. ΕΥΘ. Τίνα γραφὴν σε γίγραπται; ΣΩΚΡ. Ἡστία; Οὐκ ἀγινῆ, ἡμοῖσι δεκί. Pl. Euthyphr. 2, b. ΚΑ. Πῶς ἂν ταῦτά γ' ἦτε ἰσχυροίμεν; ἈΘ. Ὡπως; Εἰ δὲ εἰς ἡμῖν . . . δόση τις συμφωνίαν. Id. Leg. 662, a.

3. A complementary clause often expresses merely a condition or a circumstance; and the complementary construction is sometimes used, where the relative might have been. Thus,

Δαδ', ἥτις ἐστί, γίβε ἡ, whoever she may be. Soph. El. 1123. Τὸν ἀδὲ' ἀκινδύον ταῦτον, ὅστις ἐστί, γῆς. Id. Cēd. T. 236. Δουλιόμεν Σιωῖς, ἦ τι ποτ' ἰσθὶ οἱ Σιωί. Eur. Or. 418. Ὅ τι γὰρ μὴ σοῦδτον ἀποβήσεται παρ' ἡμῶν, εἰς ἐμὲ τὸ ἐλλεῖπον ἤξει. Cyr. I. 5. 13. Καὶ ἰκανοὺς κρίνεις συνιργῶς εἶναι, ἦ τι τυγχάνοι βουλόμενος παταργάζεσθαι. I. 9. 20 (Cf. Συνιργῶς . . . εἶναι τοῦτον, ἔσση. Ib. 21). Ἡδιστ' ἂν ἀκούσαιμι τὸ ὄνομα, τίς οὖτως ἐστί δινὸς λίγην [= ὄνομα τοῦτου, ἔσσις], most gladly should I hear the name, who there is of such power in speaking [= the name of him who is]. II. 5. 15. Ἀγλα ἐστί τιροι ἂν ἡμῶν ἀνδρες ἀμείνους ὄσιν. III. 1. 21.

§ 763. 4. CONDENSATION. The antecedent and complementary clauses are sometimes brought into one by the *clipsis* of a substantive verb (Cf. § 753). The verb is omitted either (a.) in the antecedent, or (b.) in the complementary clause.

(a.) In the ANTECEDENT CLAUSE. This occurs with *adjectives of admiration*, which unite with the complementary word (commonly ὅσος or ὡς), to form a complex adjective or adverb (Cf. §§ 753. 2, 754); thus,

Θαυμαστὴν ὄσση [= Θαυμαστὸν ἐσθιν, ὄσση] περὶ σὲ προθυμίαν ἔχου, it is wonderful, how much regard he has for you. Pl. Alc. 151, a. Μετὰ δὲ τῶνθα θαυμαστοῦ ἔσση. Id. Rep. 350, d. Χρήματα ἱλαβὶ θαυμαστὰ ἔσση. Id. Hipp. Maj. 282, c. Θαυμαστὸν τίνα χρέον ἔσση. Id. Epin. 982, c. Θαυμαστοῖς ὡς [= Θαυμαστὸν ἐσθιν, ὡς] ἐπίσθην. Id. Phædo, 92, a. Θαυμαστὸς μοι ἴσθις ὡς παρὰ δέξην. Ib. 95, a. Ἀμήχανον ἔσση χρέον, an inconceivably long time. Ib. 80, c. Ἀτίβληψί τί μοι τοῖς ὀφθαλμοῖς ἀμήχανόν τι εἶσθ. Id. Charm. 155, c. Ἀμηχανῶς [= ἀμήχανόν ἐσθιν] ὡς εἰ δέξην λίγην. Id. Rep. 527, e. Τριεφυῶς ὡς χαιρῶ. Id. Conv. 173, c. Ἡ περὶ αὐτὸν ὄχλος ὀπιεφῶς ἔσση. Ar. Plut. 750.

(b.) In the **COMPLEMENTARY CLAUSE**. To this ellipsis may be referred the employment of a complementary word (commonly with *οὐν* or *δὴ*), as a *mere indefinite*; thus,

Μὴδ' ἰστανῶν μισθὸν [= μισθὸν τινα, ἕστις οὐν ἴη] *προσποιητός*, not demanding any *pro* whatever [it might be]. VII. 6. 27. Ἡ ἄλλ' ἰτιού, or any thing else whatever. Cyr. I. 6. 22. Οὐδ' ἰτιού περὶ τούτου ἐπιμήθεθι, he made not the least mention of this. Ib. 12. Ὅπως οὐν, in any way whatever. Ib. II. 1. 27. Οὐδ' ἰσαστιῶν φθονεῖς, without the least envy. Ib. I. 4. 15. Ὅσων δὴ παρεγγύησαντες, some one [whosoever it might have been] having suggested it. IV. 7. 25. Ὅσων δὴ ἐνάψαντες. V. 2. 24. Ἐστὶ γὰρ ἰστιῶν πρᾶγμα ἕτερον δὴ ἰσασσῶν ἔχοντες ἄμεινον ἀγορεύει ἢ γιγνώσκων; Pl. Alc. 143, c. Μῆτι διακοσίαν μὲν ἕντινα κικλημένους. Pl. Leg. 919, d. Εἴ τις ἀδικοῖ ἰσοτίρους. Cyr. III. 2. 23.

NOTE. For an additional remark upon complementary words, see § 765.

G. INTERROGATIVE.

§ 764. The interrogatives are, in Greek, simply the *indefinites with a change of accent*. For their *origin*, their *complementary use*, and their *use in exclamation*, see §§ 760, 761.

For the use of the *article* with interrogatives, see § 697. For examples of *condensed interrogative sentences*, see § 753, a.

REMARKS. 1. The *neuter τι* unites with several *particles* to form *elliptical expressions*; which, with various specific offices, serve in general to promote the *vigor* and *vivacity* of the discourse; as,

Τί γάρ [sc. ἴστω, or λίγιστι]; ἄρχοντας αἰετούμενοι ὑμῶν, ἰγὼ τι ἐμποδῶν ἴμι; 'What then?' V. 7. 10. Τί οὐν, V. 8. 11. Τί ἴ; Mem. II. 1. 3. Τί δῆτα; Vect. 4. 28.

§ 765. 2. The Greek idiom (a.) admits a *greater freedom*, than the English, in the *construction* and *position* of both **INTERROGATIVE** and **COMPLEMENTARY** WORDS; and even (b.) allows the use of *more than one* in the same clause. Thus,

(a.) Τί . . . ἰδὼν ποιῶντα, ταῦτα κατίγνωκας αὐτοῦ; [Having seen him doing what] *What have you seen him do, that you thus judge of him?* Mem. I. 3. 10. Ὅταν τί ποιήσωσι, νομίεις αὐτοῦς σοῦ φροντίζεις; Ib. 4. 14. Ἐγὼ οὐν τὸν ἐκ ποίας πόλιος στρατηγὸν προδοκῶ ταῦτα πράξαι; III. 1. 14. Εἴ τις ἔρειτο ἡμᾶς, πῶν τί σοφῶν ἴσιν οἱ ζωγράφου ἐπιστήμοις. Pl. Prot. 312, c. Ἴνα τί [sc. γίνηται] ταῦτα λίγιστι; [That what may be] *With what intent, or Why, do you say this?* Id. Apol. 26, d. ΠΙΤΑ. Ὡς τί δὴ εἶδες; ὍΡ. Ὡς ἢν ἰκτινῶσ με σῶσαι. Eur. Or. 796. Ὅτι δὴ τί γα [sc. ἴστίς]; [Because there is what?] *Why so?* Pl. Charm. 161, c. Εἴτε ἰλανομένην, καὶ ὑβριζομένην, καὶ τί κακὸν οὐχ; *ποσῶν ἢ οἰκουμένη μισθὴ γίγνεται ποσῶν,* 'what evil not suffering?' i. e. 'suffering every evil.' Dem. 241. 28. Cf. § 758.

(δ.) Τίς τίνας ατιός ἐστι, γινήσεται φανερόν, *it will become evident, who is guilty [and] of what.* Dem. 249. 8. Τίνας οὖν, ἴφη, ὑπὸ τίνων εὐροίμων ἀμίζενα εὐεργισθῆναι, ἢ παῖδας ὑπὸ γυνόνων; Mem. II. 2. 3. Πότερος ἔμα πίστερον αἰμάξῃ; Eur. Phoen. 1288. Τίς ἂν πᾶ πάρος κακῶν γίνετο; Id. Alc. 213. Διύσσεσσι, . . . εἴα πρὸς εἴων ἀνδρῶν πάσχω. Soph. Ant. 940. Οὐδ' ἴχθυ, ὅσα πρὸς πόντιον ἴθω. Id. 1342.

H. "ΑΛΛΟΣ.

§ 766. The pronoun ἄλλος is not only used *retrospectively*, but also *prospectively* and *distributively*; that is, it may denote, not only a different person or thing from one which *has been* mentioned, but also, from one which *is to be* mentioned; or it may, in general, denote a difference among the several individuals or parties which compose the whole number spoken of.

When ἄλλος is *prospectively*, and is followed by another ἄλλος or an equivalent pronoun used *retrospectively*, it is commonly translated by *one*. When it is *distributive*, it is combined with another ἄλλος, or with one of its derivatives, and is commonly translated by two pronouns, as *one . . . another, this . . . that, &c.*, the sentence being resolved into two. Examples are subjoined of ἄλλος and its derivatives, as used,

α. RETROSPECTIVELY. "Ὅπου δὲ ἰκανὸν ἔργον ἐν ἴψιν κρέα, ἄλλῃ ἐστῆν ἄλλῃ δὲ ἴχθιν ἴψιν, ἄλλῃ ὄσῳ, ἄλλῃ ἄρτους ποιεῖν, *but where it is sufficient occupation for one man to boil meat, for another to roast it, for another to boil fish, for another to make bread.* Cyr. VIII. 2. 6. Μείναντες δὲ ταύτην τὴν ἡμέραν, τῇ ἄλλῃ ἐπαροῦντα, 'on the next.' III. 4. 1. See § 666, α.

§ 767. β. PROSPECTIVELY. Τὰ τι ἄλλα τίμησι, καὶ μυρίους ἴθωσι δαριχοῦς, *both honored me in every other respect, and gave me ten thousand darics.* I. 3. 3 (§§ 632, 707). Οὐδὲν ἄλλο πρᾶξαντες ἢ θρῶσαντες, *having done nothing else than ravage.* H. Gr. VII. 4. 17. Ὅς ἄλλο τι κοῖω ἢ τὰ προηγερούμενα. Mem. I. 2. 35.

NOTES. 1. The neuter ἄλλο is often used with τί, τι, οὐδὲν, and μηδὲν, with the ellipsis of a verb, commonly ποῖω, πράσσω, πάσχω, εἰμί, or γίνομαι; thus, Τί ἄλλο οὗτοι [sc. ἐποίησαν] ἢ ἐπιβούλευσαν; *What else have they done but plot against us?* Thuc. III. 39. Τί γὰρ ἄλλο . . . ἢ κινδυνεύσεις; Mem. II. 3. 17. "Ἄλλο τι ἂν ἢ . . . ἀγωνίζοιμιθᾶ; II. 5. 10. Ἐπίτιος οὐδὲν ἄλλο ἢ τοῦς πιστωκότας περιλαύων ἰθίᾶτο, 'did nothing but.' Cyr. I. 4. 24. Εἰ . . . μηδὲν ἄλλο ἢ μετινίγκεις. Ib. 6. 39.

2. Hence (NOTE 1) arises the use of ἄλλο τι ἢ, or, the ἢ omitted, ἄλλο τι (also written ἄλλοτι), as an *interrogative phrase*; thus, "Ἄλλο τι ἢ τιεὶ κλείουτου παῖ; *Do you [do any thing else than regard] not regard it of the highest consequence?* Pl. Apol. 24, c. "Ἄλλο τι ἢ οὐδὲν κωλύει; *Does any thing whatever forbid?* IV. 7. 5. "Ἄλλο τι οὖν εἴ γε φιλοκερδῆς φιλοῦσι τὸ κέρδος; *Do not then the covetous love gain?* Pl. Hipparch. 226, c.

768. γ. PROSPECTIVELY and RETROSPECTIVELY. Ἄλλος ἄλλων ὄλεθ,

one drew up another. V. 2. 15. "Ἄλλος ἄλλου . . . ἴστανι, they were dashing, one against another. Soph. El. 728 (Cf. § 253, VI). Εἰ γὰρ κτείνουμέν ἄλλου ἐντ' ἄλλου. Ib. 582. Τίτ' ἄλλος, ἄλλεθ' ἄτιρος, now one, and then the other. Ib. 739. "Ἄλλου δ' ἐν ἄλλῃ προσίδου. Id. CEd. T. 175. "Ἄλλοτε καὶ ἄλλοτε, [at one time and at another] now and then. II. 4. 26; V. 2. 29. So, when two are spoken of, Ὁ ἴτιρος τὸν ἴτιρον καιῖα, the one strikes the other. VI. 1. 5.

δ. DISTRIBUTIVELY. Οὗτοι μὲν, δὲ Κλειάρχῃ, ἄλλος ἄλλα λίγμῃ, these men, Clearchus, say, one one thing, and another another. II. 1. 15 (§§ 657, 720. 1). Οἱ δὲ πολέμου . . . ἄλλος ἄλλῃ ἰστέπειν. IV. 8. 19. Οὐ μὴν ἴτι ἀθρόοι, ἀλλ' ἄλλοι ἄλλοθεν, no longer in a body, but some in this direction, and others in that. I. 10. 13. Εἰπαζὸν δὲ ἄλλοι ἄλλως. L. 6. 11. "Ἄλλοτε ἄλλῃ ἀποβαίνου. H. Gr. I. 5. 20. "Ἄλλοτε μὲν γὰρ ἄλλοῖος ἴστος παρασίπτε, ἄλλοτε δὲ ἄλλως δ' αὐτὸς ἰσηριεῖ, for now there falls to him a horse of one kind, and now of another; and the same horse serves him differently at different times. Eq. 6. 16.

CHAPTER V.

SYNTAX OF THE VERB.

I. AGREEMENT OF THE VERB.

§ 769. RULE XXIX. A VERB agrees with its *subject* (§ 445) in *number* and *person*; as,

Ἐγὼ λήψομαι, I shall take. I. 7. 9.

Σὺ ἴσῃς. II. 1. 12. Ἦεθίμῃ Δαρειῖος. I. 1. 1. Ἵμις δέξεται. I. 4. 15. Διαιχίσην τὸ φάλαγγι. I. 8. 17.

REMARKS. 1. AGREEMENT, whether in the *appositive*, the *adjective*, the *pronoun*, or the *verb*, has the same general foundation (§ 445), and, to a great extent, the same varieties and exceptions. The four rules of agreement may be thus presented in a tabular form;

AN APPOSITIVE	} agrees with	{	CASE.		
AN ADJECTIVE			GENDER, NUMBER, and	CASE.	
A PRONOUN			GENDER, NUMBER,	and PERSON.	
A VERB			NUMBER,	and PERSON.	

§ 770. 2. In COMPOUND CONSTRUCTION, both *syllipsis* and *zeugma* are common (§ 479); thus,

Ἀπολιπίσασιν ἡμᾶς Ξυνίας καὶ Πασίων. I. 4. 8. Κύρου ἀποτίμωσαι ἢ κεφαλὴ καὶ χεῖρ ἢ διψά. Βασιλεὺς δὲ καὶ αἱ ἐν αὐτῇ δώκου ἐσπίπτου. L.

10. 1. Βασιλεὺς δὲ καὶ οἱ ἐὼν αὐτῶν τὰ τι ἄλλα πολλὰ διαπραΐζουσι. Ib. 2. Κύρις τι καὶ ἡ στρατιὰ παρῆλθε, καὶ ἰγίνοντο. I. 7. 16. Ἐγὼ καὶ σὺ βαρεῖς συμφορᾷ πεπλήγμεθα. Eur. Alc. 404. Ὁ λίγων ἡμῖς τι οἰκρεῖται φόνος ἀνδραγαθῶν ἰχθυῖν. Pl. Tim. 29, c. Σὺ δ' ἡ μακαρία μακαρίεις Ὁ' ὁ δὲ σίσις ἦσταν. Eur. Or. 86. Ταῦτα γὰρ θιαὶ πάγῳ πακῶς φρονέουσ' ἰμνησαντοσάνη. Id. Med. 1013. Δουεῖς σὺ τι καὶ Σιμμίαις. Pl. Phædo, 77, d. Cf. §§ 650, 719, c.

3. When the subject is *divided* or *distributed*, the verb sometimes agrees with the *whole*, and sometimes with *one of the parts*; thus,

Ὅση ἴδιαντο ἕκαστος, *where they each cou'd*. IV. 2. 12. Ἀνισπάοντο δὲ ὅπου ἰτύγχανι ἕκαστος. III. 1. 3. Τῆς δὲ Ἑλλάδος Λακιδαιμονίων προσησπᾶσθαι ἰκανοὶ δὲ ἴσι καὶ εἰς ἕκαστος Λακιδαιμονίων ἐν ταῖς πόλεσιν, ἔ τι βούλομαι, διαπραΐσσεισθαι. VI. 6. 12. Πάντες δὲ οὗτοι κατὰ ἴθνη, ἐν πλαισίῳ πλέρει ἀνδραγαθῶν ἕκαστον τὸ ἴθνος ἰσορῶντα. I. 8. 9. Ἡρώτων δὲ ἄλλος ἄλλο. Pl. Charm. 153, d. Ἄλλος πρὸς ἄλλον διβαλλων. H. Gr. II. 3. 23. Οὔτοι . . . ἄλλος ἄλλο λίγω. II. 1. 15. See §§ 533; 720. 1; 768, 3.

§ 771. 4. ELLIPSIS. When the *subject* is sufficiently indicated by the *form of the verb* or the *context*, and no stress is laid upon it, it is commonly *omitted*. This remark applies,

(a.) To the *first* and *second personal pronouns*, and likewise to the *third* when its reference is sufficiently determined by the connexion; thus, Ἐπεὶ δὲ ἠυθένει Δαρείος . . . ἐβούλετο, *and when Darius was sick, he wished*. I. 1. 1. See § 727.

NOTE. The personal pronouns are implied in the very terminations of the verb.

§ 772. (b.) To the *third personal pronoun*, when referring to a subject which is *indefinite*, or *general*, or *implied in the verb itself*; thus,

Ἐπι σουσκόνασι, *when it grew dark*. Cyr. IV. 5. 5. Ἐστισι, *there was an earthquake*. Thuc. IV. 52. Κατίνιψι χιόνι ἐν Θράκηι ἔλην, καὶ τοὺς ποταμοὺς ἴσηξι. Ar. Ach. 138. Ὀψι ἦν, *it was late*. II. 2. 16. Ὀψι ἰγίνοντο, *it was growing late*. III. 4. 36. Ἦν ἀμφὶ ἀγορᾶν πλῆθουσαν, *it was about the time of full market, i. e. about the middle of the forenoon*. I. 8. 1. Ὡς ἴσται, *as it seems*. VI. 1. 30. Οὔτω δὲ ἴχθη, [and it has itself thus] *and thus the matter stands*. V. 6. 12. Ὡσπερ καὶ νῦν ἰγίνοντο. V. 7. 28. Ἐν τούτῳ ἴσχηται. VI. 3. 8. Καλῶς ἴσται. VII. 3. 43. Ἐδήλωσι δὲ. Mem. I. 2. 32. Ὡς δὲ αὐτῶ οὐ προύχουσι, *but when [it did not succeed to him] he met with no success*. Thuc. I. 109. Κάτω διχῶρι αὐνοῖς. IV. 8. 20. Μάχης δὲ, *there is need of a battle, or there must be fighting*. II. 3. 5 (See §§ 529, 629, R.). Ἐμοὶ μελήσει περὶ σφοδρῆς αὐτῶν, [there shall be to me a care] *I will take care of their support*. Cyr. IV. 5. 17 (See § 558). Τῶς μὲν πειθαρχοῦντες αὐτῶ σὺνίφουσι, τοῖς δὲ μὴ πειθαρχοῦντες μισίμελε. Mem. I. 1. 4. Λίγουσιν, ἔτι ἐπὶ ταῦτο ἰσχοῦνται, *'they say'*. Cyr. I. 2. 6. Καὶ οὐδὲν μίσηται

οὐδὲ τοῦτον παθεῖν ἴσθαι (Cf. Τοξοθήναι τις ἰλίχιστο). I. 8. 20. "Ὅστις πάσχωσεν ἐν τοῖς μεγάλαις ἀγῶσι. Thuc. VII. 69. Οὐδὲ ἄρα ἀνατακτικῶν δὲ, . . . ἰδίων πάσχω, it is not right then to return an injury, whatever one may suffer. Pl. Crito, 49, c. Ἡ τοῦ εἰσεῖναι εἰδῖναι [ἀμαθία], ἃ οὐκ εἶδεν, the folly of one's supposing that he knows, what he does not know. Pl. Apol. 29, b. Ἐπιβλάσει τρυβλῆς [i. e. ἡ σαλπικγκτής], when [he blew the trumpet] the trumpeter blew, or at the sound of the trumpet. I. 2. 17. Ἐσήμηνε τοῖς Ἕλλησι τῆς σάλπιγγος. III. 4. 4 (Cf. Ἐν τούτῳ σημαῖν ἡ σαλπικγκτής. IV. 3. 32). Ἐκήρυξε τοῖς Ἕλλησι [i. e. ἡ κήρυξ], proclamation was made to the Greeks. III. 4. 36. Τὸν νόμον ἔμην ἀντὶ ἀναγκάσθαι. Dem. 465. 14.

NOTES. α. When the pronoun is wholly indefinite in its reference, or, in other words, when the verb simply expresses an action or state without predicating it of any person or thing, the verb is termed *impersonal* (in, not, person, person). A verb thus employed is a compendious form of expression for the kindred noun with a substantive (or other appropriate) verb (§ 478); thus, *It rains* = *There is rain*, or *Rain is falling*; *It thunders* = *There is thunder*, or *The thunder sounds*; *It lightens* = *There is lightning*, or *The lightning flashes*. An impersonal verb, from its very nature, is in the *third person singular*; and an adjective joined with it is in the *neuter singular*, or in the *neuter plural for the singular* (§ 657).

β. A verb is often introduced as *impersonal*, of which the subject is afterwards expressed in an *infinitive or distinct clause*; as, Ἐπιβλάσει αὐτῷ ἄρα πορεύεσθαι, and when now it seemed best to him to march. I. 2. 1. Οἱς καθεύδου ἐν Καστωλεῦ πιδίον ἀθροίζεσθαι, to whom it belongs to muster in the plain of Castolus. I. 9. 7. Δῆλον ἦν, ὅτι ἰσχυρὸν σου βασιλεὺς ἦν. II. 3. 6. Οὐκ ἦν λαβεῖν, [it was not, to take them, i. e. there was no such thing as taking them] it was not possible to take them. I. 5. 2. Ἐσθι λαμβάνων. Ib. 3. Ἐξέσθιν ἔμην πιστὰ λαβεῖν, it is permitted you to take pledges. II. 3. 26. Ἐξέσθιν ἐγῶν, you can see. III. 4. 39. Ἐργίστε . . . πορεύεσθαι. I. 9. 13. See § 747.

γ. Personal and impersonal constructions are so blended and interchanged, that it is often difficult to determine, whether a verb is to be regarded in a particular instance as *personal* or *impersonal*, and whether a neuter pronoun or adjective connected with it is to be regarded as *nominative or accusative*; as, Τί δὲ αὐτὸν αἰτεῖν; What need is there, that he should ask? or Why does he need to ask? (§ 632. 3). II. 1. 10. For the change of impersonal to personal constructions by attraction, see § 777.

δ. For the construction of verbs with the *GENITIVE PARTICIPLE*, see §§ 537, 542.

§ 773. 5. The *SUBSTANTIVE VERB* is very often omitted (§ 477, γ), especially if it is merely a *copula* (§ 444). Its omission is particularly frequent with *verbals in τείος*, in *general remarks and relative clauses*, and with such words as *ἀνάγκη*, *χρεῖων*, *εἰκός*, *θέμις*, *καιρός*, *ώρα*, *δῆλος*, *ἔτοιμος*, *φροῦδος*, *δυνατός*, *οἶός τε*, *ὀρέσιος*, *χαλεπός*. Thus,

Τούτο οὐ ποιητέον [sc. ἰστί], this must not be done. I. 3. 15. Ἐν τῇ δευτέρῃ, εἶδεν αἱ πηγαί, in the cave, whence the springs. I. 2. 8. Ποταμῶν, οὗ τοῦ

ἄρας σπείων (Cf. O⁵ ἦν τὸ εἶρας). I. 4. 1. Δουχρότους εἶναι ἀνάγκη ἀνά-
 τας ἔστας (Cf. Ἀσίγως γὰρ ἴσταν). III. 4. 19. Ὀλε τὸ εἰός. III. 1. 21.
 Ὀρα λίγαν. I. 3. 12. Δῖλος γὰρ. II. 4. 19. Ἐπιδοσὶν μάλιττα. Ib. 15
 (See § 750, α). Φραῖδες ἀρίβως, φραῖδου παῖδες. Eur. Hec. 162. Cf.
 §§ 753, 754.

§ 774. 6. SYNESIS affects the number of the verb in two ways;

(I.) A plural verb may be joined with a singular nominative, if more than one are referred to; as,

Τὸ πλῆθος ἰψαρίσσαντο, the majority voted. Thuc. I. 125. Ἀθηναίων δὲ τὸ
 κοινὸν . . . λικερρίζοντα. Ib. 89. Ὁ ἄλλος στρατὸς ἀτίβησαν. Id. IV. 32.
 Δημοσίους; μετὰ τῶν ξουτρακτῶν Ἀκαρσίους ἐτίθονται. Id. III. 109. Τὸ
 δὲ τῶν ἀριστοτέρων ἡμῶν . . . ἐγνώμεθα. Pl. Leg. 657. d. See §§ 659, 661,
 720, 770. 3.

§ 775. (II.) A singular verb may be joined with a plural nominative regarded as but a single object of thought. This occurs, in Attic Greek, in two cases;

(α.) When the nominative is neuter, according to the following

SPECIAL RULE. The NEUTER PLURAL has its VERB in the singular.

That the want of agreement has in this case become the rule, seems to have arisen from the fact, that the neuter plural commonly denotes a mass of lifeless things, and likewise to be connected with the usage in §§ 502, 657. Exceptions are, however, frequent; chiefly, when things that have life are denoted, or the idea of plurality is prominent. Thus, Τὰ ἰστιάδια ἰστίων, provisions failed. IV. 7. 1. Πλοῖα δ' ἡμῶν πάριστον. V. 6. 20. Ταῦτα ἰδέου ἀφίλημα εἶναι, these things [or this] seemed to be useful. I. 6. 2 (Cf. § 657). Ἐνταῦθα Κίρην βασιλῆα ἦν. I. 2. 7 (Cf. Ib. 8). Ἐνταῦθα ἦσαν τὰ Σουπίσιος βασιλῆα. Ib. 23 (§ 502). Τὰ εἶλη τῶν Λακιδαιμονίων ἰρέσαντα αὐτὴν ἕξιστησαν, 'the rulers.' Thuc. IV. 88 (Cf. § 660, γ). Ἐποζύγια ἴμενοντα. II. 2. 15 (Cf. IV. 5. 25). Τὰ ὑποζύγια ἰλαύνοντα. IV. 7. 24 (Cf. I. 5. 5). Ἦσαν δὲ ταῦτα δύο εἴδη. I. 4. 4. Φανερὰ ἦσαν καὶ ἴσταν καὶ ἀιθροσση ἴχνη πωλλά. I. 7. 17. Τὰ δ' ἄερατα ἰφίροντα. I. 8. 20. Ἄστρον ἐν τῇ νυκτὶ ἀνίφηναι, δὲ ἡμῶν τὰς ἄρας τῆς νυκτὸς ἰφανίζου. Mem. IV. 3. 4.

NOTE. In the following example, apparently upon the same principle, a series of feminine plurals denoting natural phenomena is followed after an interval by a substantive verb in the singular; Καὶ γὰρ πάχυναι καὶ χάλιαζαι καὶ λευθαῖσαι ἐκ πλοιοξίας καὶ ἀνοσμίας περι ἄλλαλα τῶν τειοῦτων γίγνεται ἰσταν. Pl. Conv. 188, b. Cf. b.

(β.) When the verb precedes, and is hence introduced as though its subject were, as yet, undetermined (Cf. 772, β).

This construction is almost confined to ἔστι and ἦν (compare, in French, the use of *il est*, and *il y a*). Thus,

Ἔστι γὰρ ἱμοῖσι καὶ βωμοὶ καὶ ἱερὰ, *for (there is to me) I have both altars and sacred rites.* Pl. Euthyd. 302, c. Ἦν δ' ἀμφίπλευτοι κλίμακας. Soph. Tr. 520. Ἐπὶ δ' ὄφρατα γράμμασιν τοιαῖδ' ὄφαι. Eur. Ion, 1146. Ἔστι τοῦτω διντὰ τὰ βίω. Pl. Gorg. 500, d. Γίγνεται . . . ἀρχαί τι καὶ γάμοι. Id. Rep. 363, a. See § 747.

§ 776. 7. **ATTRACTION.** The verb is sometimes attracted by a word in apposition with the subject; usually an attribute coming between the subject and the verb; as,

Τὸ χωρίον αὐτοῦ, ὅτι ἐρώτιον Ἐννέα Ὀδοὶ ἱκαλοῦντο, *this place, which was before called The Nine Ways.* Thuc. IV. 102. Ἔστω δὲ δύο λόφω ἡ Ἰδομένη ὑψηλώ. Id. III. 112. Ἄπαν δὲ τὸ μίσει τῶν τυγχῶν ἦσαν σταδίοι τερεῖς. I. 4. 4.

§ 777. 8. A verb, of which the proper subject is an infinitive or distinct clause (or which is impersonal with an infinitive or clause dependent), often takes for a nominative the subject of that infinitive or clause. In this case, the infinitive sometimes becomes a participle. Thus,

Λίγεται Ἀπόλλων ἰδιῶραι Μαρσύαν, *Apollo is said to have slayed Marsyas,* = Λίγεται, Ἀπόλλωνα ἰδιῶραι Μαρσύαν, *it is said, that Apollo slayed Marsyas.* I. 2. 8 (Cf. Λίγεται δὲ καὶ τοὺς ἄλλους Πίρσας . . . διακινδυνύουσιν. I. 8. 7). Ἐλίγεται δὲ καὶ Σύντισσις ἴναι. I. 2. 21. Ἐλίγοντό σιν, ὡς γιγνώσκουσιν. Vect. I. 1. Ὁ Ἀσσύριος εἰς τὴν χώραν αὐτῶ ἔμβαλεῖν ἀγγέλλισται. Cyr. V. 3. 30. Ὡς ἀγγέλλοιτο δὲ μὴν Πισανδρὸς τιτιλιτυνηκῶς, *that [Pisander was announced as having died] it was announced, that Pisander was dead.* H. Gr. IV. 3. 13. Ζῶντες ἠγγελλόμενοι ἦσαν, *were reported as alive.* Ib. VI. 4. 16. Ὁμολογῶνται πρὸς πάντων κράτιστος δὲ γινώσθαι. I. 9. 20 (Cf. Ὁμολογῶνται . . . τοὺς ζῶντας ἐκ τῶν τιθιῶτων γιγνώσθαι. Pl. Phædo, 72, a). Οὐδὲ πῆρ᾽ ἀκαῦμί μοι αὐτῶ καθῆσθαι. I. 3. 12. Πολὺ γὰρ δίφθρον ἐκ χώρας ἐμῶντες ἀλίξασθαι, ἢ πορευόμενοι ἐπιῦσι τοῖς πελοπίοις μάχισθαι [= διφθρον . . . ἐμῶντας . . . πορευόμενους, which is the reading of Krüger]. III. 4. 33. Ὁ μὲν εὖν πρεσβύτερος παρὼν ἐτύγχανε [= Τὸν πρεσβύτερον παρῶναι ἐτύγχανε], *the elder, therefore, happened to be present, i. e. it happened, that the elder was present.* I. 1. 2. Ὅτι παρηγόρατο γὰρ ἰεῖν, οὐδὲ σὲ λαοθάνατοι [= λαοθάνη]. Ec. I. 19. Σφᾶς γὰρ οὐ λιθήσασιν, ὅτι ἀχαιοὶ εἰσι τοῦτω πάρεστιν. Pl. Phædo, 64, b. Ἀρτίσω θνήσκουσ' ἐγώ [= Ἀρτίσω ἐμὲ θνήσκουσιν], *it will be enough that I should die.* Soph. Ant. 547. Ἄλλις [sc. εἰμι] τοσοῦτ' ἐγώ. Id. Ec. T. 1061. Τοσοῦτον ἀρκῶ σοι σαφηνίσαι μόνον, *'it is enough that I communicate.'* Æsch. Prom. 621. Οὐ προσήκοιμι κολάζειν τοῖσδε, *it does not belong to these to punish us.* Eur. Or. 771. Κερίσων γὰρ Ἄιδαν κούδω, *for [he were better lying] it were better he were lying in the grave.* Soph. Aj. 695. Δῆλός τι ἢ πάσι, ὅτι ὑπερφοβῆτο, *it was manifest to all, that he was exceedingly alarmed.* Cyr. I. 4. 2 (Cf. Ὅτι μὲν σφόδρα ἠυιάθησαν, πάσι δῆλος ἐγένετο. H. Gr. VI. 4. 20). Δῆλοι ἦσαν, ὅτι ἐπικρίνονται. V. 2. 26. Δῆλος ἦν ἀνώμενος, *it was evident, that he was sad, or, he was evidently sad.* I. 2. 11. Στεργῶν δὲ φανερός μὲν ἦν οὐδὲνα, ἔργ δὲ φαίει φίλος εἶναι, τοῦτ' ἐδῆλος ἐγίγιντο

ἰαβουλεύων. II. 6. 23, Σὲ οὖν ἡμῖν δίκαιος εἴ ἀντιχαρίζεσθαι, it is therefore just that you should requite us. Cyr. IV. 1. 20. Ἐγὼ δ' ἰλιούδεις δίκαιος εἰμι τῶνδ' ἀπηλλάχθαι κακῶν. Soph. Ant. 399. Τῶς σοφούς . . . πολλοῦ τίω [= πολλοῦ δι' ἐμὲ] βατράχους λίγυς, [much is wanting in order that I should call] I am far from calling the wise frogs. Pl. Theæt. 167, b. Οἱ τοσούτου θύουσι μιμνῆσθαι τὴν περὶτήτα τὴν ἑμισίαν, who [want so much of] are so far from imitating your mildness. Isocr. 300, a. In like manner, Αἰ- τοῦ ἰλίγου διήσαντες καταλινοῦνται, when he had [wanted little of] narrowly escaped being stoned to death. I. 5. 14. See § 772, γ.

NOTE. Sometimes the two modes of construction are united; as, Σὺ γὰρ δὴ λίγεται πάνυ γι τιτραπιῦσθαι ἰ Ἀπόλλων, καὶ σὶ πάντα ἐκίνω πειθόμενος πρῶττον. Cyr. VII. 2. 15. Ἠγγιλται . . . ἥ τι μάχη πάνυ ἰσχυρὰ γιγνῆσθαι, καὶ ἐν αὐτῇ πολλοὺς . . . σιθάναι. Pl. Charm. 153, b. Ἐδοξεν αὐτῷ, βροντῆς γινομῆνης, σκηπτὸς πειτῖν εἰς τὴν πατρῴαν οἰκίαν, καὶ ἐκ τούτου λάμπει- σθαι πάντα. III. 1. 11.

§ 778. 9. The verb ἴφη is often separated from its subject by some of the words quoted; and is often thrown in pleonastically (§ 486); as, "Εἰ λίγυς," ἴφη, "Ὡ Σιμμία," ἰ Κίβης, "You speak well, Simmias," said Cebes. Pl. Phædo, 77, c. "Ὁ Ἡρακλῆς ἀκούσας ταῦτα," "Ὡ γόναι," ἴφη, "ἔδομα δὲ σοὶ εἰ ἴσθαι;" Mem. II. 1. 26. Ἀποκρίνεται ἰ Χυρίσοφος. "Βλέψον," ἴφη, "πρὸς τὰ ἔρη." IV. 1. 20. See V. 1. 2; VI. 1. 31.

II. USE OF THE VOICES.

§ 779. For a general statement of the use of the voices, see §§ 269, 270. Irregularity and variety in their use arise chiefly from the following sources;

a. From the use of the same verb as *transitive* and *intransitive*, or as *causative* and *immediate*. See §§ 131, 132, 781.

β. From the formation of a *new theme*, with a *strengthened meaning*. See §§ 374; 382. 2; 387.

γ. From the variety and extent of the *reflexive* uses of the verb, and their intimate connexion, on the one hand, with the *intransitive*, and on the other, with the *passive* use. See §§ 132, 269, 781, 783-788.

δ. From a *transition of meaning* in the verb. See §§ 782, 787. 2.

ε. From *ellipsis*. See § 781.

§ 780. REMARKS. I. The *shorter form* of the *ACTIVE VOICE* appears to be a natural expression of the *immediate pas- sage* of the action from the subject to an object; while the *longer forms* of the *MIDDLE* and *PASSIVE VOICES* express the *dwelling* of the action either *in, upon, or about* the subject.

II. As in most of the tenses, the same form is both *middle* and *passive*, it is but natural that the distinction should be sometimes neglected in the *future* and *aorist* (§ 270). This occurs chiefly,

α. In the use of the *future middle* for the *future passive*, as a shorter and more euphonic form; thus, Ἐξ ἰμοῦ τιμῆσται, *he shall be honored by me*. Soph. Ant. 210. Ὑψηλοὶ καὶ ἡμῶν οἴσεται ἐπὶ ἡμῖν. Eur. Or. 440. Μετρήσονται δὲ δὴ ἡμῖν οὗτοι καὶ παιδιδιθήσονται τίμα τρέπων; Pl. Rep. 376, c.

β. In the use of the *aorist passive* for the *aorist middle*. This occurs chiefly in *deponents* (§ 270, β), and in other verbs in which the proper passive is wanting or rare. Thus, Ἠγάσθη τε αὐτόν, *admired him*. I. 1. 9. Διακλιχθήντες ἀλλήλοις, *having conversed with each other*. II. 5. 42. Συναλλαγίντι. I. 2. 1. Διηθῆναι. Ib. 14. Ἠεθῆ. Ib. 18. Ἐδυσήθησαν. III. 1. 35. Ἐπαμειληθήσεται. Ib. 38. Φεβηθήντες ἀλλήλους. II. 5. 5.

NOTES. 1. Whether verbs of the classes just mentioned employ the *middle* or the *passive* form of the *aorist*, must be determined by observation.

2. Sometimes, though rarely, the *future passive* occurs as *middle*, and the *aorist middle* as *passive*; thus, Ἐπαμειληθήσονται. Mem. II. 7. 8. Κατίσχησεν ἱερωτι δεινῶ. Eur. Hipp. 27.

A. ACTIVE.

§ 781. I. In many verbs in which the active voice is commonly or often transitive, it is likewise used *intransitively* or *reflexively* (§ 779, α, γ). This use may be often explained by the ellipsis of a noun or reflexive pronoun (§§ 626, 779, ε). Thus,

Ὁ δὲ βασιλεὺς αὐτῆ μὲν οὐκ ἦγεν [sc. τὸ στρατιῶμα], *but the king did not lead on his army advance in this direction*. I. 10. 6. Ταύτῃ ἰκαστος ἄξι δ λόχος. (Cf. Ὀρθείους ἄγονται). IV. 8. 12. Ἄγε δὴ, *come now*. II. 2. 10. Ἄγεται δὴ, *well then*. V. 4. 9. Φέρι δὴ τοίνυν. Ath. 3. 5. Βάλλ' [sc. σικαντόν] ἐς κόρακας! [Throw yourself to the crows] *Go, feed the crows! Go to the dogs!* Ar. Plut. 782. Ἠδονῆ δούε [sc. ἑαυτόν], *giving [himself] up to pleasure*. Eur. Phoen. 21. Ἀνακάλυπτα, ἃ κασίγητον πάρα. Id. Or. 294. Ἐντύθειν ἱελαύνει. I. 2. 7 (Cf. § 626). Οὕτω δὲ ἔχει, *and thus [it has itself] the matter stands*. V. 6. 12. Ἐίχον δεινῶς, *they were in a sad condition*. VI. 4. 23 (See § 541). Προσίχουσιν [sc. τὸν νοῦν], *to give attention*. Mem. IV. 5. 6. Ἐπεδείκνυσθαι [sc. ἑαυτόν]. V. 7. 12. Πᾶσι τοῦ λόγου. Ar. Ran. 580 (Cf. I. 6. 6, § 517, and see § 786. 1).

NOTES. 1. Ἐχω used reflexively with an *adverb* is commonly equivalent to *εἰμί* with an *adjective*; thus, Ἐδυνάωμαι ἔχουσιν = Ἐδύναιτο ἴησαν. I. 1. 5. Ἀθύμως ἔχοντες = Ἀθύμοι ὄντες. III. 1. 3. The poets even join *ἔχω* with an *adjective*; as, Ἐχ' ἡσυχος, [hold still] *be quiet*. Eur. Med. 550.

2. For the *intransitive* use of the *second tenses*, see § 382. 2.

§ 782. II. The active voice, through a *transition of meaning* (§ 779, δ), sometimes supplies the place of the *passive*; thus,

Ἐδ' ἀκούω, *to hear agreeably*, and hence, from the bewitching sweetness of praise, *to be commended or spoken well of*; as, Μίγα δὲ εἰ ἀκούειν ὄσα ἔκαστος ἐκίλειον ἀνδράσων. VII. 7. 23. Ἴνα μὴ ἀνταῖ ἀκούωσι κακῶς, *that they*

themselves may not be spoken ill of. Ath. II. 18. Κλύειν ἀνακτις, to be called a coward. Æsch. Prom. 868. Κλύοντι κακῶς. Eur. Alc. 961. (Compare, in Latin, bene audire, male audire.) Ἀπίθανος ὑπὸ Νικάνδρου, he [died] was killed by Nicander. V. 1. 15 (See § 414, κτίσις). Ἐλύνατο . . . ἰλιῖν. . . Ὀδῶσι ἰάλω. He was able to take it. . . It was thus taken. III. 4. 12 (See § 420. 1). Οἱ ἐκπιπτωκότες Ῥόδιον ὑπὸ τοῦ δήμου, those of the Rhodians who had [fallen out of the city] been banished by the people. H. Gr. IV. 8. 20. Τοὺς ἐκπιπτωκότες, the exiles. I. 1. 7. Ὅτι φεύγουσι δραπεδῶν ὑπὸ τοῦ δήμου, that they were [fleeing] banished from home by the people. H. Gr. I. 1. 27. Ἀσιβίαις φεύγοντα ὑπὸ Μελίτου, accused of impiety by Melivus. Pl. Apol. 35, d (§ 553). Καταστὰς ὑφ' ὑμῶν, appointed by you. Dem. 49. 11. Cf. 787. 2.

NOTE. The use of the active infinitive for the passive will be treated of under the head of the INFINITIVE.

B. MIDDLE.

§ 783. The reflexive sense of the middle voice is far from being uniform either in kind or force. It not only varies in different verbs, but often in the same verb when used in different connexions. It is,

(a.) DIRECT; so that the middle is equivalent to the active with the accusative of the reflexive pronoun; thus,

Λούται [= Λούει ταυτόν], he is washing himself, or bathing. Cyr. I. 3. 11. Πάντες μὲν ἠλείφοντα, they all anointed themselves. H. Gr. IV. 5. 4. Στεφανούσθαι πάντας, that all should crown themselves. Ag. 2. 15. Ὅταν δ' ἐγὼ ἑγκλωύωμαι. Cyr. VIII. 7. 26. Ἐπιφιρομένην, bearing herself on, i. e. rushing on. I. 9. 6. Συμβουλεύω σώξισθαι ὑμῖν, I advise you to save yourselves. II. 1. 19. Τῶν ἀδίκων ἀπιχόμενος, refraining [holding himself] from injustice. Mem. IV. 8. 4. Ὁ δ' ἄλλος στρατὸς . . . ἕξωπλίζετε πολλοῖς μὴ καὶ καλοῖς χιτῶσι . . . ἄπλιζον δὲ καὶ ἴσπουσι προμισθωσάμενοι. Cyr. VI. 4. 1. Ἐμειλλε τὸν λινοῦν θωρεῖσθαι . . . ἰνδύεσθαι, he was about to put on [himself] the linen tunic. Ib. 2 (Cf. Ἐνίδου τὰ ἔσπλα, she was putting on him the armour. Ib. 3). Φυγῆ ἄλλος ἄλλη ἰτρέψατο. IV. 8. 19 (Cf. Eis φυγὴν ἴτριψε τὴν ἑκασιχίλιους. I. 8. 24).

§ 784. (b.) INDIRECT; so that the middle is equivalent to the active with the dative or genitive of the reflexive pronoun; thus,

Στρατηγὸς μὲν ἑλίσθαι [= ἑλίσθαι ταυτῶν] ἄλλους, τὰ δ' ἐπιτήδεια ἀγορεύειν [ἑλίσθαι ταυτῶν], to [take for themselves] choose other generals, and to supply themselves with necessaries. I. 3. 14. Παιῖα . . . εἰ ποιήσῃμαι, I make you a son to myself, or I make you my son. Cyr. IV. 6. 2. Φίλων γε μὴν ἴσους ποιήσασατο. I. 9. 20. Ἀπὸ γυναικῶν τὸν βίον ποιήσασατο. Ec. 6. 11. Ὅτι πικρὸν πλίσσεται ταυτὸν, that he [made it to himself] esteemed it of the

utmost consequence. I. 9. 7. Πιθέμεθαί ἑαυτοῖν τὸν ποταμὸν, to make the river [behind themselves] a covering to their rear. I. 10. 9. Κατασσεριψάμενος μὲν πάντας Σύρους, . . . ὑπέκωεν δὲ πεποιθμένος τὸν Ἀρβίον βασιλῆα, 'having subjected to himself.' Cyr. I. 5. 2. Κύρου δὲ μετασπίμπεται, but he sends for Cyrus (to come to himself). I. 1. 2. Ὁ δὲ αὐτὸν μετασπίμπεται . . . πῆρψας ἀγγίλους. H. Gr. II. 1. 9. Τούτου φυλάττεσθαι, to watch him for your own safety, to be on your guard against him. I. 6. 9. Φίρονται δὲ οἰκεῖον . . . κώδωνα, ὡς ἀπὸ τοῦ ποταμοῦ ἐρύσασθαι. Cyr. I. 2. 8. Σπασάμενον τὸν ἀκινάκην, drawing his scimitar. I. 8. 29. Θίεσθαι τὰ ἔπλα. I. 6. 4. Ἀσάγοντο καὶ τοὺς οἰκίας καὶ τὰ χρέματα. VI. 6. 1. Κρία θίμιος ἐστὶ τὰ γόνατα, 'upon his own knees.' VII. 3. 23. Ἀπόφηναι γνώμην, express your opinion. I. 6. 9. Παῖδά μ' ἀνεμάζιζο, he called me his son. Soph. CEd. T. 1021. Ἀπαδοῖμαι, to give up for one's own profit, hence to sell; as, Ταῦτα ἀποδοῖμιος, οὗτοι Σιῦθῃ ἀπιδῶκιν οὗσι ἡμῖν τὰ γιγνόμενα, having sold these things, he has neither paid over the proceeds to Scythians nor to us. VII. 6. 41. Λύεμαι, to loose for one's self, to deliver, to ransom, to redeem; as, Λυάμενος, having redeemed. VII. 8. 6. Εἴ τις ἐκ τῶν πολιτῶν ἰλυσάμην. Dem. 316. 3. Τίθῃμι ἢ γράφω νόμον, to make a law for another, τίθιμαι ἢ γράφωμαι νόμον, to make a law for one's self; as, Θεοὺς οἶμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θίνας, I think that the gods have instituted these laws for men. Οἱ δεῖδρωσαι αὐτοὺς ἴθινο, men have instituted them for themselves. Mem. IV. 4. 19. Νόμοι οὗτοι ἴγραψαν, these men (the Thirty) enacted a law. H. Gr. II. 3. 52. Ἡς νόμους καλοὺς γράφονται, if they (the citizens) should enact good laws. CEd. 9. 14. Βουλίω, to give counsel to another, βουλίωμαι, to give counsel to one's self, to deliberate, to resolve (§ 285). Τιμωρίω, to take vengeance for another, to avenge, τιμωρίωμαι, to take vengeance for one's self, to punish.

§ 785. (c.) RECIPROCAL; so that the middle is equivalent to the active with the *reciprocal pronoun*; thus,

Μαχόμενοι καὶ βασιλεὺς καὶ Κύρου καὶ οἱ ἀμφ' αὐτούς, 'fighting with each other.' I. 8. 27. Ἀμφὶ ὧν ἔχον διαφιρόμενοι, quarrelling about their booty [what they had]. IV. 5. 17. Δηλλάξαντο [τοὺς ἵππους], they exchanged [in jockey-phrase, swapped] horses. Cyr. VIII. 3. 32. Ταῦτα συνίθινο, they made this agreement. Ib. 48.

NOTE. Hence the middle is extensively used in expressing actions which imply MUTUAL RELATION; as those of agreement and contention, of greeting and companionship, of intercourse and traffic, of question and answer, &c. Thus, Συντίθιμαι, to agree, διαλύομαι, to become reconciled, σπίνδομαι, [to pour out libations together] to make a treaty, ἀγωνίζομαι, to contend, ἀμιλλάομαι, to vie, μάχομαι, to fight, ἀσπάζομαι, to embrace, to salute, ἴσχωμαι, to attend upon, to follow, διαλιγόμεαι, to converse, ἀνίωμαι, to buy, συνδάσσομαι, to inquire, ἀποκρίνομαι, to answer, &c.

(d.) CAUSATIVE; so that the middle denotes what a person procures to be done for himself; thus,

Θώρακα ἐποίησατο, she had a corselet made. Cyr. VI. 1. 51. Ἄ ἰ πάντως . . . ἰστιάσθη. Ib. I. 4. 18. Ἀτόλλωνες ἐνάθημα ποισάμενος. V. 3. 6. Ἐγὼ γάρ σε ταῦτα ἐπίτηδ' ἰδδαξάμην, for I had you taught these things on my part. Cyr. I. 6. 2. Χρῆ δ' οὕτως . . . παιδας περιεσῶς ἐκιδάσκασθαι σ-

φοῦς. Eur. Med. 295. Τράπιζάν τι Περσικὴν παρατίθειν. Thuc. I. 190. Ἐπίλιπον ἀπογράφεινθαι πάντας, *they commanded all to [have their names registered] give in their names.* H. Gr. II. 4. 8. Γράφομαι εἴνα, *to have the name of any one taken down as a criminal, hence to accuse;* as, Οἱ γραφόμενοι Σακράτην. Mem. I. 1. 1. Περιβίω, *to go as an ambassador, περιβιόμαι, to send an ambassador;* as, Ὅσπερ ἐπερίβιον αὐτῶ πάντοσ. VII. 2. 23; Οἱ πολίται ἐπερίβιοντο. Ag. 2. 21. Μισθῶ, *to let upon hire, μισθόμαι, [to procure to be let to one's self upon hire] to hire;* as, Πλάϊον μισθωσάμενος. VI. 4. 13.

§ 786. (e.) SUBJECTIVE; so that the middle represents the action as *more nearly concerning the subject*, than the active (§ 780. I.). Thus, (1.) if the active is a *causative verb* (§ 132), the middle may form the corresponding *immediate*; (2.) if the active expresses an *external* or *physical* action, the middle may express the analogous *internal* or *mental* action; (3.) if the active represents a person as *having* a particular office, condition, or character, the middle may represent him as making it more his own by *acting in accordance* with it. Thus,

(1.) Γίνω, *to make another taste, γιύομαι, to taste for one's self* (See §§ 555, 629). Πάω, *to make to cease, παύομαι, to cease;* as, Ἐπανοί μὴ τούτων πολλοῦ. Mem. I. 2. 2; Ταῦτα ἰσθὼν ἰταύσατο. I. 3. 12. Φοβίω, *to cause to fear, to terrify, φοβίομαι, to fear;* as, Τοὺς ἰσχυροὺς πολέμιους φοβίσαι. IV. 5. 17; Ἐφοβούτο αὐτόν. I. 9. 9. Αἰσχύνω, *to put to shame, αἰσχύνομαι, to be ashamed.* Ἰσσημι, *to make to stand, to station, ἴσταμαι, to stand* (§ 298). Κοιμάω, *to put to sleep, κοιμάομαι, to sleep.* Ὅριγνυ, *to stretch out, ἐρίγομαι, to reach after, hence to desire.* Πείθω, *to persuade, πείθομαι, to believe, to obey.* Περαιῶ, *to carry across, περαιόμαι, to go across.* Στείλλω, *to fit out, to send, στείλλομαι, to set out, to go.* Φαίνω, *to show, φαίνομαι, to appear.*

(2.) Ὅρίζω, *to bound, ἐρίζομαι, to determine;* as, Ποταμῶν, . . . ἔριζεν τὴν Ἀρμενίαν. IV. 3. 1; Οἱ πλείστοι ἐρίζονται τοὺς ὑπερίτας ἑαυτῶν ἀνέκων ἀγαθούς ἵναι. H. Gr. VII. 3. 12. Σκοπῶ, *to view, to observe, σκοπέομαι, to consider;* as, Οἱ λοχαγοὶ ἰσκόπουσ, εἰ οἷόν τι εἴη τὴν ἄκραν λαβίην . . . σκοπούμενοι δὲ αὐτοῖς ἰδοῦς παντάπασιν ἀνάλωτοι ἵναι τὸ χεῖρον. V. 2. 20. Φρέζω, *to tell; φρέζομαι, to tell one's self, to reflect;* as, Τοῖς ἄλλοις στρατηγῶν ταῦτα ἴφρασι. II. 3. 3; Ἄρ' οἶδιν ἀνθρώπων τις, ἄρα φρέζεται; Soph. Ant. 1048. Ἀγάλλω, *to adorn, ἀγάλλομαι, to pride one's self.*

(3.) Πολιτεύω (from πολίτης, citizen), *to be a citizen, πολιτεύομαι, to conduct one's self as a citizen, to engage in politics, to manage state affairs;* as, Φυγάδα ἐξ Ἀθηνῶν, . . . πολιτεύοντα παρ' αὐτοῖς [i. e. τοῖς Θουρίται]. H. Gr. I. 5. 19; Οἱ μὴ πολιτεύομενοι ἐν ταῖς πατρίσι καὶ νόμοις τίθονται. Mem. II. 1. 14.

§ 787. REMARKS. 1. If the reflexive action is *direct* or *prominent*, the *reflexive pronoun* is commonly employed; more frequently with the active voice (if in use), but often with the middle; as,

'Εαίσις ἀντίφασιν ἑαυτόν, *he slew himself*. Dem. 127. 3. Οἱ μὲν φασὶ βασιλία κλιύσαι τὴν ἰσιφάξαι αὐτὸν Κύρῳ, οἱ δὲ ἑαυτὸν ἰσιφάξασθαι. I. 8. 29. Ἐπισφραλιστίραν αὐτὴν . . . κατισκίυακιν ἑαυτῷ. Dem. 22. 13. Ἐαυτῷ ὄνομα καὶ δύναμιν περιποιήσασθαι. V. 6. 17. Διλιγόντο τι ἑαυτοῖς, *they talked with themselves*. V. 4. 34 (Cf. 785, N.). Ματιπύμπετο τὸν Σύντησιον πρὸς ἑαυτόν. I. 2. 26. Συναγίνοντο ἀλλήλοις. Ib. 27. See § 729.

2. The middle voice, by a transition of meaning, (*a.*) often becomes in its force the active of a new verb; and (*b.*) sometimes, like the active, supplies the place of the passive (§§ 779, δ, 782). Thus,

a. Κόπτω, *to smite*, κόπτομαι, *to smite one's self through grief*, hence to be-wail; as, Κόπτιοθ' Ἄδωνι. Ar. Lys. 396. See §§ 784–786.

b. Ἀπόλωτο ὑπὸ τι τῶν πολεμίων καὶ χίονες, 'were destroyed by.' V. 3. 3. Ἀκούσομαι κακίς, *I shall be called a villain*. Soph. Œd. C. 988 (Cf. § 782). Οὐδὲ τούτων στέρησονται, *they shall not [want] be deprived of these*. I. 4. 3.

§ 788. 3. In many cases, the reflex reference is so *obvious*, or so *indistinct*, that it may be either expressed or omitted without affecting the sense; that is, the *active* or the *middle* may be employed at pleasure; thus,

Αἰεὶ αὐτόν. I. 1. 10. Ἡσιούμην βασιλία. II. 3. 19. Πολὸ φέρον. . . Μικρὸν φερόμιν. Mem. III. 14. 1. Πολὸν γὰρ μισθὸν . . . φέριστε. Œd. I. 4. Μισθὸν τούτου φέροι. Ib. 6. Παφλαγῶνας ζυμμάχους ποιήσασθαι . . . φίλον ποιήσομεν τὸν Παφλαγῶνα. V. 5. 22 (Cf. Ib. 12, § 784). Οἱ στρατιῶται ἠγόραζον τὰ ἐπιστήδια. I. 5. 10 (Cf. I. 3. 14, § 784). Ἐῖσιον ἴσι Σῦσαι τι βούλοιστο. Καὶ ἀτιλθῶν ἰθύιστο. VII. 2. 14. Ἐστράτιυσαν ἐπὶ βασιλία. II. 6. 29. Ἐπὶ τὸν ἀδελφὸν Ἀρταξίεξην ἰστρατιύιστο. II. 1. 1.

4. It follows naturally from § 780. I., that the *middle* is more inclined to take its object in an *indirect* case, than the *active*; thus, Οἱ δὲ φύλακας προσελάσαντες ἰλοιδόρου αὐτόν. Cyr. I. 4. 8. Ὁ Θυῖος αὐτῷ ἰλοδορεῖτο. Ib. 9.

C. PASSIVE.

§ 789. The passive voice has for its SUBJECT an *object of the active*, commonly (*a.*) a *direct*, but sometimes (*b.*) an *indirect* object. Any *other word* governed by the active remains *unchanged* with the passive. The SUBJECT OF THE ACTIVE is expressed, with the passive, by the *genitive with a preposition* (commonly ὑπὸ, but sometimes ἀπὸ, ἐξ, παρὰ, or πρὸς), or, less frequently, by the *simple genitive or dative* (§§ 562, 608), or, yet more rarely, by the *dative with ὑπὸ*. Thus,

(*a.*) Περιήρῃτο δ' αὐτὴ ὑπὸ τοῦ Μάσκα, *and it was surrounded by the Mascas*, = Περιήρῃ δ' αὐτὴν ἡ Μάσκα, *and the Mascas surrounded it*. I. 5. 4. Οὐδὲνα κρῖνω ὑπὸ πλείων περιήρῃσθαι, *I judge that no one has been loved by*

more, = *Κρίνω πλείους φιλοηκίους εὐδία, I judge that more have loved no one.* I. 9. 28. *Εἰ θαλάσσης ἰσχυρόντα, if they should be excluded from the sea.* H. Gr. VII. 1. 8 (§ 517). *Τῶν δ' ἰσπίων ἰ λόφος ἐπαλήθευθ.* I. 10. 12 (§ 529, α). *Ἡξίου . . . δοθῆναι οἱ ταύτας τὰς τίλους.* I. 1. 8 (§ 592). *Μουσικὴν μὲν ὑπὸ Λάμπρου λαμπροῦς, having been taught music by Lamprus.* Pl. Menex. 236, α (§ 636). *Ἐγὼ ἰστίσθην τε ταῦτα ὑπὸ σοῦ.* Cyr. V. 5. 16. *Συληθὴς γὰρ Ἡρακλῆς τὰς βούς . . . ὑπὸ Νηλίου, for Hercules having been robbed of his kine by Nelus.* Isocr. 119, d. *Πλοῦτον πατρῶον κτῆσιν ἰσσημίῃ.* Soph. El. 960. *Τί δήτα . . . οὐ καὶ εὐ εὐστυ τὰς ἰσας πλῆθῃς ἰμοί, why then are not you beaten the same number of blows with me.* Ar. Ran. 635 (§ 635). *Τοιοῦτον τμήμα τίμνεται τὸ τιτρημίνον, οἷον τὸ τίμνη τίμνεται, the thing cut is cut such a cut, as the cutter cuts.* Pl. Gorg. 476, d (Observe the alliteration of the Greek). *Τὰ μεγάλα [sc. μουστήρια] μῆμισται, πρὶν τὰ μικρὰ, you have been initiated into the greater mysteries before the less.* Ib. 497, c. *Ἄλλαι τε γῆμαι ἀφ' ἰκάστων ἰλίγοντα.* Thuc. III. 36. *Ἐς βασιλίας δίδονται.* I. 1. 6. *Παρὰ πάντων ἰμολογῶνται.* I. 9. 1. *Ἰμολογῶνται πρὸς πάντων.* Ib. 20. *Ἰπὸ πύλων τιταγμίνου, ἢ ὑπὸ τοῦ δίδου ἢ ἄλλῃ τινὶ ἀνάγκῃ κατιχόμενοι.* II. 6. 13. *Τίος ὑπὸ τῆ πατρὸς τιταγμίνου, 'brought up [under] by his father.'* Pl. Rep. 558, d.

(b.) *Κατιφροσῆθην ὑπ' αὐτῶν, I was despised by them, = Κατιφροσῆσάν μου, they despised me.* Pl. Euthyd. 273, c (§ 555). *Τὸ κρατῖν ἠδυνῶν . . . Κρατῶντ' ἂν ὑπὸ τοῦ Ἐρωτος.* Id. Conv. 196, c (§ 520). *Ἀπιστοῦνται δ' ὑφ' ἀπάντων Πιλοποννησίων, and they are distrusted by all the Peloponnesians, = Οἱ δὲ Πιλοποννησίου ἄπαντες ἀπιστοῦσι αὐτοῖς, and all the Peloponnesians distrust them.* Isocr. 92, α (§ 596). *Οἱ τῶν Ἀθηναίων ἰστίσθραμίνου ἐν φυλακῇ, those of the Athenians who had been intrusted with the guard [= οἷς ἢ φυλακῇ ἰστίσθραμίνου, to whom the guard had been intrusted].* Thuc. I. 126. *Οἱ Κορίνθιοι ταῦτα ἰσσταλμίνου, the Corinthians having received these directions.* Id. V. 37. *Λίσσιν παλαιὰν δίλτον ἰγγυγαμμίνου ξυδῆματα, he leaves an ancient tablet inscribed with characters.* Soph. Tr. 157 (in the active, *ἰγγυγῶμιν ξυδῆματα δίλτον, I inscribe characters upon a tablet*).

§ 790. REMARKS. 1. When the active has more than one object, it is commonly determined, which shall be the subject of the passive, by one or the other of the following preferences;

a. The passive prefers, as its subject, a *direct* to an *indirect* object of the active.

β. The passive prefers, as its subject, the name of a *person* to that of a *thing*.

If these preferences conflict, sometimes the one prevails, and sometimes the other. The latter preference often leads to construction by *synecdoche* (§ 637); thus, *Ἀποτομηθῆναι τὰς κεφαλὰς, cut off as to their heads, = Ἀποτομηθῆναι τῶν κεφαλῶν, their heads being cut off.* II. 6. 1 (Cf. *Κύρου ἀποτίμνεται ἢ κεφαλῇ.* I. 10. 1). *Δισφθαμῆναι . . . τοὺς ἰσθαλμοὺς = Ἐχοντες τοὺς ἰσθαλμοὺς δισφθαμῆναι.* IV. 5. 12. *Τὰ ὄτια τετραμῆναι, having his ears bored.* III. 1. 31. See § 637.

§ 791. 2. The passive is sometimes the converse of the

middle rather than of the active; and hence *deponents* (§ 270. 3) may have a passive. Thus,

Μισθωθῆναι δὲ οὐκ ἔτι τούτω ἴφραται, 'that they had not been hired.' I. 3. 1 (§ 785, d). Θώρακας ἰὸ ἰργασμένους, *corselets well made*. Mem. III. 10. 9 (Cf. 'Αδριάντας καλῶς ἰργασμένον, 'having made.' Ib. II. 6. 6). 'Εργασθῆσονται, *it shall be performed*. Soph. Tr. 1218. 'Εωνίθη δὲ ἴφρα, *and wool was bought*. Mem. II. 7. 12 (§ 420. 8). Τὸ θιασίθι. Thuc. III. 98. 'Ως βιάζομαι τὰδ. Soph. Ant. 66.

NOTE. This passive occurs chiefly in the *perfect*, *pluperfect*, and *aorist*.

3. If an active or middle which has *no object*, is changed to a passive, it becomes, *of course*, IMPERSONAL (§ 772, a); and it *may* become so, with an *indirect object*. Thus,

'Ἐπῆρκα, *a beginning had been made*, = 'Ἐπῆρξαν, *they had begun*. Thuc. I. 93. 'Ἐπειδὴ αὐτοῖς περισκιάσασα, *when preparation had been made by them*, = 'Ἐπειδὴ περισκυσσάμενοι ἦσαν, *when they had made preparation*. Ib. 46. Καλῶς ἂν σοι ἀπικίχρητο [= ἂν ἀπικίχρητο]; *Would [it have been answered well by you] your answer have been a good one?* Pl. Gorg. 453, d.

III. USE OF THE TENSES.

§ 792. A general view of the distinctive offices of the Greek tenses, particularly as employed in the indicative mode, has already been presented (§§ 271–273). In explanation and completion of that view, it is essential to observe,

I. That, *out of the indicative*, the tenses, except the *future*, have no direct reference to a distinction of time, but simply to the RELATION OR STATE of the action as *indefinite*, *definite*, or *complete*, or, in other words, as *doing*, *done*, or *having been done* (§ 272).

Hence, if we omit the future, each of the three states or relations has but a *single tense-form* out of the indicative. This form, as it marks the distinction of time only occasionally and indirectly, may be termed *achronic* (*ἀ-, not χρονικός, relating to time*); while the forms of the *indicative*, as they properly and directly mark this distinction (though sometimes used *achronically*), may be termed *chronic*. The time of an action expressed by an *achronic tense* must be inferred from the connexion. Thus,

	INDIC.	SUBJ.	OPT.	IMP.	INF.	PART.
Definite.	{ Present, Past, Future * (see § 808).	Achronic,	Achronic,	Achronic,	Achronic,	Achronic.
Indefinite.	{ Present * (see § 802), Past, Future,	Achronic,	Achronic,	Achronic,	Achronic,	Achronic.
		•	Future,	•	Future,	Future.
Complete.	{ Present, Past, Future,	Achronic,	Achronic,	Achronic,	Achronic,	Achronic.
		•	Future,	•	Future,	Future.

§ 793. II. The use of *generic* forms for *specific*, which is found in every language and in every part of syntax, has a peculiar prominence in the doctrine of the Greek tenses.

The forms of inflection are not constructed all at once in accordance with a theory, but arise gradually, in the development of a language, from the action of natural laws (§§ 40, 157). Each new form has, for its object, to express more specifically what has been expressed generically by some older form. This older form thus becomes narrowed in its appropriate sphere, and itself more specific in its expression. But habit, which is mighty everywhere, is peculiarly the arbiter of language; —

“ Usus,

Quem penes arbitrium est et jus et norma loquendi ”; —

and, wherever the new distinction is unimportant, there is a tendency to employ the old and familiar form in its original extent of meaning. The result is, that an idea may be often expressed by two or more forms, which differ from each other in being more or less specific; and the same form may have different uses, according as it is employed more generically, or more specifically. In *lexicography* the doctrine of *generic and specific forms of expression* has a still wider application than in *grammar*. See §§ 380; 507; 508; 803. 4; 807.

REMARKS. *a.* The PRESENT, in its widest generic sense, includes *all the other tenses* (see *β*); as a definite tense used *achronically* (§ 792), it includes the *imperfect*. The IMPERFECT, in its widest generic sense, includes *all the past tenses* (§ 380); and the AORIST, *all the indefinite and complete tenses*. The PERFECT, as a generic tense, includes the *pluperfect*.

β. The distinction of *generic and specific* belongs not merely to grammatical forms, but also to the ideas which these forms represent. Thus the idea of PRESENT TIME, which applies specifically only to the passing moment, extends in its generic application to any period including this moment; and we speak of the *present month*, the *present century*, &c. In its widest extent, therefore, it includes all time. Hence *general truths, existing states and habits, and oft recurring facts*, belong appropriately to the *present time*.

§ 794. III. The relations of time have nothing sensible to fix the conceptions of the mind. It ranges therefore with freedom through all time, the past, the present, and the future; and, without difficulty, conceives of the *past* or *future* as present, and even of the *present* or *future* as already past. That the Greek language should have a peculiar freedom in the interchange of tenses, is but the natural consequence of the wonderful vivacity of the Greek mind. See §§ 493, 803, 811, 812.

REMARKS. α. The present tense, when employed in speaking of past events, is termed the HISTORIC PRESENT. See § 803.

β. Common facts, imagined scenes, and general assertions, not being confined to any particular time, may often be expressed in the present, past, or future, according to the view which the speaker chooses to take. E. g. we may say, "The wisest often err," or, "The wisest have often erred," or "The wisest will often err." Thus, 'Η μὲν γὰρ ὑπαξία σώζειν δοκῶ, ἢ δὲ ἀναξία πολλοὺς ἤδη ἀπολώλειν, *for good order seems to be preservative, but disorder has already destroyed many.* III. 1. 38. Οὐδὲν ἴσται κερδαλιώτερον τοῦ νικᾶν· ἢ γὰρ κερᾶν ἅμα πάντα συνήπακι. Cyr. IV. 2. 26. 'Η δὲ ψυχὴ, . . . ἀπαλλατταμένη τοῦ σώματος, εὐδὲς διασιφύσεται καὶ ἀπίλωται. Pl. Phædo, 80, c. Κρατὶ δὲ μηχαναῖς ἀγαθούλου θηρὸς ἰουσιβάτα, λασιούχινά θ' ἴσσαν ὑπέχεται. Soph. Ant. 348. "Ἀποροί ἰσ' οὐδὲν ἔρχεται τὸ μίλλοι." "Αἶδα μόνον φῦξιν οὐκ ἰσάξεται. Ib. 360. 'Ἐν πολλαῖς μὲν, ᾧ Δημόνικη, πολὺ διασώσας ὑπέσμεν τὰς τι τῶν σπουδαίων γιώμας καὶ τὰς τῶν φάυλων διανοίας· πολὺ δὲ μεγίστην διαφορὰν εἰλήφατιν ἐν ταῖς πρὸς ἀλλήλους συνθείαις. Οἱ μὲν γὰρ φίλους παρόντας μόνον τιμῶσι, οἱ δὲ καὶ μακρὰν ἀπόντας ἀγαπῶσι· καὶ τὰς μὲν τῶν φάυλων συνθείαις ἐλίγως χρεῖος διέλθει, τὰς δὲ τῶν σπουδαίων φιλίας οὐδ' εἰ πᾶς αἰὼν ἔκαλιψιται. Isocr. 2, a. See §§ 802 - 805.

γ. A past tense may be used, in speaking of that which is present, with reference to some past opinion, feeling, remark, action, or obligation; thus, Κῶραις οὐκ ἔρ' ἦν θεῖς, *Venus was not then merely a goddess* (as we supposed her to be). Eur. Hipp. 359. "Ἄρ' οὐ τῷδε ἦν τὸ δένδρον, ἰφ' ἴσται ἦγας ἡμᾶς; [Was not] *Is not this the tree, to which you were leading us?* Pl. Phædr. 230, a. Διαφθεροῦμεν ἐκείνη καὶ λυθησόμεθα, ἢ τῷ μὲν δικαίῳ βέλτερον ἰγίγνται, τῷ δὲ ἀδίκῳ ἀπώλλοιτο, *we shall corrupt and injure that, which* (as we said) *is improved by justice, and ruined by injustice.* Pl. Crito, 47, d. 'Ἰναίς σ' ἐπέλιουσ οἱ στρατηγὸι τήμερον, the generals (as they bade me tell you) *command you to go this day.* Ar. Ach. 1073. "Ὀφείλς μὲν Κύρος ζῆν, [Cyrus ought to be living] *Would that Cyrus were living!* II. 1. 4. Οὐκ ἔχρην μίνοι σκοπεῖν; *But ought you not to be considering?* Apol. 3. Hence has arisen, in English, the familiar use of *ought*, the imperfect of *owe*, as a present.

§ 795. IV. The tense may vary according as an action is viewed in its relation to the *present time*, or to the *time of another action, either past or future.* The tense of an *infinitive* or *participle* is commonly determined by its connexion with another verb, without regard to the present time. In the *indicative*, the tense is properly determined by the relation of

the action to the present time ; but in Greek, if the indicative is dependent upon another verb, its tense is often determined by the time of that verb, particularly in *indirect quotation*. In the *subjunctive* and *optative* modes, from their very nature, there is commonly a union of the two considerations. Thus,

Ἐπίσχετο ἀνδρὶ ἐκάστῳ δῶσαι, he promised to give each man (the giving future at the time of the promise). I. 4. 13. Ἐχων ἐπλίτας ἀνίβη τριακασίους, he went up, having (at the time of his going up) three hundred hoplites. I. 1. 2. Ἀνίσταντο . . . λίζοντες ἃ ἐγίνωσκον, they rose to say (future at the time of the rising) what they thought (past at the time of the narration). I. 3. 13. Πιστωθεὶς ἀληθείῳσιν, ἃ ἱλίγεις, ἰσῆρας. VII. 7. 25. Ἐπει . . . σφραγιστοῦ μὲν ἰλίσθαι ἄλλου ὡς τάχιστα, εἰ μὴ βούλειται Κλέαρχος ἀπάγειν . . . ἠγμίονα αἰτιῶν Κύρου, ὅστις . . . ἀπάξει, recommended, that they should immediately choose other generals, if Clearchus [is] was unwilling to lead them; that they should ask Cyrus for a guide, who [will] would conduct them back. Ib. 14. Τοῖς δὲ ὑποψία μὲν ἦν, ὅτι ἄγει πρὸς βασιλίαν, and they had indeed a suspicion, that he was leading them against the king. I. 3. 21. Ἐδαύμασι, εἰς παραγγίλλαι. I. 8. 16. Ἐπιμειλίτε, ὃ τι ποιήσει βασιλεύς. Ib. 21. Ἐσπουδαίολογιτε, ὡς δολοίη εὖς τίμα. I. 9. 28.

REMARK. An INFINITIVE, denoting an action which must be future, from the very nature of the governing word, often employs the *future*, but far more frequently the appropriate *achronic* tense; thus, Συμπράξιν ὑπισχνῆσαι. ἰδίω δὲ τὰς κόμας μὴ καίειν. VII. 7. 19. Ἐπισχνῶνται προθυμότερον αὐτοῖς συνεργεῖσθαι. Ib. 31. Μιμνήσθαι ὑπισχνῆσθαι. VII. 6. 38. Ἐπίσχετό μὲ βουλεύσασθαι, εἰσθαι δὲ με ὑμᾶς ἐκείλευσιν. II. 3. 20. Συμβουλεύω ὑμῖν μετρίως ἀποκρίσθαι. Ib. See § 810.

A. INDEFINITE AND DEFINITE.

§ 796. The INDEFINITE and the DEFINITE tenses are thus distinguished. The former represent an action *simply as performed*; the latter represent it *definitely as performing*. The former merely express that an action has been, is, or will be performed; the latter present a picture of the action in the course of its performance. The former take a single glance at it, as one complete act conceived of as momentary; the latter observe its progress, as begun and going forward by continued or repeated effort, but not yet complete.

If action is conceived of as *motion in a straight line*, the definite tenses may be said to present a *side view* of this line, so that it is seen in its *full length*; but the indefinite tenses to present only an *end view* of it, so that it appears as a *mere point*. Thus,

Definite View.

(—————)

Indefinite View.

(.)

§ 797. Hence an action is represented,

(a.) By the definite tenses, as *continued* or *prolonged*; but by the aorist, as *momentary* or *transient*. Thus,

Τοὺς μὲν οὖν πιλταστὰς ἰδίξαντο οἱ βάρβαροι καὶ ἡμάχοντο· ἐπιυῆ δὲ ἰγγυὸς ἦσαν οἱ ἠπλίται, ἰερέεσσοντο. Καὶ οἱ μὲν πιλτασταὶ οὐθὺς εἶποντο διώκοντες. *The barbarians, then, received the targeteers (momentary) and fought with them (continued); but when now the hoplites were near, they turned to flight (momentary). And the targeteers immediately followed pursuing them (continued).* V. 4. 24. "Ἴνα ἢ . . . ἡσυχίαν ἴχῃ, ἢ . . . ἀφύλακτος ληφθῆ, *that he may either remain quiet, or be taken off his guard.* Dem. 45. 2. Διαλίγουν, καὶ μᾶθι πρῶτον τίνις εἰσίει, *converse with them, and learn first who they are.* IV. 8. 5. "Ἐπιυῆδ' ἄπαντα ἀκούσῃς, κρίνατι, καὶ μὴ πρότερον προλαμβάνοντι, *when you have heard the whole, decide, and do not be forming your judgments beforehand.* Dem. 44. 2. "Ὅτω μὲν οὖν ταῦτα δοκεῖ καλῶς ἴχῃν, ἰσχυροσάτω ὡς τάχιστα, ἵνα ἴσῃσθαι κεραιήσῃται. Εἰ δὲ τι ἄλλο βίβλιον ἢ ταῦτη, τολμάτω καὶ ἰδιώτης διδάσκῃν. III. 2. 22. Δοθῆναι οἱ ταύτας τὰς πόλεις μᾶλλον, ἢ Τισσαφέρνην ἄρχῃν αὐτῶν, *that these cities should be given to him rather than that Tissaphernes should govern them.* Λαβών, *taking or having taken (momentary).* "Ἐχων, *having (continued).* I. 1. 2.

NOTES. 1. Any dwelling of the mind upon the *agent, mode, or circumstances* of an action, and any attempt at *graphic description*, commonly lead to the use of the *definite tenses*; thus, "Ἀπεκρίναντο (Κλίμαχος δ' ἔλεγεν), *they answered (and Clearchus was the speaker).* II. 3. 21 (Cf. II. 5. 39; III. 3. 3). "Ἐλίξε Ξινοφῶν, ἡμεῖνι δὲ Τιμιστιόεσσι. V. 4. 4. See § 803, and the passages there cited.

2. In the *IMPERATIVE*, the momentary character of the *AORIST* is peculiarly favorable to *vivacity, energy, and earnestness* of expression; thus, Σὺ οὖν πρὸς θῶν συμβούλιον ἤμῃν. II. 1. 17. "Ἀκούσατε οὖν μου πρὸς θῶν. V. 7. 5. "Βλίψον," ἔφη, "πρὸς τὰ ἔρη, καὶ ἴθι ὡς ἄβαστα πάντα ἐστί." IV. 1. 20.

§ 798. (b.) By the definite tenses, as a *habit* or *continued course of conduct*; but by the aorist, as a *single act*. Thus,

"Ἐπεὶ δὲ εἶδον αὐτὸν, οἵσπε πρὸςθιν προσκύνουν, καὶ τότε προσκύνησαν, *and when they saw him who were before in the habit of prostrating themselves before him, they prostrated themselves even then.* I. 6. 10. Διέφθιμον γὰρ προσκύνοντες τοὺς στρατιώτας, καὶ ἵνα γι λοχῶγὸν δίφθιμαν. III. 8. 5. "Ὅσσοι δ' ἀφικνύτο τῶν παρὰ βασιλείας πρὸς αὐτὸν, πάντας οὕτω διατιθεῖς ἀπεισιμπετα. I. 1. 5. Πολλὰκις ἴοντι ἐπὶ τὰς θύρας ἀπέστειν. "Ὁ δὲ ἰσπίδας λίγων διήγει. I. 2. 11. Στραυδὸν δὲ οὐδὲς ἔλαβεν· οἱ δὲ διώξαντες τῶν ἰσπίων ταχὺ ἰκαύοντο. I. 5. 3.

NOTE. Hence the great use of the definite tenses in the description of character. See I. ch. 9; II. ch. 6.

§ 799. (c.) By the definite tenses, as *doing at the time of, or until another action*; but by the aorist, simply as *done in its own time*. Thus,

Τούτῃ τῇ τρίτῃ ἰσχυροῦσθαι σσαδμοδὸς τίτταται. Ἡίκα δὲ τὸν τίμωτον ἰσχυροῦσθαι, ἴδον βασιλείον τι. *In this way, they made four day's-marches. And while they were making the fifth, they saw a palace.* III. 4. 23. Ἀνίσταται εὐχνοὺς τῶν βαρβάρων, . . . καὶ ἰδόντων μέχρι οὐ ἴδον, they slew many of the barbarians, and continued the pursuit until they saw. V. 4. 16. Τῶντο ἰκίλιον διαφυλάξαι αὐτῇ τῇ τι γυναικα καὶ τῇ σσηνῇ. Cyt. V. 1. 2. Ταῦτην οὐ, ἰκίλιον ἰ Κύρος διαφυλάσσει τὸν Ἀράστην, ἴωσ ἂν αὐτὸς λάβη. Ib. 3.

§ 800. (d.) By the definite tenses, as *begun, attempted, or designed* (doing, not done); but by the aorist, as *accomplished* (done). Thus,

Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἰβιάζειτο ἵνα· οἱ δὲ αὐτὸν σσι ἰβαλλον. . . . Τότε μιν μικρὸν ἰξίφου τι μὴ κατασιστροῦσθαι, ἴστρον δ' ἰσσι ἴγωσ, ἴσι οὐ δονήσισται βιάσασθαι. *Clearchus attempted to force his soldiers to proceed; but they began to stone him. He then narrowly escaped being stoned to death* (the completion of the act of stoning); and afterwards, when he became convinced that he should not be able to prevail by force (to accomplish his attempt). I. 8. 1. Ὅσως ἦν ἰγνίθ' οὐδὲ οὐσσι, . . . πηρὶ τοῦτόματος δὲ ἴσσιθιν ἰλοιδροῦμαθα. Ἡ μιν γὰρ ἴσων προσιτίθι πρὸς τοῦτομα, . . . ἰγὰ δὲ τοῦ πάτων ἴθισμην Φιδωιδῆν. . . . Τῇ χρόνῃ κοινῇ ξυτίβημιν, κάθισμαθα Φιδισπιδῆν. *When this son was born to us, thereupon we began to quarrel about the name. For she insisted on tacking ἴσων to his name, and I was for giving him his grandfather's name, Phidunides. At last we made a compromise, and named him Phidurpides.* Ar. Nub. 60. Ὅσ' ἰξίβαλλον τοὺς θεοὺς, when I was for expelling the gods. Ib. 1477. Ἐκασισμην ἴσφι· ἄλλ' ἰξίκλιψιν. . . Ἀρσισμιν. Eur. Iph. T. 26.

NOTES. α. Hence the definite tenses are often used with a negative to deny the attempt as well as the accomplishment of an action; thus, Κλέαρχος οὐσ ἀνιβίβαζιν ἰσσι τὸν λόφον, *Clearchus did not undertake to march upon the hill.* I. 10. 14. Ξυνοῦσων τοὺς μιν σιστασσῆσ οὐκ ἦγιν. III. 4. 39. Ἐσσι δὲ οὐδὲσ ἀντίλιγιν, ἴσισ. III. 2. 38. Ἐσσι δὲ οὐδὲσ ἀφίλιμον ἴλιγιν, ἴρῶντος τοῦ ἴσρου κατισφάγῃ. Ὅ δὲ λοιπὸς ἴλιξιν. *And when he would say nothing useful, he was put to death in the sight of the other. But the second said.* IV. 1. 23.

β. A person is often spoken of as *having done*, what he has attempted to do; thus, MEN. Δίκαια γὰρ τόθδ' ἴστυχιῦν κτισαντά με, TRYK. Κτισισαντα; Δισόν γ' ἴσταισ, ἴσι καὶ ζῆσ θανών. MEN. Οἰσ γὰρ ἰσώζισ με, σῆδὲ δ' ὄσχομαι. Men. *For is it right that he should prosper, having slain me? Teuc. Having slain you? You tell a wonder indeed, if, being dead, you are yet alive. Men. For heaven preserves me, but, so far as lay in him, I am no more.* Soph. Aj. 1126 (§ 601). Σῶν ψυχῶν ἀπίβαλον, σισκιν· ἴσισιν ἴσισσασ. Eur. Ion, 1498.

§ 801. (e.) By the definite tenses, as *introductory*; but by the aorist, as *conclusive*. Thus,

Οἱ ἴρῶτων Κύρος. . . . ἰ δ' ἀπισκρίσασ, who asked Cyrus; and he answered. I. 8. 20 (Cf. Ἀξισῶν. . . ἀναγγίλισ. Ib. 19). Ἀκούσασισ ταῦτα ἰσισσισσισ καὶ δισβησασ. I. 4. 16. Τοὺς τῶν Ἐλλῆνων στρασηγοδὸς ἰκίλιον ἰκίλιον

ἐργαζῆν . . . Οἱ δὲ ταῦτα ἰσίοισαν. I. 6. 4. Οἱ Ἕλληες ἰβουλιόντο· καὶ ἀπικρίναντο. II. 3. 21.

NOTE. Verbs of *asking, inquiring, commanding, forbidding, deliberating, attempting, endeavouring, besieging, wounding*, and some others, are introductory in their very nature, and hence incline to the use of the definite tenses; thus, *Τί δι' αὐτὸν αἰτιῖν, καὶ οὐ λαβῆν ἔλθοντα*; *Why must he ask for them (which of itself accomplishes nothing), and not come and take them (which is final)*. II. 1. 10. *Συλλέξας στρατιῦμα, ἰσολόρευι Μίλητον καὶ πατὴρ γῆν καὶ πατὴρ θάλατταν, καὶ ἰτυράτο κατὰ γαίην τοὺς ἰκπιπτακώτας*. I. 1. 7. *Καὶ πολλοὺς κατιτίρωσκον, καὶ ἐκράτησαν τῶν Ἑλλήων*. III. 4. 26.

§ 802. REMARKS. 1. As the aorist is an achronic tense, except in the indicative (§ 792), it is in this mode only that the *present indefinite* is wanting (§ 273). It is commonly supplied by the *present definite*, but sometimes by the *aorist* or *perfect*. See REM. 2, and §§ 367, 804, 805.

2. The AORIST in the *indicative* is properly a *past tense*; but, from the want of the *present indefinite*, it often supplies the place of this tense, or is used *achronically*. In these uses, it differs from the present definite, in representing the action either *more simply* or *singly*, or with a certain expression of *instantaneousness, energy, decisiveness, or completeness*.

Ἄηρ δ' ὅταν τοῖς ἰδοὺν ἄχθεται ζυῶν, ἔξω μολὼν ἴπαιος καρδίαν ἄηης, and when a man becomes weary of the society of those at home, going abroad he relieves his heart at once of its disgust. Eur. Med. 244. Καὶ ναὺς γὰρ ἰσπαθῆσα πρὸς βίαν ποδὶ ἴβαψεν, ἴσθη δ' αὐθις, ἢν χαλᾶ πῶδα. Id. Or. 706. Ἐπιυδὼν δὲ ἄμορος πύλμιος συμπλακῆ, πάντα ἰσπίπειν ἰκθῆλα, 'it brings every thing at once to light.' Dem. 24. 9. Ὅταν δ' ἰκ πλιονεζίας καὶ πονηρίας τις, ἀσπερ οὐτος, ἰσχύσῃ, ἢ πρῶτη πρὸφασις καὶ μικρὴν πταῖσμα ἄπαντα ἀνιχαίσις καὶ δῖλυσιν, 'instantly tosses off and dissipates.' Id. 20. 25. Ταχὺ ἴπαιον. Pl. Rep. 406, d. Ἐπῆρισ' ἔργον, I fully approve the act. Soph. Aj. 536. Σὺ ταῦτα . . . παρήνεα. Id. Phil. 1433. Οὐδ' ἀστὸν ἦρισ', ὅστις ἀδῶδης γηγῶς πικρὸς πολίταις ἴστί, 'nor do I at all commend a citizen.' Eur. Med. 223. Σὺ . . . ἴπαιον τῆσδε γῆς ἔξω πιεῶν, 'I bid you peremptorily.' Ib. 271. Ὀμωζα δ' οἶον ἔργον ἴσ' ἔργαστίον, 'I groan from the bottom of my heart.' Ib. 791. Ἀπίπτασα τοῖσδε συγγῆμιαν ἀλλήλων πικρᾶν. Id. Iph. A. 509. Ὀικτιε' ἀκούσας τοῦσδε συμφορᾶς. Id. Heracl. 232. Ἦσθην ἀπικυῖαι, ἐγὶλασα ψελοκομῆταις, ἀπικυῖαισιν μύθων, πικρῶτα, I enjoy your threats, I laugh at your boastings of smoke, &c. Ar. Eq. 696. Ἐδέξῃμι τὸ ἦσθιν, [I accept what has been said, as an omen of good] I welcome the omen. Soph. El. 668.

§ 803. 3. The Greek has the power of giving to narration a wonderful variety, life, and energy, from the freedom with which it can employ and interchange the aorist, imperfect, and historical present. Without circumlocution it can represent an action as continued or momentary; as attempted or accomplished; as introductory or conclusive. It can at

pleasure retard or quicken the progress of the narrative. It can give to it dramatic life and reality by exhibiting an action as doing, or epic vivacity and energy by dismissing it as done. It can bring a scene forward into the strong light of the present, and instantly send it back again into the shade of the past. The variety, vivacity, and dramatic life of Greek narrative can be preserved but very imperfectly in translation, from the fact that the English has no definite tenses, except by circumlocution, and has far less freedom than the Greek in uniting the past and present tenses. Thus,

Ἔπει δὲ καὶ ἰναυθ᾽ ἰχώρουσι Ἑλλησι, λίσσονται δὲ καὶ τὸν λόφον οἱ ἰαυῖ· οὐ μὲν ἴσι ἀθροῖσι, ἀλλ' ἄλλοι ἄλλοθεν· ἱφιλοῦτο δ' ὁ λόφος τῶν ἰαυῖων· ἅλιος δὲ καὶ πάντες ἀνιχώρησαν. Ὁ οὖν Κλίμαρχος οὐκ ἀνιβίβαζεν ἱππὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν ἐπέστας τὸ στρατόν, πύμπτει Λύκιον τὸν Συρρακῆσιον καὶ ἄλλοι ἱππὶ τὸν λόφον, καὶ κλιεῖσι, κατιδόντας τὰ ὑπὲρ τοῦ λόφου, εἴ ἴσται, ἀπαγγίλλει. Καὶ ὁ Λύκιος ἤλασε τι, καὶ ἰδὼν ἀπαγγίλλει, ὅτι φεύγουσιν ἀπὸ κράτος. Σχιδὼν δ' ἔτι ταῦτα ἦν, καὶ ἥλιος ἰδίυτο. Ἐσταῦθα δ' ἴσθησαν οἱ Ἑλλησι, καὶ θύμναι τὰ ὄπλα ἀνιψάοντο· καὶ ἄμα μὲν ἰθαύμαζον, ὅτι οὐδαμοῦ Κύρος φαίνετο, οὐδ' ἄλλος ἀπ' αὐτῶν οὐδὲς παρῆν. I. 10. 13-16.

Ἔπει δὲ πορευόμενοι ἐν τοῦ σιδήου ἀνίβησαν ἱππὶ τὸν πρῶτον γῆλοφον, καὶ κατέβαινον ὡς ἱππὶ τὸν ἴτερον ἀναβαίνουσι, ἰναυθὰ ἰεργίγονται οἱ βάρβαροι, καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρᾶσι ββαλλον, ἰσφιδόντων, ἰτόξιμοι ὑπὸ μαστίγων. Καὶ πολὺς κασιτήρῃσκον, καὶ ἰεράσθησαν τῶν Ἑλλήνων γυμνήτων, καὶ κασιπύλιων αὐτοῖς ἴσω τῶν ὄπλων· ὅστις ταντάσσει ταῦτην τὴν ἡμίραν ἀχρηστωῖ ἦσαν, ἐπὶ τῶν ὄπλων ὄντες, καὶ οἱ σφιδονήτας καὶ οἱ τοξίτας. Ἔπει δὲ πιεζόμενοι οἱ Ἑλλησι ἰαχιρήσαν διώκειν, σχωλῆ μὲν ἱππὶ τὰ ἄκρον ἀφικνούστων, ἰππύται ὄντες· οἱ δὲ πολέμοι ταχὺ ἀνιψάδων. III. 4. 25-27. See Ib. 38, 39; I. 8. 23-27; IV. 7. 10-14; V. 4. 16, 17; VI. 1. 5-13.

4. There is no precise line of division between the offices of the definite and indefinite tenses. In some cases it seems to be indifferent which are employed. And the definite tenses, as the *generic forms* (§ 793), often occur, where the indefinite would seem to be more strictly appropriate.

B. INDEFINITE AND COMPLETE.

§ 804. I. The indefinite and the complete tenses are thus distinguished. The former represent an action as *performed in the time contemplated*; the latter represent it as, *at the time contemplated, having already been performed*. In the former, the view is directed to the action simply; in the latter, it is specially directed to the completion of the action, and to the state consequent upon its performance. Hence arise two special uses of the complete tenses; the one to mark emphatically the *entire completion* or the *termination* of an action; and the other, to express the *continuance of the effects* of an action. Thus,

Ταῦτα μὲν πεισίνης, *such things has he done* (and is now upon trial for).
 I. 6. 9. 'Ἔσιτ' ἀνεγκάλω πάλιν ἐξιμῖν, ἅττ' ἂν κικλήσῃ μοι, 'whatever
 they may have stolen from me (and may have in their possession).' Ar. Eq.
 1147. 'Ἦλθον εἰ Ἴδιαι ἐκ τῶν πολιμίων, οὗς ἐπιστόμφει Κῆρος ἐπὶ κατασκευῇ,
 καὶ ἡλιγος, ὅτι Κρείσος μὲν ἡγμάτων . . . ἡρημίος εἴη τῶν πολιμίων· διδογμῖνος
 δ' εἴη πᾶσι τοῖς συμμάχοις . . . παρῖνας . . . καὶ μιμισθωμένους ἵκναι πολλοὺς
 . . . πεισομφίνας δὲ Κρείσον καὶ εἰς Λακιδαιμόνα περιὲ ζυμμάχιας . . . καὶ
 ἄλλοις πᾶσι παρεγγίλλεσθαι ἐναυθῶνα κομίζεσθαι. Cyr. VI. 2. 9. Περὶ μὲν οὖν τῶν
 ἰδίων ταῦτά μοι προειρήσθω· περιὲ δὲ τῶν κοινῶν . . .', 'let these things have been
 premised.' Isocr. 43, d. 'Ὀρίσθω ὑμῶν ἡ βραδύτης· οὖν δὲ . . . βοηθήσατε, *let*
your sluggishness have reached its full limits; and do you now assist. Thuc.
 I. 71. Ταῦτα μὲν οὖν, ᾧ Εὐθύδημι τι καὶ Διονυσόδωρε, πεισάσθω τι ὑμῖν, καὶ
 ἴσως ἰκανῶς ἴχει· τὸ δὲ δὴ μετὰ ταῦτα ἐπιδείξασθον. Pl. Euthyd. 278, d.
 Ἀπειρογασθῶ δὴ ἡμῖν καὶ αὐτῆ . . . ἡ πελιτία. Id. Rep. 552, e. Πειρασθῶ,
 [let it have been tried] *let a trial be made.* Ar. Vesp. 1129. ΣΩΚΡ. Ὀμολογήσθω ἡμῖν, ὅτι μαθήματός γε αἰετῶσιν . . . ΓΛ. Ὀμολογήσθω. Pl.
 Rep. 485, a. Ἐξίοντες δὲ ἴσθον τὴν θύραν κικλίεσθαι, *and going out they*
commanded the door [to be closed and to remain so] to be kept closed. H. Gr.
 V. 4. 7.

§ 805. REMARKS. α. The consequences of an action are usually more obvious and more permanent in that which is acted upon, than in that which acts. The receiver feels the blow more deeply and longer than the giver. We find here a reason why the complete tenses are used so much more in the passive than in the active, and why, in the active, so many verbs want them altogether (§§ 377, 381).

β. As the object of the complete tenses is to ascribe the consequences of an action, rather than to narrate the action, they naturally occur more frequently in the participle than in the other modes. Some modern languages, as the English, the French, the German, have no passive form by inflection, except the perfect participle.

γ. For the same reason, the transition in § 367 is natural and easy. We subjoin an example, which marks strikingly the distinction between the perfect used as a present, and the aorist; Τὶ θνήσκουσιν εἰ θανόντες, *those who have died* (referring to the past event) *are dead* (referring to the present state consequent upon the event). Eur. Alc. 541 (But, Θνήσκω, *I am dying.* Ib. 284).

§ 806. δ. The perfect is sometimes called a *past*, and sometimes a *present* tense; and neither without reason, since it marks the relation of a *past* action to the *present* time. The action which it denotes is *past*; but the state consequent, to which it also refers, is *present*. The tense is therefore in its time, as in many languages in its form, COMPOUND, having both a *past* and a *present* element. The comparative prominence of these elements varies in different languages, in different words in the same language, and in different uses of the same word. We remark, in general, that the *present* element has a far greater prominence in the *Greek* than in the *English* perfect.

ι. An action is sometimes so regarded as continued in its effect, that the *present* supplies the place of the *perfect*. This is the common use of the present in ἔκω, *to come*, and ἄρχομαι, *to go* (compare, in English, *I am come*, and

I am gone); and is not infrequent in ἀκούω and αἰσώω, *to hear*, μαρτάω, *to learn*, and some other verbs. In these verbs, the *imperfect* may supply the place of the *pluperfect*. Thus, Εἰς καλὸν ἦκασι, *you [come] have come opportuntely*. IV. 7. 3. Κύριος δὲ οὐκ ἔστιν ἦκειν, *and Cyrus had not yet come*. I. 5. 12. Οὐτε ἀποδιδράκασιν, εἶδα γὰρ ἔση εἰχονταί, 'whither they have gone.' I. 4. 8. Ὡς ἡμῖς ἀκούομεν, *as we [hear] have heard*. V. 5. 8. Ἄρεσι μαρτάω. Eur. Bacch. 1297.

§ 807. II. Unless the attention is specially directed to the effect of an action, the *generic aorist* more frequently supplies the place of the *specific perfect and pluperfect* (§ 793), as a more familiar, more vivacious, and often a shorter or more euphonic form. This use prevails especially in the *active voice* (§§ 381, 805, a). The aorist often occurs in immediate connexion with the perfect or pluperfect. Thus,

Ἐφ' ἣ [κρήνη] λίγεται Μίδας τὸν Σάτυρον θηρεύσας, οἷον κέρσας αὐτῆς, at which [fountain] Midas is said to have caught the Satyr, having mixed it with wine. I. 2. 13. Ταύτην τὴν πόλιν ἐξίλιπον οἱ ἰνικοῦντες, *this city its inhabitants had left*. Ib. 24. Νυνὶ δὲ Θισσαλοῦς . . . ἐβοήθησι, *and now it has aided the Thessalians*. Dem. 22. 7. Τισαῦτα παθὼν καὶ πάσχων, *having suffered and suffering such things*. Id. 576. 18. Ἀποδιδρακόντες πατέρας καὶ μητέρας, οἱ δὲ καὶ τέκνα καταλιπόντες, *having run away from fathers and mothers, and some of them having even left children*. VI. 4. 8. Οὔτοι μὲν γὰρ αὐτοῖς ἰστωρῆκασι· ἡμῖς δὲ, πολλὰ ἐρῶντες ἀγαθὰ, στείρωῖς αὐτῶν ἀποχόμισθα. III. 1. 22. Πισιστίρους πισοίηκε, καὶ πολλοὺς κινδύονους ὑπεμίμη ἀνάγκασε, καὶ πρὸς τοὺς Ἕλληνας διαβίβληκε. Isocr. 163, a. Οὐχ ἰσχυμίους οὐδ' ἰσχυρῆσθαι τὰ δίκαια λίγιν. Dem. 576. 22. ΣΤΡ. Ἴνα με διδάξῃς, ὅντις αὐτὰ ἐλάλυθα. ΣΩΚΡ. Ἥλαθες δὲ κατὰ τί; Str. *That you may teach me those things for the sake of which I have come*. Socr. *But you have come for what?* Ar. Nub. 238.

NOTE. The use of the aorist for the perfect is especially common in the *participle*.

C. FUTURE.

§ 808. I. The dim, shadowy future has little occasion for precise forms to mark the *state* of the action. It is commonly enough to mark the action *simply as future*. Hence the inflection of most verbs has but a single future, the *indefinite*; leaving the *definite* and *complete futures*, if they require to be distinguished from this, to be expressed by a *participle and substantive verb*; as,

Σκύρος ἔκαρποῦρά μοι ἴσται τὸ λοιπόν, *Scyros shall hereafter content me* (continued, § 797). Soph. Phil. 459. Τοῖσδ' ἴσται μίλον. Id. CEd. C. 653. Ἄνδρα κατακτόνεις ἴσασθε, *you will have slain a man*. VII. 6. 36. Τὰ δόντα ἰσόμεθα ἡγησάμενοι, καὶ λόγων ματαίωσιν ἀπηλλαγμένοι. Dem. 54. 22.

§ 809. II. The third future expresses the sense of the

perfect with a change of the time; that is, it represents the state consequent upon the completion of an action as future. As it carries the mind at once over the act itself to its completion and results, it is sometimes used to express a future action as *immediate, rapid, or decisive*, and hence received its old name of *paulo-post-future* (paulo post futurus, *about to be a little after*). In verbs, in which the perfect becomes a *new present*, the third future becomes a *new first future* (§§ 367, 373). Thus,

Ἦν δὲ μὴ γίνεσθαι, μέσθην ἰμοὶ καταλείπειν, *but if there should not be, I shall have wept in vain*. Ar. Nub. 1435 (§ 791. 3). Οὐδαίς . . . μιστηγγραφήσειται, ἀλλ' ἄσπιρε ἦν τὸ πρῶτον, ἰγγιγγράψεται, *no one shall be enrolled (the simple act) elsewhere, but shall remain enrolled (the state consequent upon the act of enrolment) as he was at first*. Id. Eq. 1370. Φράζει καὶ πτωρέξειται, *speak and it [shall be done at once] is done*. Id. Plut. 1027. Ὅταν δὲ μὴ εἴπω, πτωρέξομαι, 'I shall desist at once.' Soph. Ant. 91. Νομίξειτε ἐν τῆς τῆς ἡμέρας ἐμὶ τι κατακυριεύσεισθε, καὶ ὁμῶς οὐ πολλὸν ἡμοῦ ὄσσερον, 'shall be immediately cut down.' I. 5. 16. Ἐὰν γὰρ ἄρα ἰμοὶ δέξῃ τιπὰ . . . αὐτίκα μέλας δύνει θάνατον, τινθῆξαι ὄσσεος, 'he shall be dead,' i. e. 'he shall die instantly.' Pl. Gorg. 469, d (Cf. Καταγὰς ἴσται, Διασχισμένοι ἴσται. Ib.). Μνησθήμεθα, *we shall remember*. Cyr. III. 1. 27 (§ 367). Εὐθὺς Ἀρμῆτες ἀφιστήξει· ὄσσετι φίλος ἡμῖν οὐδαίς λαλίψεται, *Arctaeus will immediately withdraw; so that no friend will remain to us*. II. 4. 5.

§ 810. III. A future action may be represented more expressly as *on the point of accomplishment*, or as *connected with destiny, necessity, will, purpose, &c.*, by the verbs *μίλλω, ἐθέλω* or *θέλω, βούλομαι, δεῖ, χρή, &c.*, with the infinitive. This infinitive may be *present, aorist, or future*, according to the view taken of the action in respect to definiteness and nearness (§ 795, R.). Thus,

Ἰδὼν παῖδα . . . μίλλοντα ἀπαθῆσκον, *seeing a boy about to die*. VII. 4. 7. Τὰς μὲν ἐπόρευον, τὰς δ' ἠμίλλων [sc. πορευθῆναι], τὰς δ' ἠπειλοῦν τῶν πόλεων, *were ravaging some of the cities, on the point of ravaging others, and threatening yet others*. Isocr. 213, b. Ὁ σταθμὸς ἵνθα ἠμίλλει καταλύει. I. 8. 1. Μιλλήσαντά τι πλοῖα. Cyr. VI. 1. 40. Εἰ μὲν πλοῖα ἵστωμαι μίλλαι ἱκανά, *if there are to be vessels enough*. V. 6. 12. Ἐποίησαν ἀνήμισσα κατὰ τοὺς ὄσσετι μίλλοντας ὄσσε' οὐ βουλομένους [sc. ποιῆναι] τοιοῦτον οὐδὲν, *have done irreparable injuries to those who were neither going nor yet wishing to do any such thing*. II. 5. 5. Οὐκ ἐθέλω ἰθύναι, *I am not willing to go, or I will not go*. I. 3. 10. Ἐγὼ θέλω, ὃ ἄνδρες, διαβιβᾶσαι ὑμᾶς. III. 5. 8. Βουλεύσεισθε, ὃ τι χρεὴ ποιῆναι. I. 3. 11.

REMARK. The ideas of *destiny, purpose, &c.*, are often expressed by the simple future. Especially is the *future participle*, both with and without ὡς, used continually to express *purpose* (§ 865). Thus,

Οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι . . . εἰ διαφίρουσι τῶν ἐξ ἀνάγκης κα-

πρωτεύοντων, εἴ γε πεινήσουσιν καὶ διψήσουσιν καὶ μὴ γώσουσιν καὶ ἀργυρησέουσιν, 'if they must hunger and thirst.' Mem. II. 1. 17. Τὸν ἑρδῶς βιωσόμενον, *he that would live well.* Pl. Gorg. 491, e. Σωλαμβάνου Κύρον ὡς ἀποκτανῶν, *he apprehends Cyrus [as about to put him to death] with the design of putting him to death.* I. 1. 3. Ἐπιμύσει τινα ἑρῶντα, *he sent one to say.* II. 5. 2. Πιμφοθῆις παρὰ βασιλέως κελύσαν. II. 1. 17. Μαχούμενος στήνῃ. I. 10. 10. See § 756. 1.

NOTE. Instead of the future participle, the present is sometimes employed to denote purpose, according to § 800, especially with verbs of motion; thus, Ταῦτ' ἐκδικάζων ἦλθον, *I went to avenge this wrong.* Eur. Suppl. 154.

§ 811. IV. A future action, in view of its nearness, its certainty, its rapidity, or its connexion with another action, may be conceived of as *now doing*, or even as *already done* (§ 794); and may hence be expressed by the *present, aorist, or perfect*. Thus,

Κακὸν ἤκει τινί, *evil is coming upon some one.* Ar. Ran. 552 (Cf. Δόνου τις δίκην. Ib. 554). Ἀπαλώμεθ' ἄρ', εἰ κακὸν ἀρσασόμεν νῖον παλαιῶ, σφὶ ἐσθ' ἔξηνοληκνῆσαι. Eur. Med. 78. Ἐγὼ μὲν εἴξων ἰγκρατῆς αἰσθήσεται, ἔλαλα, καὶ σὶ ἀροσθιαφθιρῶ, *if, while possessed of the bow, he shall discover me, I am undone, and I shall destroy you besides.* Soph. Phil. 75. Εἰ δὲ δὴ κατακτανῆσίνε τίς με, ὁ νόμος ἀνίσταται. Eur. Or. 940. Οὐκ εἰ ξυνίξων, ἄνικ' ἢ σισώσμεθα κείνου βίον σώσαντες, ἢ εἰχόμεθ' ἄμα; Soph. Tr. 83. Ἀπτοσκαπά σοι τοῦτι τὸν λόγον δῶρον. Isocr. 2, b.

NOTE. For presents which are commonly used as futures, see §§ 366, 380.

§ 812. V. The FUTURE sometimes occurs for a present or past tense, as a less direct and positive form of expression, or as though the action were not yet finished; thus,

Τούμην δ' ἐγὼ . . . σάξωμ' ἰδὺν βουλήσμεμαι, 'I shall wish,' i. e. 'am resolved.' Soph. CEd. T. 1076. ΧΟΡ. Παιδῆς τιθῆναι χυμὴ μετρήσῃ σθῆν. ἸΑΣ. Οἴμοι, τί λίξαι; Ὡς μ' ἀπώλισας, γύνομαι. Eur. Med. 1309. Πῶς φῆς; τί λίξαι; Ὡς μ' ἀπώλισας, γύνομαι. Id. Hel. 780. This exclamatory use of τί λίξαι for τί λόγους or τί ἐλίξας, as though the communication were not yet finished, belongs particularly to Euripides.

IV. USE OF THE MODES.

§ 813. The modes may be thus classed and designated, according to the character of the sentences which they form (§§ 454 - 457);

DISTINCT,	}	Intellective,	{ Actual, <i>Indicative</i> .
		Volitive, <i>Imperative</i> .	{ Contingent, { Present, <i>Subjunctive</i> . Past, <i>Optative</i> .

INCORPORATED,	}	Substantive, <i>Infinitive</i> .
		Adjective, <i>Participle</i> .

A. INTELLECTIVE.

§ 814. Intellectual sentences express the *actual* or the *contingent* (§ 456). The idea of contingency is expressed in two ways; by the form of the verb, and by a particle, commonly *āv*. The two ways are often united for the stronger expression; and they may be both neglected, if the idea is either not prominent, or is too obvious to require expression. The forms of the verb which in themselves express contingency, are the *subjunctive* and *optative* modes. Intellectual sentences not employing these modes, (either because they are actual, or because their contingency is simply expressed by a particle or is not expressed at all,) employ the *indicative*, which is the generic mode (§ 793).

REMARKS. 1. It may be said in general, that *the indicative expresses the actual; the subjunctive and optative, the contingent*. But, it must be understood that this, like all similar statements in grammar, has primary reference to the conceptions of the mind, rather than to the reality of things; that is, to employ the technical language of philosophy, it must be taken *subjectively*, rather than *objectively*. The contingent is often, from strong assurance or vivid fancy, spoken of as actual; while, on the other hand, the actual, from diffidence or courtesy or some other cause, is not unfrequently spoken of as contingent. This statement is also limited by the generic use of the indicative, as mentioned above.

2. An action which is now future, has, from the very nature of things, some degree of contingency; and therefore, in the future tense, no distinction is made between the indicative and the subjunctive, but any rule requiring in other tenses the subjunctive, in this requires the indicative. And even the use of the future optative appears to be limited to the *oratio obliqua*, in which it takes the place of the future indicative in the *oratio recta* (§§ 835, 836).

§ 815. 3. The particle of contingency, *āv*, may commonly be distinguished from the conjunction *ā*, for *īā*, (§ 830) by its position, as it never stands first in its clause, which is the usual place of the conjunction. It chiefly occurs with the past tenses of the indicative and with the optative, to mark them as depending upon some condition expressed or implied; with the subjunctive after various connectives; and with the infinitive and participle, when the distinct modes to which they are equivalent would have this particle. It is extensively used with the subjunctive, in cases where it would have been omitted with the optative, for the reason, as it would seem, that the separation, in form, of the subjunctive from the indicative was less marked and probably later than that of the optative. The insertion or omission of *āv*, for the most part follows general rules, but in some cases appears to depend upon nice distinctions of sense which it is difficult to convey in translation, or upon mere euphony or rhythm. Upon its use in not a few cases, manuscripts differ, and critics contend. Verbs with which *āv* is connected are commonly translated into English by the potential mode.

§ 816. Contingency is viewed as either present or past (§ 456. 3); that is, a contingent event is regarded, either as one of which there is some chance at the present time, or merely as one of which there was some chance at some past time. PRESENT CONTINGENCY is expressed either by the *subjunctive mode*, or by the *primary tenses of the indicative*; and PAST CONTINGENCY, either by the *optative mode*, or by the *secondary tenses of the indicative*.

The tenses of the subjunctive and optative are therefore related to each other as *present* and *past* tenses, or, in sense as well as in form (§§ 272, 322) as *primary* and *secondary* tenses; and the rule above may be thus given in a more condensed form;

PRESENT CONTINGENCY IS EXPRESSED BY THE PRIMARY TENSES; PAST CONTINGENCY, BY THE SECONDARY.

§ 817. REMARKS. 1. It cannot be kept too carefully in mind, that the distinction above has no reference to the time of the *occurrence* of an event, but only to the time of its *contingency*. Thus, in the two sentences, "I can go if I wish," and "I could go, if I wished," the time of the *going* itself is in both the same, i. e. *future*. But in the former sentence, the *contingency* is *present*, because it is left undecided what the person's wish is, and therefore there is still some chance of his going; while in the latter, the *contingency* is *past*, because it is implied that the person does not wish to go, and therefore, although there was some chance of his going before his decision, there is now no chance. Hence in the former sentence, present tenses are employed; and in the latter, past.

2. The limits of past are far wider than those of present contingency; for there is nothing which it is proper for us to suppose at all, of which we may not conceive that there was some chance at some distant period in past eternity. The dividing line between present and past contingency may perhaps be thus drawn; whatever is supposed *with some degree of present expectation*, or in *present view of a decision yet to be had*, belongs to the head of *present contingency*; but whatever is supposed *without this present expectation or view of a decision*, to the head of *past contingency*. Past contingency, therefore, includes, (1.) all *past* supposition, whether with or without expectation at that time; (2.) all supposition, whether present or past, which *does not imply expectation, or contemplate a decision*, that is, all *mere supposition*; (3.) all *supposition*, whether present or past, in despite of a prior decision. Thus;

A. PRESENT CONTINGENCY.

I will go, if I can have leave (and I intend to ask for it).

I think, that I may go, if I can have leave.

I wish, that you may go.

B. PAST CONTINGENCY.

(1.) Past supposition.

I thought, that I might go, if I could have leave.

I wished, that you might go.

- (2.) Present supposition not implying expectation or contemplating a decision.

I would go, if I should have leave (but I have no thought of asking for it).

I could go with perfect ease.

I should like to go.

- (3.) Present supposition in despite of a prior decision.

a. In regard to the present.

I would go, if I had leave (but I have none, and therefore I shall not go).

β. In regard to the past.

I would have gone, if I had had leave (but I had none, and therefore did not go).

§ 818. 3. As the difference between the subjunctive and optative modes is one of time, rather than of essential office, some have chosen to consider them as only different tenses of a general conjunctive or contingent mode. With this change, the number and offices of the Greek modes are the same with those of the Latin, and the correspondence between the Greek conjunctive and the English potential modes, becomes somewhat more obvious (see § 283). According to this classification, which deserves the attention of the student, although it is questionable whether it is best to discard the old phraseology, the

Present Subjunctive becomes the Definite Present (or the Present) Conjunctive.

Present Optative “ “ Definite Past (or the Imperfect) Conjunctive.

Aorist Subjunctive “ “ Aorist Present (or Primary) Conjunctive.

Aorist Optative “ “ Aorist Past (or Secondary) Conjunctive.

Perfect Subjunctive “ “ Perfect Present (or the Perfect) Conjunctive.

Perfect Optative “ “ Perfect Past (or the Pluperfect) Conjunctive.

4. Contingent sentences, like actual (§§ 793 - 795, 803, 811, 812), are liable to an interchange and blending of tenses. Past contingency is often conceived of as present; and present, as past. Hence, primary tenses take the place of secondary, and secondary of primary. This interchange may be observed, particularly between the subjunctive and optative modes.

§ 819. The subjunctive and optative are, for the most part, dependent modes (§ 458. 2); and indeed some grammarians have refused to regard them as being ever strictly independent. It results from the principles already laid down, that in their use as dependent modes, *the subjunctive, for the most part, follows the primary tenses; and the optative, the secondary.* To this general rule, however, there are many exceptions.

In the application of this rule, the tenses of the *imperative*, as from its very nature referring to present or future time, are to be regarded as *primary* tenses; those of the *infinitive* and *participle*, as *primary* or *secondary*, according to the finite verbs, whose place they occupy, or, in general, according to those upon which they themselves depend.

§ 820. In the expression of contingency, the indicative is properly distinguished from the subjunctive and optative by the greater positiveness with which it implies or excludes present anticipation. Thus supposition with present anticipation is expressed by the primary tenses; but there is here this general distinction, that the future indicative anticipates without expressing doubt, while the subjunctive expresses doubt. On the other hand, supposition without present anticipation is expressed by the secondary tenses; but with this general distinction, that the optative supposes, either with some past anticipation, or without regard to any decision, while the secondary tenses of the indicative suppose in despite of a prior decision.

NOTE. In the expression of contingency, the *imperfect* indicative has commonly the same difference from the *aorist* and *pluperfect*, as, in English, the imperfect indicative and potential, from the pluperfect. See §§ 826; 828, 3; 830, 3.

§ 821. Indefiniteness constitutes a species of contingency. Hence (1.) the construction with the relative indefinite (§ 834); and (2.) the use of *ἄν* with the past tenses of the indicative to denote an action, not as occurring at a definite time, but from time to time, as the occasion might occur, or, in other words, to denote a *habitual action*; thus,

Παλλάκις γὰρ ἴφη μὲν ἄν τινες ἰρᾶν, for he would often say, that he was in love with some one. Mem. IV. 1. 2. Εἰ δὲ τινα ὄψῃ διδοῖν ὄντα εἰκονόμεν . . . οὐδένα ἄν πάποτε ἀφείλιτο, ἀλλ' ἀεὶ πάλιν προσεῖδιτο. I. 9. 19. Εἰ τις μὲν ᾗ δοκῆ . . . βλακύνει, . . . ἴσασιν ἄν, καὶ ἄμα αὐτῆς προσελάμβαντι. II. 3. 11.

§ 822. The contingent modes are often used where the indicative might have been employed. The optative with *ἄν* for the (α.) present or (β.) future indicative is particularly frequent; and often serves, by suggesting instead of asserting, to give to the discourse that tone of moderation and refined courtesy, which was so much studied by the Greeks, especially the Athenians. (See § 831. 2.) The use of the subjunctive for the indicative is more limited, and occurs chiefly (for the future) in (γ.) earnest inquiry respecting one's self, and in (δ.) strong denial. Thus,

(α.) Αὐτὸ ἄν . . . εὖ δὲν εἴη· θᾶπτεν γὰρ ἀναλώσουσι, this [would be] is the very thing we want; for they will sooner expend. IV. 7. 7. Καὶ θηροῦται μὲν οὐκ ἄν ἀριστήσαιεν, ἢν δὲ τι διήση . . . θηροῦσι μίχρη διώνου. Cyr. I. 2. 11 (Cf. § 821). ΣΩΚ. Δημογραφία ἕκα τις ἴσασιν ἢ ποιητικῆ. ΚΑΛ. Φημί. ΣΩΚ. Οὐμποῦν ῥητορικῆ δημογραφία ἄν εἴη. Pl. Gorg. 502, d. This use of the optative is particularly frequent in argumentative conclusions.

(β.) Φημί, καὶ οὐκ ἂν ἀρηθίσην, *I confess, and [would not] will not deny it.* Dem. 576. 17. 'Αλλ' οὐκίς' ἂν κρύψαιμι. Ar. Plut. 284. MEN. Οὐκ ἂν μιθίμην. IIP. Οὐδ' ἴγωγ' ἀφήσομαι. Eur. Iph. A. 310. This use of the optative is particularly frequent in the first person.

(γ.) Ποῦ βῶ ; πᾶ σπᾶ ; τί λίγω ; *Whither [can] shall I go ? where stop ? what say ?* Eur. Alc. 864. Εἴπωμεν, ἢ σιγῶμεν, ἢ τί δράσομεν ; Id. Ion, 758. Εἰπαῖν τι δάσεις, ἢ σερραφίς οὐτως ἴω ; Soph. Ant. 315. Κάμπλαμα τοῦ σοῦ μέρου ; Ib. 554. See § 840.

(δ.) Οὐ γάρ σε μὴ . . . γινῶς' οὐδ' ὑποκινύσουσιν, *for they [can not] will not know nor suspect you.* Soph. El. 42. Αἰρήσεις, καὶ ἀποχωρῶν οὐ μὴ δίσης. VII. 3. 26. 'Ο πλεῖστον βουθάσει' ἢν σε . . ., οὐδὲς μνηστὴ μίσην. IV. 8. 13. This use is most frequent in those forms of the subjunctive which have no forms of the indicative closely resembling them, viz., the aorist passive and the second aorist. It is, on the other hand, less frequent in the present, resembling the present indicative, and in the first aorist active and middle, resembling the future indicative (Cf. 828, N.). In this emphatic negation, the subjunctive is regularly preceded by a double negative, οὐ μὴ. The construction may be explained by supplying a word or phrase expressing fear (Cf. § 829. 3) ; thus, Οὐ δίδακα μὴ γινῶσι, *I have no fear that they would know.* Compare such passages as, Οὐ φόβος, μὴ σε ἀγάγω, Mem. II. 1. 25 ; Οὐχὶ δίος, μὴ σε φιλήσῃ. Ar. Eccl. 650.

§ 823. We proceed to the application of the general principles which govern the use of the distinct modes, to particular kinds of sentences, which may be termed, from their offices or connectives, *desiderative* (expressing wish, from desidero, *to desire*), *final* (§ 471. 7), *conditional* (§ 471. 9), *relative* (§ 472), and *complementary* (§§ 471. 14 ; 472).

(I.) *Desiderative.*

§ 824. A wish is expressed either with or without a definite looking forward to its realization. In the former case, it is expressed by the *primary* tenses ; in the latter case, by the *secondary*. In the former case, (α.) if the wish is expressed with an *assurance* that it will be realized, the *indicative future* is used ; but, (β.) otherwise, the *subjunctive* mode. In this use, both the indicative future and the subjunctive may be regarded, as less direct modes of expression instead of the *imperative*. In the latter case, (γ.) if the time for realizing the wish is already *past*, the *secondary tenses of the indicative* are used with εἰ γάρ and εἴθε ; but, (δ.) otherwise, the *optative* mode. (See §§ 817, 820.) Hence the optative becomes the simplest and most general form of expressing a wish ; and from the frequency of this use, it has derived its name (§ 274. 3). Thus,

(α.) Ὡς οὖν ποιήσεις, καὶ ποιήσῃς μοι, *thus then [you will do] do, and listen to me.* Pl. Prot. 338, a. Μηδὲν τῶνδ' ἔρει. Æsch. Sept. 250.

NOTES. 1. A wish is often expressed in the form of a question. Hence in Greek, as in other languages, the interrogative future often supplies the place of the imperative; as, Οὐκ ἄξιός' ὡς τάχιστα; καὶ . . . ἄφαισι μόνῃ, [Will you not carry] *Carry her away instantly, and leave her alone.* Soph. Ant. 885. Ἄξις τις ἰδῶν δῦρα τὸν βοτήρᾳ μοι; Ταύτην δ' ἴωσι. Id. (Ed. T. 1069. Οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἰμοί; [Won't you not talk] *Don't talk, but follow me.* Ar. Nub. 505.

2. For the future with ἴσως in the place of the imperative, see § 829. 8.

§ 825. (β.) Μὴ ἀναμύνομαι, *let us not wait.* III. 1. 24. Μὴ μίλωμαι, δ' ἄνδρες, ἀλλ' ἀπειθόντες ἦδη αἰετῶσθε. Ib. 46. Δύο τῶν περιβουάτων στρατηγοὶ ἰσμιλιόσθων· ἰσισθοφυλακῶμεν δ' ἡμῶς. III. 2. 37. Ἄλλὰ μ' ἱκ γι τῆσδε γῆς σέθμισσον ὡς τάχιστα, μηδ' αὐτοῦ θάσω. Soph. Tr. 801. Φίλ', ἐκπύθωμαι. Eur. Herc. 529. Μὴ ποιήσης ταῦτα, *do not do this.* VII. 1. 8. Μηδὲν ἀθυμήσῃσι ἕνεκα τῶν γιγινημένων· ἴσσι γάρ. V. 4. 19.

NOTES. 1. The use of the subjunctive as imperative occurs chiefly in the first person (where the imperative is wanting, § 276), and in the aorist with μή. In the second person, the distinction is rarely neglected, that in prohibitions with μή and its compounds, the present is put in the imperative, but the aorist in the subjunctive; as, Μὴ ἐκδῶτί μοι . . . μήτις πελαγμῶσι. VI. 6. 18. Μήτ' ἐπιτίσει, μήτ' ἀφῆτ' ἴσως. Soph. (Ed. C. 731. In the third person, the distinction is less observed. The foundation of the distinction seems to have been this; that the present forbids an action more definitely than the aorist (§ 796,) and hence naturally adopts a more direct form of expression. Thus, prohibition in the present is often designed to arrest an action now doing, while prohibition in the aorist merely forbids, in general, that it should be done; as, Μὴ θαυμάζεις, *be not wondering.* I. 3. 3 (see Οἱ δ' ἄρῶντες ἰθαύμαζον. Ib. 2); but Μηδὲ . . . δίζησι, *nor should you think.* III. 2. 17.

2. The use of the subjunctive as imperative may be explained by ellipsis; thus, Ὅρατί μὴ ἀναμύνομαι, *see that we do not wait.* Σκόπει μὴ ποιήσης ταῦτα. See §§ 819, 828, 829. 3; and compare §§ 822, γ, δ, 840.

§ 826. (γ.) Ἐἴς σοι . . . τίτι συνγιγνώμη, *Would that I had then been with you!* Mem. I. 2. 46. Ἐἴς' εἴχεις . . . βελτίους φρένας, *Would that you had a better spirit.* Eur. El. 1061. Εἰ γὰρ τσαυάτην δύναμιν εἴχῃ. Id. Alc. 1072.

NOTES. 1. In these expressions of wish there is properly an ellipsis; thus, Ἐἴς' εἴχεις βελτίους φρένας, καλῶς ἂν εἴχῃ, or ἠδόμεν ἂν, *If you had a better spirit, it would be well, or I should be glad.* See §§ 827. 2; 830, 2.

2. A wish in opposition to fact may be also expressed by the aorist ἔφιλον (§ 389), *ought.* With this verb the particles of wishing are sometimes combined for the sake of greater strength of expression. Thus, Ὡφίλει μὲν Κύρου ζῆν, [C. ought to be living] *Would that Cyrus were living!* II. 1. 4. Ὀλίθω δ' ἔφιλον, *Would that I had perished!* Soph. (Ed. T. 1157. Ἐφίλ' ἔφιλ' Ἀργαῖοι μὴ διαπύρασθαι σκάφοι. Eur. Med. 1. Εἰ γὰρ ἔφιλον. Pl.

Crito, 44, d. So the imperfect ἄφιλον, Eur. Iph. A. 1291. In later writers, ἄφιλον and ἄφιλι are sometimes used as particles.

§ 827. (δ.) Οἱ θεοὶ ἀποτίμωτε, *May the gods requite!* III. 2. 6. Οἷα τοὺς ἰχθύους οἱ θεοὶ ποιήσιν. Ib. 3. Εἰ μὴ συμβουλεύομαι, . . . πολλὰ μαι πάγκαθὰ γίνονται. V. 6. 4. Μῆτι πολυμίση Λακκιδαιμονίης, σέζοισθί τε. VI. 6. 18. Πράξας δ' ἰ μὴ τύχοιμι, νοστήσοιμι γάρ. Eur. Alc. 1023.

NOTES. 1. A wish respecting the conduct of an absent person, may naturally be expressed with less directness than one respecting the conduct of a person who is present. Hence the optative of the third person may be joined with the imperative of the second, and the subjunctive of the first; as, Θεοὶ λησμοσύνην, θεῶν δὲ καὶδὸς . . . ἐπίλωθωμι, ἰ Θάβας δ' ἐλιλιχθῶν Βάκχιος ἄρχοι. Soph. Ant. 151.

2. The optative of wish may be introduced by the particles, εἰ, εἴθε, εἰ γάρ, ὡς, and in interrogation by πῶς ἂν. Εἰ μοι γίνονται φθίγγος, *O that I had a voice!* Eur. Hec. 836. Εἴθε . . . φίλος ἡμῖν γίνου. H. Gr. IV. 1. 38. Εἴθε μήποτε γνοίης. Soph. CEd. T. 1068. Εἰ γὰρ γίνονται. Cyr. VI. 1. 38. Ὡς ἔλοιτο παγκάπας. Eur. Hipp. 407. Πῶς ἂν ἐλοίμην; [*How might I die?*] *Would that I might die!* Id. Alc. 865. These expressions, except the last, are elliptical; thus, Εἴ μοι γίνονται φθίγγος, ἠδὲ μιν ἂν, *if there were a voice to me, I should be glad; Βουλοίμην ἂν ὡς ἔλοιτο παγκάπας.* See §§ 826. 1; 830, γ.

3. Except in interrogation, ἂν is not used with the optative of wish, which is thus often distinguished from the optative in its other uses. Thus, Ὡ παῖ, γίνουο πατρὸς ἐνυχιώτερος, τὰ δ' ἄλλ' ἕμοις καὶ γίνου ἂν οὐ κακίς, *My son, may you be more fortunate than your father, but in other respects like him; and then, you would not be bad.* Soph. Aj. 550.

(II.) Final.

§ 828. After final conjunctions (ἵνα, ὅπως, ὡς, μή), a present purpose is expressed by (α.) the subjunctive, or (β.) in the future, by the indicative; but a past purpose by (γ.) the optative, or sometimes (δ.), when the realization is now impossible, by the past tenses of the indicative. (See §§ 816, 820.) In final sentences, introduced by a relative (§ 756. 1), the modes are used in the same manner. Thus,

(α.) Ἴνα εἰδῆς, *so that you may know.* I. 3. 15. Ἐμοὶ δὲς ἀντὰ, ἕως . . . διαδῶ. Cyr. I. 4. 10. Συμβουλεύω ἰγὰρ, τὸν ἄνδρα τοῦτον ἐκποδὸν ποιῆσαι ὡς τάχιστα ὡς μηκίσι διη. I. 6. 9. After ὅπως and ὡς, ἂν is sometimes inserted; as, Ἄξις ἡμῶς, ὅπως ἂν εἰδῶμεν. Cyr. III. 2. 21. Θυμῶ βάλ', ὡς ἂν τιμῶματ' ἐκμάθης. Æsch. Prom. 706.

(β.) Ἄλλ' ὅπως ται μὴ ἰα' ἐκίνη γηνοσέμεθα, πάντα ποιήσιν, *but surely we must do every thing, that we may never come into his power.* III. 1. 18.

NOTE. After ὅπως, the first aorist subjunctive is rarely used in the active and middle voices, but instead of it the future indicative. Cf. § 822, δ.

(γ.) *Κῦρος τὰς ναῦς μετακίψαστο, ὥστε ὀκλίτας ἀποβαθίσαι, Cyrus sent for the ships, in order that he might land hoplites.* I. 4. 5. Βαρθάρου ἱκεταίωσι, ὡς πολέμιόν τι ἰκανὸν ἴησαν. I. 1. 5. Ἐδίκυ ἀνοταῖς ἀνάγειν . . ., μή τις ἰσίδισις γίνοιτο. IV. 4. 22. Εἰσάγου (historic present, § 794, α) δόμων, ἢ ἄλλος μή τις ἰδίω. Eur. Hec. 1148.

(δ.) *Τί μ' οὐ . . . Ἰκταίνας εἰδὼς, ὡς ἴδωκα μήποτε ἑμαυτόν; Why did you not instantly slay me, so that I might never have shown myself?* Soph. Oed. T. 1391. Ἴδ' ἢ τυφλός. Ib. 1389. Οὐκ αὖν ἔχρησεν Πηγάσῃ Ζεῦξαι στίχον, ὥστε ἰφθαίμω. Ar. Pax, 135. Ἴνα μηδὲς αὐτοὺς διέφθαιεν, ἀλλ' ἰστυθὴ ἀφίκοντο εἰς τὴν ἡλικίαν, χρήσιμοι γίγνοντο. Pl. Meno, 89, b. Ἐδὲ τὰ ἐνέχουσα τότε λαβεῖν, ὡς μὴ, εἰ βούλοιο, ἰδύνατο ἂν ταῦτα ἔκαστα. VII. 6. 23.

§ 829. REMARKS. 1. A past purpose, still continued or conceived of as present (§ 818. 4), may be expressed by the subjunctive; and on the other hand, a present purpose, viewed as doubtful or as connected with something past, distant, or contingent (§ 817), may be expressed by the optative. The subjunctive for the optative may be remarked particularly after the aorist used for the perfect (§ 807), and in indirect quotation (§ 838). The two modes are sometimes both used in the same connexion. Thus, Ἐπίσπιδίς τι οὐκ ἔγχεον, ἴνα ὡς ἥδιστα διάγῃς. Pl. Crito, 43, b. Ἐξήλθον δόμων, μή μοι τι μίμψῃσθε. Eur. Med. 214. Ἦλιχίτο πρὸς βασιβίς ἄγουσα, οἷσθε τὰ σφίσινα φράσασθαι. Thuc. VII. 25. Προσιδθῆν ἰκέλιον, εἴ τις ἴη . . ., ἴνα ἀπαγγείλωσι. II. 5. 36. Compare ἰσιδῶντο and ἰσιδῶνται, III. 4. 1, 34. Ἴσως δὲ που ἢ ἀποσπάσθαι τι ἢ ἀποτιχίζου, ὡς ἀπορος ἴη ἢ ἰδός. II. 4. 4. Σπῆσόν με κἀξίδρουσον, ὡς κωδοίμωδα. Soph. Oed. C. 11. Αἰτιῶν κλοία, ὡς ἀποσπῶν . . . τίμψαι δὲ καὶ προκαταληφόμενους τὰ ἄλλα, ὥστε μὴ φθάσωσι. I. 3. 14. Ἐπαύσατο περιωόμενος, . . . ἴνα μὴ κατὰ κίρας ἄγων πλοσίσθη τοῖς πολέμοις * παρήγγυλι δὲ καὶ τοῖς ἄλλοις παρήγγυλι τοὺς λόχους, ὥστε ἰπὸ φάλαγγος γίνοιτο τὸ σφράστωμα. IV. 6. 6. Ὡς ὕβριν διέχουμι Αἰγίσιου θιοῖς, γίους τ' ἀφίσην. Eur. El. 58.

2. After words of *fear*, the final conjunction *μή, lest*, is commonly used, but sometimes also the fuller *ὥστε μή*, or some other connective; thus, Ἐφροβύοντο μὴ ἰσιδῶντο αὐτοῖς . . . οἱ πολέμοι, they feared [lest the enemy should attack] that the enemy would attack them. III. 4. 1. Δεδωδός, μὴ λαβῶν με δίκην ἔσθ' ἰ. 3. 10. Φοβοῦμαι δὲ, μή τιναις ἠδοναῖς ἠδοναῖς ἐχέσομαι ἰναντίας. Pl. Phil. 13, a. Ἐφροβύοντο . . . μὴ οὐ δύναίτο. III. 1. 12. Κίνδυνος μὴ λάβωσι. VII. 7. 31. Δίδωχ' ὥστε μὴ τιύξωμαι, I am afraid [as to this, viz. how I shall not find] that I shall find. Ar. Eq. 112. Ὅπως λάθω, δίδωκα, I fear [as to this, viz. how I may escape] that I cannot escape. Eur. Iph. T. 995. Μὴ σφίσις, ὥστε εἰ τις . . . ἀποσπάσει, fear not, that any one will tear you. Id. Heracl. 248. Μὴ δίσσης ποθ', ὡς . . . ἐψίται. Soph. El. 1309. Ἐφροβύοντο, ἵνα ἐφθῆσινταῖς ἴμελλε. Cyr. III. 1. 1. Φοβοῦμενοι δὲ, πῶς χεῖ ἀκυλοῦντι ὀπακοῦσαι. Ib. IV. 5. 19. Ἀπᾶρ φέβος, εἰ τίσιω δίσπαιναν. Eur. Med. 184.

3. A verb of *attention, care, or fear*, is sometimes to be supplied before *ὥστε*; as, Ὅπως οὐ ἴστωθε ἄνδρες [sc. ἐρᾶτε, σκοπιῶτε, or ἰκαμλίωθε], see then that you be men. I. 7. 3. Δαι [sc. σκοπιῶν] σ', ὥστε πατρὸς δαίξω ἐν ἰχθροῖς, οἷος ἐξ οἴου τράφης. Soph. Aj. 556. Ἄλλ' ὥστε μὴ οὐχ οἷος τ' ἴστωμαι [sc. δίδωμαι]. Pl. Meno, 77, a. Cf. §§ 822, δ; 825. 2.

(III.) *Conditional.*

§ 830. In sentences connected by conditional conjunctions, there is a great variety of conception, and consequently of expression. The *CONDITION* may be assumed, either (*α.*) as a *fact*, or (*β.*) as *that which may become a fact*, or (*γ.*) as a *mere supposition without regard to fact*, or (*δ.*) as *contrary to fact*. In the first case (*α.*), it is expressed by the *appropriate tense of the indicative* (§ 814); in the second (*β.*), by the *subjunctive*; in the third (*γ.*), by the *optative*; and in the fourth (*δ.*), by a *past tense of the indicative* (see §§ 817, 820). Of these modes, the indicative and optative are usually connected by *εἰ*, and the subjunctive by *εἴαν* (= *εἰ* and *ἄν* the contingent particle) or its shortened forms, *ἦν* and *ἄν*; exceptions (*ε.*), however, occur, though rare in the Attic writers, and some of them doubtful. The form of the *CONCLUSION* is, for the most part, determined by that of the condition. In the first case (*α.*), the conclusion is regularly made by the *appropriate tense of the indicative*; in the second (*β.*), by the *future indicative*; in the third (*γ.*), by the *optative with ἄν*; and in the fourth (*δ.*), by a *past tense of the indicative with ἄν*. The form of the conclusion (*ζ.*), however, often depends upon other causes, besides its relation to the condition, and cases of *anacoluthon* are very frequent. There is (*η.*) sometimes even a union of different forms in the same construction. If (*θ.*) the conclusion is itself a dependent clause, its form is commonly determined by this dependence, and the condition usually concludes. Thus,

(*α.*) Εἰ μὴ ὁμοῖς ἰσχύουσι ἕξασθαι ἐπὶ ταῦτα, ἵσθαι ὁμοῖς βούλομαι· εἰ δ' ὁμοῖς πάντεςί με ἠγύσθαι, οὐδὲν προφασίζομαι. III. 1. 25. Εἴπωρ ἰμοῖ ἰτίλι τι Σιδῶνι, οὐκ οὕτως ἰτίλι. VII. 6. 16.

(*β.*) *Ἦν γὰρ ταῦτο λάβωμιν, οὐ δύνησονται μείνειν, for if we take this, they will not be able to remain. III. 4. 41. *Ἦν δὲ φύγη, ἡμῖς ἰκεῖ πρὸς ταῦτα βουλευσόμεθα. I. 3. 20. *Ἐάν μιν πισθῆτι, . . . προσημῆσθε. I. 4. 14. See Ib. 15.

NOTE. The place of the future in the conclusion may be supplied by the same forms of expression as are elsewhere substitutes for this tense; thus, *Ἐάν οὖν κατὰ μέρος φυλάττωμιν καὶ σκοπῶμιν, ἥττον ἂν δύναίτο ἡμῶς θηρῶν οἱ πολέμιοι. V. 1. 9 (§ 822, β). *Ἦν γὰρ εὐρεθῆ λίγων σοὶ ταῦτ', ἔγωγ' ἂν ἰκπιφυγοῖνι πάθος. . . Soph. (Ed. T. 839. *Ἦν δ' ἡμῖς νικήσωμιν, ἡμῶς δὲ . . . κίπῃσαι. I. 7. 7 (§ 810). Κἂν ταῦτ', ἔφθ, νικῶμιν, κἂνδ' ἡμῖν κίπῃσῃσαι. I. 8. 12 (§ 811).

(*α.* and *β.*) Οὐκ ἔρα ἴτι μαχῖται, εἰ ἰν ταῦταις οὐ μαχῖται ταῖς ἡμῶν· ἰάν δ' ἀληθῶσσι, ὕπικχοῦμαι [= δῶσσι]. I. 7. 18.

(γ.) Οὐκ ἂν ὄν θαυμάζοιμι, εἰ οἱ πολέμοι . . . ἰσακολουθοῖν, *I should not, then, wonder, if the enemy should pursue.* III. 2. 35. Εἰ οὖν ἐρῶν ὑμᾶς σωτήριόν τι βουλευομένου, ἴλωιμι ἂν πρὸς ὑμᾶς. III. 3. 2. Νῦν δ', εἰ βούλοι, σὺ τι ἡμᾶς ἰθήσεις. VII. 1. 21.

(δ.) Εἰ μὴ ἰώρων ἀπορῶντας ὑμᾶς, τοῦτ' ἂν ἐνόηκον 'Ἐπι δὲ ἐρῶ, κ. τ. λ. *If I saw you in want, I should be considering this But since I see, &c.* V. 6. 30. Οὐκ ἂν ἐποίησαι Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκάλισσα, *Agasias would not have done this, if I had not commanded him.* VI. 6. 15. Ἡερωνύμην μίντοι, εἰ ὅτι πολέμιον γὰρ ἴστας ἐξηπατήσθην. VII. 6. 21. Εἰ δὲ τοῦτο πάντις ἰσχοῖμαι, ἀπαντες ἂν ἀπωλόμιθα. V. 8. 13. Εἰ μὴ ὑμῖς ἴλωται, ἰσαρῶμιθα. II. 1. 4.

(γ. and δ.) Εἰ μὴ πρόσθην ἠπιστάμην, οὐδ' ἂν συνηκολούθησά σοι· καὶ νῦν ἔπιμι. Οὐδὲ γὰρ ἂν Μήδοκος μὲ ὁ βασιλεὺς ἰκαινοίη, εἰ ἐξελύνομι τοὺς ἰσχυρίτας. *Had I known this before, I had never accompanied you; and now I shall depart. For king Medocus would by no means commend me, should I drive out our benefactors.* VII. 7. 11.

(ε.) Εἴ σου στερηθῶ. Soph. Oed. C. 1443.

(ζ.) Εἰ μὴ ἰκανῶ αὐτὸν, δικαίως ἂν με καὶ αἰτιῶσθαι καὶ μισοῖται. VII. 6. 15. Εἰ δὲ καὶ δυναθίτηι τά τι ἴση κλίψαι . . . , ἤξειτι ἐπὶ τοὺς ποταμούς (Cf. 'Ἐφ' ἂν ἴλωται ἂν, εἰ τὸν Ἄλυν διαβαίηται). V. 6. 9. Εἰ ἴχοιμι, ὡς τάχιστα ἴσα ἰκαιοῖμην. Cyr. II. 1. 9. Οὐκ ἂν τραβαῖναι τὸν πόδα τὸν ἴστρον, εἰ μὴ ταῦτ' ἀκριβοῦσθαι. Ar. Eccl. 161. Εἰ γὰρ γυναῖκα εἰ σὸδ' ἤξεοσιν θράσους, . . . παρ' οὐδὲν αὐταῖς ἦν ἂν ἰλλύσαι σόους. Eur. Or. 566.

(η.) Εἰ οὖν εἰδῖεν τοῦτο . . . , ἴστω ἂν ἐπὶ τοὺς πόνους . . . , καὶ κατεργάζοιτο ἂν αὐτῆν. Ven. 12. 22. Δυνὸν ἂν εἶη, εἰ νῦν μὴ . . . συγγνώμην . . . ἴχοιται, ἐν δὲ τῷ τῶς χρόνῳ . . . θαλάτῃ ἰκολάζεται. Lys. 179. 32. Εἰ μὴ πλοία ἴστωσαι μίλλαι ἰκανὰ . . . , ἡμεῖς ἂν πλοῖοιμι· εἰ δὲ μίλλοιμεν. V. 6. 12.

(θ.) Ἐπιορῶμένην, ἴσα, εἴ τι δέωτο, ὠφειλοῖν αὐτόν. I. 3. 4 (§ 828). Ἐπιβουλεύουσι, ὡς, ἦν δύναται, ἀπολίωσιν. III. 1. 35. Εἴπεν, εἰ αὐτῷ δοῖν ἰσπίας χιλίους, ἴτι . . . κατακάνει ἂν. I. 6. 2.

§ 831. REMARKS. (a.) The condition is often (α.) understood; or (β.) instead of being expressed in a distinct clause, is incorporated in the conclusion; or (γ.) is expressed by a relative clause, or by an independent instead of a dependent sentence. In all these cases, the form of the conclusion is properly the same as if the condition had been formally expressed. Thus,

(α.) Ἐπι οὖν ἂν γίνωο τῷ ἰμῷ ἀδικῶν πολέμοις, ἰμοὶ δὲ φίλος; *Would you then [if I should now forgive you] be in future an enemy to my brother, and a friend to me?* I. 6. 8.

NOTES. 1. Among the conditions most naturally supplied, and therefore most frequently omitted, are those of inclination with possibility and of possibility with inclination; since these are the two great conditions of human conduct. Hence the frequent use of the optative and past tenses of the indicative

with *ἄν* to denote one of these ideas, the other being implied as a condition; thus, *Ὁὐκ ἄν δύναται*, *he would not be able* (if he should wish), i. e. *he could not*. I. 9. 23. *Ὁὐδὲ τοῦτ' ἄν τις εἴποι*, *nor could any one say this*. I. 9. 13. *Αὐταὶ μὲν ἄν ἐπευόθησαν*, *they could themselves have marched* [might if they had chosen]. IV. 2. 10. *Ἐμῶς δ' ἄν ἴσθι ἔγωγι χρεῖται*, *and I might have said that we ought*. III. 2. 24. *Ὁὐδ' αὐτὸν ἀποκτεῖναι ἄν ἐβόλοιμην*, *nor should we wish to slay him* (if we could). II. 3. 23. *Σὺν. Βουλοίμην μὲν ἄν ἔγωγι εὐδότερα · ἢ δ' ἀναγκαῖον εἶη ἀδικεῖν ἢ ἀδικεῖσθαι*, *ἰλοίμην ἄν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν*. ΠΠΛ. *Σὺν ἄρα τυραννίῳ οὐκ ἄν διζῶσι*; Pl. Gorg. 469, c. *"Ἡδιστ' ἄν ἀκούσασαι*, *I should most gladly hear* (if I might hear). II. 5. 15. *Τὴν ἰλιυθρίαν ἰλοίμην ἄν*. I. 7. 3. *Ἐμῶς ἀπολίσειν ἄν περὶ πάντος ποιήσασαι*. II. 4. 3. *Ὁανοίην μὲν ἄν*. I. 3. 17. *Ἐβουλόμην γ' ἄν*, *I should have wished*. Pl. Phædr. 228, a.

2. To the use of the optative with *ἄν* just noticed, may be referred its employment to express permission, or command in the softened or indifferent language of permission; as, *Σὺ μὲν κομίζεις ἄν σεαυτὸν*, *you may now betake yourself* [might if you wished]. Soph. Ant. 444. *"Ἄγειν' ἄν μάταιον ἄνδρ' ἐκπέδω*. Ib. 1339. *Χαροῖς ἄν εἴω ἐν τάχει*. Id. El. 1491. Its use for the indicative present and future (§ 822) may be referred in like manner to ellipsis.

3. From the different idiom of the two languages, the optative is often best translated, as in the examples just given, by our present potential; thus, *"Ἄλλ' εἴποιτε ἄν*, *but you may say* [might, if you were disposed]. VII. 6. 16. *Φαίητε ἄν*. Ib. 23. See also § 827.

(β.) *Βουλοίμην δ' ἄν*, *ἄποτος ἀπίων* [= *εἰ ἀπίομαι*] *Κύρου*, *λαθεῖν αὐτόν*. I. 3. 17. *Ὅστι γὰρ, βοῆς ἄν ἔχων σώμα* [= *εἰ βοῆς ἔχει σώμα*], *ἀνδραπότου δὲ γνώμη, ἠδύνατ' ἄν κρᾶττεν ἢ βούλιτε*. Mem. I. 4. 14. *"Ἄνω τοῦ τὰ τοιαῦτα ἔχων* [= *εἰ μὴ τὰ τοιαῦτα ἔχων*], . . . *οὐκ ἄν οἶδ' σ' ἦν*. Pl. Phædo, 99, a. *"Ἄνω γὰρ ἀρχόντων οὐδὲν ἄν γίνετο*. III. 1. 38. *Νικῶντες μὲν οὐδὲνα ἄν κατακάνοιεν, ἠττηθόντων δὲ αὐτῶν οὐδὲς ἄν λυφθίη*. III. 1. 2. *"Ἐνθα πολλὴν μὲν σφραεσίην καταμάθει ἄν τις*. I. 9. 3. *"Ὡστὲρ ἄν δράμοι τις περὶ νόκας*. I. 5. 8. *"Ἄστει ἄν ἀνδραποκίει ἐν ἰερῆι κεισῆσιαν, ἄλλως δὲ οὐκ ἄν τολμῆεν*. V. 4. 34.

(γ.) *"Ὅστις δὲ τούτων εὐνοεῖν* [= *εἰ τις συνιδίη*] *αὐτῷ παρεμληκῶς, τοῦτον ἐγὼ εὐποτ' ἄν εὐδαμοῖσασαι*. II. 5. 7.

§ 832. (b.) The place of the optative in the conclusion is sometimes supplied by the indicative expressing such ideas as possibility, propriety, necessity, habit, or unfinished action, commonly without *ἄν*; as, *Ὁὐκ ἦν λαβεῖν, εἰ μὴ . . . θρηῖν*. I. 5. 2. *Ὁὐδὲ γὰρ, εἰ ἄνω προθυμοῖται, ῥᾶδιον ἦν*. III. 4. 15. *Ἐἴ τις αὐτῷ φαίηδ' ἰσθίοντα βουλόμην, περὶ πάντος ἰσθίοντα*. I. 9. 16. See Ib. 18, 19, 28; II. 3. 11, IV. 1. 14; and § 821. *"Ὡκασιμον, εἰ ἀλώσασαι*. I. 4. 7. *Ἀισχρὸν γὰρ ἦν τὰ μὲν ἰμὰ διαπυρεῖσθαι*, 'for it would have been base.' VII. 7. 40 (§ 831, β).

(c.) The conclusion has sometimes a second condition, to which its verb conforms; as, *"Ἐὰν δ' ἰμὰ ἔλησθαι, οὐκ ἄν θναυμάσασαι, εἴ τινα εἴροισαι*. VI. 1. 29. *"Ἦκουσ . . . ἴσι, εἰ διήλθουσιν . . . ἦν γὰρ βούλωνται, διαβήσονται*. IV. 1. 3.

§ 833. (d) The particle *ἄν* is sometimes omitted where it would regularly be inserted; as, *Εἰ δ' ἄμείνων αἰ θεοὶ γνώμων ἔχουσιν, εὐτυχὴς ἔσθ' ἐγώ.* Eur. Phoen. 1200. *Εἰ δὲ μὴ . . . ἤμιν . . . φόβος παρίσχει.* Id. Hec. 1111. *Δύναται εἰς ἀνδρῶν ὑπερβασίᾳ κατασχευῖ;* Soph. Ant. 604. *Οὐδὲ δρῶν' ἰδὲν δαίης, nor could she have done it unobserved.* Id. El. 914.

(e.) In a conditional sentence, the condition is termed by many the *protasis*, and the conclusion the *apodosis*, without regard to their position (§ 464).

(IV.) *Relative.*

§ 834. A sentence, which is introduced by a relative (or by a similar particle of time or place) referring to that which is *indefinite* or *general* or *not yet determined*, has a species of contingency (§ 821), and may hence employ the *subjunctive* or *optative*; the subjunctive, when a future determination is now contemplated, but otherwise, the optative (§ 817. 2). Which mode should be employed, will commonly depend upon the preceding verb (§ 819). After these connectives, *ἄν* is regularly used with the subjunctive (sometimes compounded with the connective); but not with the optative, unless for some additional reason. Thus,

Εὐηθεὶς εἶη, ἠγμόνα αἰτιῶν παρὰ τούτου, ᾧ [definite, viz. Cyrus] λυμαινόμεθα σὺν στραζῖν. *Εἰ δὲ καὶ τῷ ἠγμένῳ πιστώσομαι, ᾧ [indefinite] ἄν Κύρος δῶῃ,* 'the guide whom Cyrus may give us.' I. 3. 16. *'Ἐγὼ γὰρ ἀνοίξω μὲν ἂν αἰ τὰ πλοῖα ἱμβαίνω, ἃ ἡμῖν δοίη, . . . φοβοίμην δ' ἂν τῷ ἠγμένῳ, ᾧ δοίη, ἵστωδα,* 'the vessels which he might give us.' Ib. 17. *Ὅτι ἂν δῖη, αἰσίσταται.* Ib. 5. *Ὅταν δὲ φαίη φίλος εἶναι, τούτω ἰδὲν ἄλλος ἰγίγνιστο ἱαμβουλίω.* II. 6. 23. *Πρότερον, ἵστωσιν ἂν τι ἡμῖν εἴησθε μάλαστα συμβόλιω.* II. 2. 2. *Χρήσιμα ἦν, ἵστωσιν ἀλίπνοιο.* III. 4. 17. *Σὺν ἡμῖν μὲν ἂν αἶμα εἶναι εἴμοιο, ἴστωσιν ἂν δ.* I. 3. 6. *Ὅταν μὲν στρατηγὸς εὖος εἶη, τὸν στρατηγὸν παρικάλου· ἵστωσιν ἢ ἀχαιο, τὸν ὑποστρατηγόν.* III. 1. 32. *Ὅτι δὲ φοίξῃ, ἴστωσιν ἱξαιριδείη ἰγίφθαλοιο, ἴστωσιν ἱξαιριδείη.* II. 3. 16. *Πορευτοῖν δ' ἡμῖν τοὺς πρώτους σταθμοὺς ὡς ἂν δυναμίδα μακροτάτω.* II. 2. 12. *Σταθμοὶ . . . ἴστωσιν [= ἴστωσιν ἂν] αἰ ἀχαιοὶ σμῆνοιο.* Cyr. I. 2. 8. *Ὅτι δ' ἴξω τοῦ δεινοῦ γίγνιστο, . . . ἀτίλιαν.* II. 6. 12. *'Ἐγὼ δὲ, ἵστωσιν [= ἵστωσιν ἂν] καιρὸς ᾧ, ἴξω.* VII. 3. 36. *'Ἐθέρωσιν ἀπὸ ἴστωσιν, ἵστωσιν γυμνάσιο βούλοιο.* I. 2. 7. *Τί οὖν, ἴστωσιν, καιροῦσιν, ἴστωσιν [= ἴστωσιν ἂν] ἀποδυναμῶσιν;* Cyr. III. 2. 1. *'Ἐπὶν [= ἴστωσιν ἂν] δὲ πάλιν ἀποδυναμῶσιν.* II. 4. 3. *'Ἐπὶν τις δύνωσιν, προδραμῶσιν ἴστωσιν.* I. 5. 2. *'Ἐσιν ἂν ἀπὸ τῶσιν, χροῦσιν ἴστωσιν [= ἴστωσιν ἂν] δὲ ἀπὸ τῶσιν βούλοιοσιν, . . . καιροῦσιν τῶσιν.* I. 4. 8. *'Ἐδοξωσιν οὖν . . . προίνοιο αἰσὶν τὸν πρώτον, ἴστωσιν Κύρου σμῆνοιο.* II. 1. 2. *'Ἐπὶν δὲ τι ἱστωσιν, ἀπὸ τῶσιν.* IV. 5. 8. *Δύναται αὐτοῦ, μὴ πρώτον καταλύσιν . . . σμῆνοιο ἂν αὐτῷ συμβουλίωσιν.* I. 1. 10. *Πρὶν αὐτοῦσιν καταγάγοιο.* I. 2. 2. *Διατρέψω, ἴστωσιν ἂν ἀπὸ τῶσιν.* II. 3. 9. *'Ἐσμῆνοιο κελύσιν, ἴστωσιν βουλίωσιν, ἴστωσιν.* V. 5. 2. *Μίχρη ἂν καταστωσιν.* I. 4. 13. *'Ἀχρη ἂν σχολάσιν.* II. 3. 2.

(v.) *Complementary.*

§ 835. As the complementary sentences which it is most important here to notice, occur in what is termed the *oratio obliqua*, it will be necessary to remark upon the character of this form of discourse, and upon its distinction from the *oratio recta*.

There are two ways of quoting the words of a person. In the first, we simply repeat his words, without change or incorporation into our own discourse; as, *He said, "I will go."* This is termed DIRECT QUOTATION, or in Latin, ORATIO RECTA (*direct expression*). In the second, we make such changes and insert such connectives as will render the quotation an integral part of our own discourse; thus, *He said, that he would go.* This is termed INDIRECT QUOTATION, or in Latin, ORATIO OBLIQUA (*indirect expression*). This distinction likewise applies to the thoughts and feelings of persons, and even to general truths and appearances.

Of these two methods of quotation, the former is *dramatic* in its character, presenting before us the speaker in the utterance of his own words; but the latter is *narrative*, simply relating what the speaker has said. This relation is made in Greek, by the use either of the distinct modes with their connectives or of the incorporated modes. We have occasion at present to treat only of the use of the distinct modes. For the use of the incorporated modes, see § 848.

§ 836. In the *oratio obliqua*, a thing is presented not as actual, but as dependent upon the statement, thoughts, or feelings of some person, and consequently as having some degree of contingency. Hence it is properly expressed by a contingent mode. This use, however, is confined to the optative, which limitation may be explained as follows. The *oratio obliqua*, from the very nature of quotation, commonly respects the past, and the cases in which it respects the actual present are too few and unimportant to require special provision; while in those cases, so constantly recurring, in which the past is spoken of as present, the very vivacity and dramatic character of this form of narrative forbids the use of a contingent mode. Hence the subjunctive is used in the *oratio obliqua* only in such cases as would admit it in the *oratio recta*, while, on the other hand, of the distinct modes,

The optative is the mode appropriate to the oratio obliqua in past time.

With this optative *ᾶ* is not joined, unless for some additional reason. Thus,

Ἦσαν ἄγγελοι λέγοντες, ὅτι λαλιώσας εἶη Σύντισις τὰ ἄκρα, a messenger came saying, that Synthesis had left the heights. I. 2. 21. Ἐλεγει, ὅτι ἡ ὁδὸς ἴσταν. I. 4. 11. Αὐτὰς ἤρσαν αὐτοῖς, τίς εἶσι. Ὁ δὲ ἱερμανθὺς εἶπε Περσιστῆ, ὅτι παρὰ βασιλέως πορεύοντο πρὸς τὸν σατράπην. Αἱ δὲ ἀπεκρίσαντο, ὅτι οὐκ ἴστανθα εἶη, ἀλλ' ἀπίχην ἕως παρασάγγης. IV. 5. 10. Ἐπιχίρει λέγουσιν, ὡς δίκαια εἶη. V. 6. 34. Ὡς εἶπεν ὁ Σάτωρος ὅτι οἰμάζοντο, εἰ μὴ σιωπήσῃσι, ἰσχύριτο. "Ἄν δὲ σιωπῶ, οὐκ ἄρ'," ἔφη, "οἰμάζομαι;" H. Gr. II. 3. 56. "Ὁ τι δὲ πάσης, οὐδ' ἀποθήμην. II. 1. 23. Ἐσθιδικτόντες, οἶα εἶη ἡ ἀπορία. I. 3. 13. Ἦσαντο εἰ μὴ Ἕλλητες, ὅτι βασιλεὺς . . . ἐν ταῖς σπουδαῖς εἶη, βασιλεὺς δ' αὐτῶν ἦσαντο Τισσαφέρνης, ὅτι εἰ Ἕλλητες νεκρῶν. I. 10. 5. Ἦδεν αὐτὸν, ὅτι μίση ἔχου. I. 8. 21. Ἐγγιγνώσκοντο, ὅτι ὑπόσταντος εἶη. III. 3. 4. Σαφῆς ἦσαν ἡδὲ ἰδίῳ ἴσταν, ὅτι ὁ στίλος εἶη. III. 1. 10. Ἦγόντι, ὅτι τὸ πάθος εἶη. IV. 5. 7. Ἦσαν, ὅτι εἶη τὸ σύνθημα. I. 8. 16. Ἦσαν τὸν ἄγγελον, πῶς τις εἶη χόρα. II. 4. 21. Ἐρωτῶμενος δὲ, ποδαπὸς εἶη. IV. 4. 17. Ἐπιστάμενος πρὸς τὸν Σίβδου, πῶς ποδαπὸς πολέμιος εἶη ἢ φίλος. VII. 1. 14. Ἐκάμην . . . μῆτις παλαιῶν σατραπῶν ἔχουσιν, ὑφ' ἃν θάνατον μὲν αὐτοῖς. Soph. CEd. T. 1245. Ἐλαγχον διαλαβόντες, εἰ τινα ἰδίῳν ἄλλην ἰδίῳν. IV. 1. 23. Σκοπῶν, εἰ διαβαίνουσι. II. 4. 24. Ὁ δ' ἔχουσιν, ὅτι . . . πρὸς λέγουσιν. I. 5. 14. Ἐθαύμαζον, ὅτι οὐδαμῶς Κύρος φαίνεται. I. 10. 16. Ἐπαυῖσαι τοῖς παρῶσιν, ὡς πιστόντις εἶη Κλιάρχῳ. II. 6. 8. Τισσαφέρνης διαβάλλου τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἰσχυροῦς αὐτῶν, Tissaphernes accuses (historic present, § 794, a) Cyrus to his brother, [that he was plotting] of plotting against him. I. 1. 3. See I. 6. 3.

§ 837. REMARKS. 1. The Greek, from its peculiar spirit of freedom, vivacity, variety, and dramatic life (Cf. § 803), often interchanges and blends the forms of indirect and direct quotation, commonly passing from the former to the latter, but sometimes the reverse. Thus,

(A.) A sudden change is often made from indirect to direct quotation. This change may be made either (α.) after the introductory particle; or (β.) in the body of the quotation, commonly after a relative, a parenthetic clause, or one of the larger pauses, and in the last case with the frequent insertion of ἔφη. Thus,

(α.) Προξίνος εἶπεν, ὅτι "Ἀδός ἐμι, ὅν ζῆσις," Proxenus said, "I am the very person you inquire for." II. 4. 16. Ὁ δὲ ἀπεκρίσαντο, ὅτι "οὐδ', εἰ γινώσκῃς, ὃ Κύρος, σοὶ γ' ἂν ποτε ἴτι δέξαιμι." I. 6. 8. Οἱ δὲ εἶπον, ὅτι "ἰσχυροῖσιν." V. 4. 10. Ἐροῦμεν πρὸς αὐτοῖς, ὅτι "ἡδὲ ἰδίῳ γὰρ ἡμᾶς ἡ πόλις;" . . . Ἰσως ἂν εἶπαι, ὅτι "ὃ Σάκρας, μὴ θάυμαζε τὰ λεγόμενα, ἀλλ' ἀποκρίθην." Pl. Crito, 50, b, c.

(β.) Ἐπιδιόντες δὲ, "ὡς εἶπεν εἶη, ἡγεμόνα αἰτεῖν παρὰ τούτου, ὃ λυρακόμειδα τὴν πρᾶξιν." I. 3. 16. "Λέγον" ἔφασαν "χερῶν δίδουσι, μνηστῆρας ἴσας τὴν ναυμαχίας αὐτοῖ κατ' αὐτοῖς νεικήκασι καὶ ναῦς εἰλήφασι." H. Gr. I. 1. 28. Ἐλεγει, ὅτι "ἔθως ἤτιόντο . . . Ἄλλ' ἰγὼ," ἔφη, "ἠκαχάσθην." Ἀπεκρίσαντο, ὅτι "οὐδὲν ἂν τούτων εἶπαι εἰς τὴν στρατιάν ὁμῆτις δὲ ξυλλίξασθαι," ἔφη, "εἰ βούλοσθαι, λεγέτω." V. 6. 37. Λέγουσιν, ὅτι "ὅσων δὲ πολλοῦ χρέους τούτου ἡδὲ σὺν ἰσχυροῖσιν τούτων οὐκ εἶσι ἰσχυροῖσιν" (The change is here made to the words put by Cyrus into the mouth of the messenger). I. 9. 25.

§ 838. (B.) Indirect quotation, without losing entirely its character, often adopts, in whole or in part, the modes and tenses of direct quotation, as the present, future, and perfect indicative for the optative, the subjunctive for the optative, &c. Thus, 'Ἐπεὶ εἶπον, ὅτι ἐπὶ τὸ στρατιῆμα ἤκουσιν, ἱλιγιν, ὅτι τὸ στρατιῆμα ἀποδίδωσι, *When they said, that they [are] were come for the army, he replied, that he [resigns] resigned the army* (Here the regular forms of indirect quotation would be ἤκουσιν and ἀποδίδωσι, while those of direct quotation would be ἤκουσιν and ἀποδίδωμι, so that the person of the one form is united with the mode of the other). VII. 6. 3. 'Ἐγω, ὅτι οὐ δύνησται. I. 3. 2. 'Υποψία μὲν ἦν, ὅτι ἄγου. Cf. 'Ὅτι δὲ ἐπὶ βασιλία ἄγου). Ib. 21. Οὗτοι ἱλιγον, ὅτι Κύρου μὲν τίθηναι, Ἀριαῖος δὲ σφινγῶς ἐν τῷ σταδμῷ ἴην. II. 1. 3. 'Ἢλόν λίγοντις . . . ὅτι οὐχ ἰπταῖς ἴσιν, ἀλλὰ ἀποζύγια νίμιντα. II. 2. 15. See III. 5. 13; VI. 3. 11; VII. 1. 34. 'Ἐδόκει δὴλον εἶναι, ὅτι αἰρήσονται αὐτὸν, εἴ τις ἐπιψήφισι. VI. 1. 25. 'Ἐλιγον, ὅτι περὶ σπονδῶν ἤκουσιν, ἀνδρες, αἵτις ἰκανοὶ ἴσονται. II. 3. 4. See Ib. 6. Εἶχε γὰρ λίγιν καὶ ὅτι μόνι τῶν Ἑλλήνων βασιλεῖ συνεμάχοντο ἐν Πλαταιαῖς, καὶ ὅτι ὑστέρων οὐδισπῶποτε στρατεύσαντο ἐπὶ βασιλία. H. Gr. VII. 1. 34. Εἶπεν, ὅτι γιλιόν ἴην, εἰ οὕτως ἴχοι, εἰ ἔργουῖνται Παυδαμόνοι, καὶ ἴαν . . . αἰρῶνται. VI. 1. 30.

§ 839. 2. The use of the optative in the *oratio obliqua* may extend not merely to the leading verbs in the quotation, but also to verbs joined with these by relatives and other connectives (Cf. § 848, a); as,

'Ἐλιγον, ὅτι . . . ἴην . . . δι' ἧσπερ ἤκουσιν, 'through which they had come.' III. 5. 15. 'Ἐλιγον . . . ὅτι παντὸς ἔξια λίγος Σιδῶνος · χιμῶν γὰρ ἴην, 'for it was winter.' VII. 3. 13. Even though an infinitive precedes; as, 'Ἐβία, ἄγιν τὸ στρατιῆμα κατὰ μέσον τὸ τῶν πολέμιων, ὅτι ἐκὶ βασιλεὺς ἴην, 'because there was the king.' I. 8. 12.

§ 840. 3. In complementary sentences, where doubt is expressed, and a primary tense precedes, the *subjunctive* is sometimes used, especially in the *first person*. The connective is sometimes omitted, and even the leading verb itself. Thus,

Οὐκ εἶδ', εἰ Χερσάντη τούτῃ δῶ. Cyr. VIII. 4. 16. Βούλει [sc. ἴε] λάβωμαι, *Will thou I take?* Soph. Phil. 761. Θίλις μίνωμιν, Id. El. 80. Εἶτε τι βούλει προσθῆς ἢ ἀφίλη. Pl. Phædo, 95, d. ΔΙΟΝ. Παραίνῃ σοι σιωπῆν. . . . ΑἴΣΧ. [Sc. Παραίνῃς ἴε] 'Ἐγὼ σιωπῶ; Bacch. *I advise you to be silent.* Æsch. *I be silent?* Ar. Ran. 1132 (Cf. § 762). The use of the subjunctive in § 822 (γ.) may in like manner be explained by ellipsis.

B. VOLITIVE.

§ 841. 1. The most direct expression of an act of the will (§ 455) is by the *imperative mode* (§ 274. 4). For other less direct methods, see §§ 824; 825; 829. 3; 831. 2.

2. From the fondness of the Greeks for passing from indirect

to direct forms of expression (Cf. §§ 803, 837, 838), the imperative is sometimes found in *dependent* sentences; thus,

Θητις δ' Ὀρέστης· ὤσσει μὴ λίαν εἶναι, and *Orestes was mortal; so that* [do not grieve] *you should not grieve to excess.* Soph. El. 1172. Γράψω δὲ, ὤσσει, ἂν βούλησθε, χριματοῖσασσι, and *I will propose it in writing, so that if you will, [vote it] you may vote it.* Dem. 129. 1. Διῶξαι, ὤσει, ἂν μὴ ἴβισται, . . . πάσθωσαν, to show them, that, what they desire [let them gain] they must gain. Thuc. IV. 92. Ἐπανρωτῶ πάλιν, τῶν ἱμαγρίων ταῖς φθαῖς εἰ πρώτον ἴν τοῦθ' ἡμῖν ἀρίστον κείσθω. Pl. Leg. 800, e. Οἴεσ' οὖν ἢ δεῖσεν; Do you know then, what [do] you should do? Eur. Hec. 225 (Cf. Οἴεσ' οὖν ἢ δεῖσεν; Id. Cycl. 131). Οἴεσ' ὡς σείσεν; ἀντι τῶν ἰσημίμων ἴσ' ἀντάκουσαι, κἄτα κερὶν αὐτὸς μαθῶν. Soph. Oed. T. 543. Ἄλλ' οἴεσ' ἢ μοι σύμπραξεν; Eur. Heracl. 451. Οἴεσά νυν ἢ μοι γένεισθω; Do you know then, what [let be done] must be done for me? Id. Iph. T. 1203.

§ 842. 3. In general but earnest address, the second person of the imperative is sometimes used with *πᾶς*, or *τις*, or both, instead of the third person; as, Χάριε δῦρο πᾶς ὑπερήτης· τίξτε, καὶ εἰ σφιδόσην τις μοι δέου, *Come hither every man [alias, bird] of you! Shoot, smite. Let some one give me a sting.* Ar. Av. 1186. Φύλασσε πᾶς τις. Ib. 1191. Ἴτω τις, ἰσάγγαλλε. Eur. Bacch. 173. See § 725, a.

4. Such familiar imperatives as *ἄγε*, *ισθί*, *ἰδί*, and *φίρε*, may be used in the singular, as interjections, though more than one are addressed; thus, Ἄγε δὲ ἀπάσασσι. Apol. 14. Εἰσί μοι, εἰ πάσχετ', ἄνδρες; Ar. Pax, 383.

5. An act of the will may respect either the real or the ideal. Hence in Greek, as in other languages, the imperative may be used to express supposition or condition; thus, Ὅμως δὲ εἰρήσθω μοι, but yet [let it have been said by me] *suppose me to have said.* Mem. IV. 2. 19. Πλούτου τι γὰρ . . . καὶ ζῆ. Soph. Ant. 1168.

C. INCORPORATED.

§ 843. The Greek has great freedom in respect to the employment of distinct or incorporated sentences, and in respect to the mode of their incorporation. Thus (α.) a dependent clause may be *preserved entirely distinct*; or (β.) its *subject* or *most prominent substantive* may be *incorporated* in the leading clause, leaving it otherwise distinct; or (γ.) its *verb* may be also incorporated as an *infinitive*; or (δ.) its *verb* may be incorporated yet more closely as a *participle*. The union often becomes still closer by an attraction, which renders *the subject of the infinitive or participle* the same with the

subject or an adjunct of the principal verb. This attraction has three forms; in the first (ϵ .), the principal verb adopts the subject of the dependent clause; in the second (ζ .), the infinitive or participle, referring to the same person or thing with the principal verb, adopts the same grammatical subject; in the third (η .), the infinitive or participle adopts for its grammatical subject, an adjunct of the principal verb. E. g.

(α .) "Ἦσθινο, ὅτι τὸ Μένωνος στρατόνμα ἦδη ἐν Κιλικίᾳ ἦν, he perceived, that the army of Meno was now in Cilicia. I. 2. 21. Δίγουναι, ὅτι ἐπὶ τοῦτο ἔρχονται. Cyr. I. 2. 6. Παρισκιούζοντα, ὅπως κατὰ κορυφὴν ἰσβαλοῦσιν. Thuc. II. 99.

(β .) "Ἦσθινο τὸ τε Μένωνος στρατόνμα, ὅτι ἦδη ἐν Κιλικίᾳ ἦν, he perceived the army of Meno, that it was now in Cilicia. I. 2. 21 (another reading, preferred by many to that given in α). 'Ελίγοντό τινες, ὡς γιγνώσκουσι. Vect. I. 1. See §§ 622. 4; 777.

(α and β .) For examples, see § 777, Note.

(γ .) Αἰσθανόμενος αὐτοὺς μίγμω παρὰ βασιλεῖ Δαρείῳ δύνασθαι, perceiving them to have great influence with King Darius. Thuc. VI. 59. Παρισκιούζοντο βουδῶν. Thuc. III. 110. Πιστοὺς πίμπαι ἱστικοποιῦν. Cc. 4. 6. "Ἦλθιν . . . βουδῶν τῆ πατρίδι. Ages. I. 36.

(δ .) Οὐ δύναμαι . . . εἰ αἰσθῆσθαι περιόμενον, I cannot perceive you attempting. II. 5. 4. Παρισκιούζοντο γὰρ σορισόμενοι. H. Gr. IV. 2. 41 (§ 810, R.). "Ἐπιμψί τινα ἱεῶντα. II. 5. 2. 'Ερχόμεθα . . . βουδῆσονται τοῦτοις. VII. 7. 17.

(γ and δ .) "Ἐδοξεν αὐτοῖς ταριτησία ἐς τοὺς Λακιδαιμονίους εἶναι, τῶν μὴν ἑκαλημάτων πῆρι μηδὴ ἀπολογησόμενοις, . . . δηλῶσαι δὲ. Thuc. I. 72.

(ϵ .) For examples, see § 777.

(ζ .) 'Ενομίζομεν εἶξοι εἶναι [= ἡμᾶς εἶξοις εἶναι], we thought that we were worthy. Cyr. VII. 5. 72. 'Ἰκανὸς νομίσας ἦδη εἶναι. II. 6. 17. (Cf. Κὰ μ' οὐ νομίζω παῖδα εὐν πιφουκίαι. Eur. Alc. 641. Νομίζοιμι γὰρ ἱκαντὸν ἰακίνοαι. Cyr. V. 1. 21.) Νόμιζι . . . ἄνδρα ἀγαθὸν ἀποκτείναν [= σιαντὸν ἀποκτείνοντα], consider yourself willing to death a good man. VI. 6. 24. Οἶμαι εἶναι τίμιος. I. 3. 6 (Cf. Οἶμαι μὴν, ἦν δ' ἔγω, ληροῦν με. Pl. Charm. 173, a). 'Ορῶ μὴν ἔξαμαρτάνων. Eur. Med. 350 (Cf. 'Ορῶ δὲ μ' ἔργον διπλὸν ἔξυργασμένην. Soph. Tr. 706). Πολλὰς τληγὰς εἶδα λαμβάνων. Cyr. I. 6. 29 (Cf. Οἶθα εαφῶς ἱκαντὸν οὐκ ἱμῶντοα. Isocr. 252, b). Οὐκ εἰ κριτῶν ἦδι ὦν, ταῦτα προέκαλιπτο τοὺς ἐνόντας, ἀλλ' ἄπειρ εἰ ἦδι καυτὸν ἦττοα ὄντα, ταῦτα ἐξῆρχι. Cyr. I. 4. 4. Δηλοῖ σιμῶν τὸν κλοῦτοα. Ar. Plut. 587 (Cf. 'Αποφῆμω μόνη ἀγαθῶν ἀπάντων οὖσαν αἰτίαν ἱμῶ. Ib. 468). Σαφῆ σημαία φαινίσι ἰσθλὸς τίς ἡμᾶς γιγῶς. Soph. El. 23. Δῆλόν τε ἰσθῆσται, οὐδὲ τίσι τῶν 'Ελλῶνων εἶναι μόνι οὐ μηδῆσταις, you have made it evident, that it was

not for the sake of the Greeks, that you alone did not then join the Medes. Thuc. III. 64. See §§ 856, 863.

(ζ. and δ.) 'Εώραν οὐ κατορθύνοντες, καὶ τοὺς στρατιώτας ἀχθόμενοι, they saw that they were unsuccessful and the soldiers displeased. Thuc. VII. 47.

(η.) "Ἐδοξεν οὖν αὐτοῖς εὐσκευασμένοις ἃ ἔχον καὶ ἄπλευραμένοις περῖναι, it therefore seemed best to them, that having packed up what they had, and equipped themselves in full armor, they should advance. II. 1. 2 (§ 856, α). Ἐδ γὰρ φρονέουσι ἕμμα τοῦ κατηγερέω, for your eye proves that you feel kindly. Æsch. Ag. 271 (§ 863).

§ 844. REMARKS. 1. An especial variety of construction is observed with such words as *εὐνοῖδα*, *εὐγγινώσκω*, *ταῖκα*, *ἔμοιός ἐμι*. "Ἐγὼ σοι εὐνοῖδα [sc. εἰ] . . . πρωτὸ ἀνοστήμιον (in some editions, ἀνοσταμίην), I [know with you your rising] remember your rising early. CEC. 3. 7. Τί μοι εὐνοῖσθε, ὦ Σώκратες, τοιοῦτος ἰεργασμίην. Symp. 4. 62. Σπύσπει γὰρ τοῖς μὲν . . . γιγνόμενοις (in some editions, τοῖς . . . γιγνόμενοις), τοῖς δὲ . . . ἀληφόμενος. Isocr. 319, c. *Ξύνοδα ἔμαυτῇ σοφῆς ἄν*. Pl. Apol. 21, b. "Ἐμαυτῇ γὰρ ζυφήτη οὐδὲν ἰωισταμίην. Ib. 22, d. "Ἐμαυτῇ *Ξύνοδα*, ἔτι . . . λίγω. Ib. Ion, 533, c. "Ἐοικας βασιλεὺς εἶναι, you seem to be king. Cyr. I. 4. 9. "Ἐοικαστε τυραννίαι μάλλον ἢ πολιτείαις ἠδόμενοι, 'you seem more pleased." H. Gr. VI. 3. 8. "Ἐοικας ἀληθῆ ἰεργκῆτι, you seem like one who has spoken the truth, i. e. you seem to have spoken the truth. Pl. Alc. 124, b. "Ἐδοξας γὰρ μοι ἰδῆναι ἰοικῆσαι. V. 8. 10. "Ἐοικε γὰρ ἄσπερε ἀπηνγα *ζυνοῖσθῆναι*. Pl. Apol. 26, e. "Ὅμοιοι ἴσμεν οὐκ ἐξῆως ἀμολογημένοι. Id. Meno, 97, a. "Ὅμοιοι ἦσαν *θαυμάζουσιν* (θαυμάζοντες, Bornemann, Poppo, and Krüger), they seemed to be wondering. III. 5. 13.

2. The contingent particle *ἄν* may be joined with the infinitive and participle, whenever it would be joined with the distinct modes of which they supply the place. The infinitive and participle are then commonly translated into English by the potential mode (§ 815). Thus, *Εἰ δὲ τις ἔξασατηθῆναι ἄν εἴπαι*, if any one thinks that he could be deceived. V. 7. 11 (§ 831, 1). "Ὄσσι καὶ *πρώτην ἄν γινῶναι*. VI. 1. 31. *Τί ἄν οἰόμεθα παθεῖν* (Cf. *Τί οἰόμεθα πείσασθαι*); III. 1. 17. See VI. 1. 20, and § 822, β. "Ὡς οὐτω περιγιγόμενος ἄν τῶν ἀντιστασασίμων, as though he would thus prevail over his opponents, i. e. thinking that thus he could prevail. I. 1. 10. "Ὡς ἄλλοτος ἄν τοῦ χωρίου. V. 2. 8. *Τὸ πῶλισμα ἄν γινόμενος*, the city which might be, i. e. the spot which might become a city, or, the spot adapted to the founding of a city. VI. 4. 7.

§ 845. 3. From the intimate union prevailing between the infinitive, or participle, and the principal verb of the sentence, a word properly modifying the one is sometimes placed in immediate connexion with the other. We remark, in particular,

(α.) Such adverbs as *ἄμα*, *αὐτίκα*, *εὐθύς*, *ἔξαιφνης*, and *ματαξὺ*, joined with the participle instead of the principal verb; as, "Ἄμα ταῦτ' ἰδὼν ἀνίστη, [saying this, he at the same time rose up], as soon as he had said this, he rose up. III. 1. 47. "Ὅσως μὲν, ἄμα ἀπαθνήσκοντος τοῦ ἀνδραπόου, διασειδάνονται ἢ ψυχῆ. Pl. Phædo, 77, b. *Ἐὐθύς οὖν μοι ἰδὼν ὁ Κίφαλος ἠσάξεντο*, immediately, therefore, upon seeing me, Cephalus saluted me. Pl. Rep. 328, c. *Ἐὐθύς μὲν μισθήκιον ἄν ἰωιδόμεναι*. II. 6. 16. "Ἡν αὐτοῖς ἰωιχώριον, εὐ μεταξὺ

πορευομένων μήτε ἰσθίειν μήτε πίνειν, *it was their custom, while marching, [in the mean time] neither to eat nor drink.* Cyr. VIII. 8. 11.

(β.) A particle joined with the principal verb instead of the infinitive or participle, particularly *ἄν*, and *οὐκ* with *φημί*; as, Σὺν ἡμῖν μὲν ἄν ὀμαι εἶναι τίμος, *with you, I think that I should be honored.* I. 3. 6. Χρήσιμοι ἄν ἰδέσθαι εἶναι. V. 6. 1. Οὐκ ἴφασαν εἶναι, *they said they would not go.* I. 3. 1. Οὐ φασιν εἶναι ἄλλον ἰδεῖν. IV. 1. 21. Ἐπήρτε αὐτὸν, εἰ ἰσλασιύει. Οὐκ ἴφη [sc. ἰσλασιύειν], 'He said No.' V. 8. 5.

§ 846. 4. The infinitive and participle may be used *impersonally*, as well as the finite modes (§ 772); thus, Ὡςτι καὶ αὐτῷ μεταμίλει. II. 6. 9. Μεταμίλει αὐτοῖς. Pl. Phædo, 113, e.

5. From the familiar association of the accusative with the infinitive (§ 855), and the genitive with the participle (§ 868), words commonly governing other cases are often followed by these in connexion with an infinitive or participle. Thus, Ἵμας προσήκει καὶ ἀμείνονας καὶ προθυμοτέρους εἶναι. 'Ἀλλὰ μὴν καὶ θαρσαλιωτέρους ἔνν πρέπει εἶναι. III. 2. 15 (Cf. Προσέειπεν βασιλεῖ, I. 6. 1; Ἀγαθοῖς τε ἡμῖν προσήκει εἶναι. III. 2. 11; Τῇ ἡλικίᾳ ἴσπεσαι. I. 9. 4). Παραγγίλας τὴν πρώτην χιλιεστὴν ἰσλασθαι. Cyr. II. 4. 3 (see §§ 589, 621). Οὐδὲν ἤχθησε αὐτῶν σολιμοῦσαν, *he was not at all displeas'd with their being at war.* I. 1. 8 (Cf. Σιύθησθε δι' ἤχθησε αὐτῶν. VII. 5. 7. See §§ 551, a, 596). Ὡς ἴσπαντος εἰσέρας ἡμοῦ. Soph. Tr. 394 (§ 555). Ὡ δώμασ' ἰσηκούσαν' Οἰδίου τελέει, παίδων ἡμοῖσις συμφοραῖς ἐκλωθάν; *O house of Œdipus, hast thou heard this, that his sons have fallen by a like fate?* Eur. Phœn. 1342. Sometimes the accusative occurs for another case with the participle, if its use is analogous to that of the infinitive; as, Σὶ μὲν εἶσ' ἀφασσοντ' ἰσχιχίρει. Soph. Aj. 136. Ἡσθην . . . εἰλογοῦντα σι. Id. Phil. 1314. Cf. § 596.

§ 847. The relations of dependent sentences are expressed with *greater explicitness* by the *distinct modes with their connectives*; but with *greater brevity*, and often *greater energy and vivacity*, by the *incorporated modes*. There are few of these relations which cannot be expressed by the latter. Hence, in the wide range of their use, these modes may express the *subject*, the *direct* or *indirect object*, the *time*, *cause*, *purpose*, *manner*, *means*, *condition*, *restriction*, *preliminaries*, *result*, &c., of the verbs with which they are connected.

NOTE. The use of both the incorporated modes is far more extensive in Greek than in English (§ 454, R.). Hence we often translate the Greek infinitive and participle by finite verbs with connectives (*that, when, while, as, and, if, although, because, since, in order that, &c.*). Sometimes, also, from a difference of idiom, the infinitive and participle are interchanged in translation; as, Τὰ δὲ τῶν φίλων μόνος εἶπε ἰδῖναι ἤσσαν δὲ ἀφύλακτα λαμβάνειν, *but he thought that he alone knew it to be most easy to seize the unguarded property of friends.* II. 6. 24. Πρωσιύειν παρ' οἷς ἰβούλιτε ἑαυτὸν φιλιεσθαι, *to hold the first place with those by whom he wished himself beloved.* Cyr. VIII. 2. 26.

§ 848. The use of the incorporated modes, particularly the infinitive, is very great in the *oratio obliqua* (§ 835), sometimes (α) extending even to subsidiary clauses (Cf. § 839); and being interchanged and blended not only (β) with other forms of the *oratio obliqua*, but also (γ) with those of the *oratio recta*. Thus,

(α .) Παλλοὺς φαίη Ἀρμῖος εἶναι Πέρσας ἰαυτῷ βελτίονας, οὗς οὐκ ἀνοχίσθαι. II. 2. 1. Ἔφασκε, . . . ἴσα αὐτῷ ἰαίοντο βουλόμενοι, οὐδὲν ὄντι γινώσκοντες φαῖται. Thuc. I. 91. Ἔφη δὲ, ἰαυτῷ οὐ ἰσθῆναι τὴν ψυχὴν, σφαιρούμεναι . . . εἰς τόπον . . ., ἐν δ' . . . δὲ εἶναι χέρονται. Pl. Rep. 614, b.

(β .) Ἀργύλλου Διεκυλλέως, ἔτι κατῆν τι αὐτῷ Λακιδαιμῖνοι, καὶ αὐτῷ μὴ τιθῆναι ἐκτά. H. Gr. IV. 3. 1. Διαβίον, ὡς ὑπὲρ Ἀστυλίου καὶ Τισσαφίρου φθίσονται τὰ πράγματα . . . τὸν δ' αὖ Τισσαφίρου τὰς τι ταῦς οὐ κομίζουσι, καὶ τρεφῆν ἔτι οὐ ζουχῶς οὐδ' ἰντιλῆ διδοῖς, κακοῦ τὸ ναυτιλίῳ. Οὐδὲν ἴσασαι χεῖρας μῆλλιν ἔτι. Thuc. VIII. 78. Ὡς μὴ στρατηγήσαντα ἐκί . . . μηδὲς ἡμῶν λογίτω . . . ὡς δὲ πείσεται. I. 3. 15 (§ 870). Ἀτήγγιλλον τῇ Κύρῃ, ἔτι τσαυτὰ ἐν ἴδον ἀγαθὰ, ἴσα . . . μὴ ἔν ἰπιδίσιτω. Cyt. V. 2. 4.

NOTE. Ὅτι and ὡς are sometimes even followed, after an intervening sentence, by an infinitive or participle, instead of a finite verb; as, Ἐῖσι δὲ, ἴσα, "ἰαυτῶν τάχιστα ἢ στρατία λῆξῃ, ἐὼς δὲ ἀποσείψῃσι αὐτόν." III. 1. 9. Ἐύμειον ἔτι, εἰ τι οὕτως πάθει, αὐτὸς ἔν λαβεῖν. Cyt. V. 4. 1. Ἐγὼ γὰρ αὐτῷ ἴσα, ὡς ἰαυτῶν πείθει, . . . ἐκί εἶναι τούτων ἴσα. Pl. Gorg. 453, b. Αἰσθάνομαι οὐ σου . . ., ἔτι, ὡς ἔν φῆ . . ., οὐ δυναμίνο. Ib. 481, d. Γυνὲς δὲ ἰ Κλίον καὶ ἰ Δημοθόσι, ἔτι, εἰ καὶ ὄσοσιν μῆλλον ἰδῶσιν, διαφθαρομένους αὐτούς. Thuc. IV. 37.

(γ .) Ἔφη "ἰθίλιον πορεύμεναι . . . Ἐγὼ γὰρ," ἴσα, "οἶδα." IV. 1. 27: Κλιάνδρος, "Μάλα μέλι," ἴσα, "διασφαζόμενος ἦεν· λίγων γὰρ Ἀναξίβιον ἔτι οὐκ ἰαυτῶν ἴσα. . . . Ὅμως δὲ εἰσίναι," ἴσα, "εἰλίσιτω." VII. 1. 39.

(β . and γ .) Ἀπικρίνατο, ἔτι "ἀκούει Ἀβροσίμαν, ἰχθῶν ἀνδρα, ἰαυτῷ Ἐυφράτη ποταμῷ εἶναι . . . καὶ μὴ ἢ ἰαυτῷ, τὴν δίκην" ἴσα "χερῶν ἰαυτῶν αὐτῷ· ἢ δὲ φύγη, ἡμῖς ἰαυτῷ πρὸς ταῦτα βουλόμεναι." I. 3. 20.

(I.) The Infinitive.

§ 849. I. The general rule for the construction of the infinitive is the following:

RULE XXX. The INFINITIVE is construed as a *neuter noun* (§§ 133, 649). Hence,

(α .) The infinitive may be the **SUBJECT** of any word which would agree with a noun (§ 445); whether *appositive*, *adjective*, *article*, *pronoun*, or *verb*.

(b.) The infinitive may **DEPEND** upon any word which would govern a noun (§ 446); whether *substantive, adjective, verb, adverb, or preposition*.

(c.) The infinitive may be used, like a noun, to express a **CIRCUMSTANCE** (§ 436); particularly such as are denoted by the *instrumental and modal dative* (§ 606), and by the *accusative of specification* (§ 637).

Thus,

Φίγνυι ἀναυτοῖς ἀσφαλτεσιόν ἐστιν ἢ ἡμῖν, *to fly is safer for them than for us*. III. 2. 19. 'Ὡς οὐκ ἀκούουσα ἴη τί τι ἰσιθῆσθεομαι καὶ λύσει τὴν γίφθραν. II. 4. 19. Διῦρ' ἰκίησις μελίην σοί. Soph. Ant. 233. Οὐ γὰρ ἦεν ἀιδῆσαι τὰδι. Æsch. Prom. 766. Οὐδὲν οἶν ἴσ' [= τοιοῦτόν ἐστι, οἶν] ἀποῦσαι, *there is nothing [such as] like hearing, or, it is best to hear*. Ar. Av. 966. Οὐδὲν οἶν τὸ αὐτὸν ἴστωῖν. Pl. Gorg. 447, c. 'Ἐν γὰρ τῷ κραυῖν ἐστι καὶ τὸ λαμβάνειν. V. 6. 32. Τὸ δὲ τῆ ἰτιμιλίᾳ περιῖναι τὸν φίλον, καὶ τῷ τραθυμῖομαι χαρίζεομαι, ταῦτα ἴμοιγε μᾶλλον δευκὶ ἀγαθὰ εἶναι. I. 9. 24. Πείφασις . . . τοῦ ἀθροῖζιν στρατιύμα, *pretext for assembling an army*. I. 1. 7. Πείφασις στρατιύμιν ἐπὶ τοὺς Θηβαίους. H. Gr. III. 5. 5. 'Απειπᾶσχιν δι' οὐδὲς κίνδυνος. II. 5. 17. 'Ἡ σίλις ἐκινδύνουσι πᾶσα διαφθαρήναι. Thuc. III. 74. 'Ἀρξάντις τοῦ διαβαίνου. I. 4. 15. 'Ἀρχύν ἐξιώτατος. I. 9. 1. Τύχη τοιάδ' ἰτίστη, θαυμάσαι μὲν ἔξια, σκαυθῆς γὰρ μίντοι τῆς ἰμῆς ἀκ ἔξια. Soph. Œd. T. 776. Καλύσει τοῦ καίην ἰσίντας. I. 6. 2 (§ 517). Οὐκ ἐκάλωυ βασιλεύς τὸ Κόρου στρατιύμα διαβαίνου. I. 7. 19. 'Αστυγυῖται τοῦ μάχιοθαι. Ib. Διὰ τοῦ ἰσικουῖν. II. 6. 22. 'Ἡγάλλιστο τῷ ἔξαταῖν δύνασθαι, τῷ τλάσασθαι ψυδῆ. Ib. 26. Μανθάνου γὰρ ἴμοι. Soph. Œd. C. 12. Φοβούμινου οὐχ ἡμᾶς μόνου, ἀλλὰ καὶ τὸ κατασισῖν, *afraid not only of us, but also of falling*. III. 2. 19. Διὰ τὸ πολλοὺς ἴχιν ὀσθῆσας καὶ διὰ τὴν ἰσικίλιαν. I. 9. 27. 'Ὡς πολίμιν τι ἰκανὸ ἴσσαν. I. 1. 5. 'Ἀμῆχανος ἰσικίλιν στρατιύματι. I. 2. 21. Χωρίον ἰσικίλιν δμῖν ἰσικίθιοθαι. II. 5. 18. Κάλλιστο ἰσάξασθαι. VII. 1. 24. 'Ἐδυοστυχῆσαι δινὸν ἰσθῆσας κίφας, *the darkness of night is [fearful to be unfortunate in] a fearful time for disaster*. Eur. Phœn. 727. Φαγῖν δινός, *a terrible fellow to eat*. VII. 3. 23. Δινός λίγι. II. 5. 15 (§ 762. 3). Δινός δὲ πρὸς τὸ πλιονικῆσαι. Isocr. 192, e. 'Ὁς οὐδινός ἴσσαν ἰμοι εἶναι, γινῶναι τι τὰ δινῶτα καὶ ἰσικίθιοθαι ταῦτα. Thuc. II. 60. 'Ὁρῶν στυγῆς ἦν, καὶ τῆ φωνῆ τραχῆς. II. 6. 9. Νῦν μὲν γ' ἰδῖν εἰ πρώτων ἰσικίθιοθαι. Ar. Nub. 1172. Πέρισι γὰρ ὡς σῆσσαν ἰσικίθιοθαι. Soph. El. 664. 'Ἐπὶ γὰρ ταῖς ναυαὶ ἴσσαν εἶναι ἀμῶνιοθαι. Thuc. IV. 10. Πῆσσαν δὲ ἰς τὸ βλάπτιοθαι. Id. VII. 67. Πέρισι δὲ χῆμα μῦζον ἰσικίθιοθαι κλίον. Æsch. Ag. 266. Πέρισι λίγι. Ib. 868. Μῦζος κυριώτερος λίγι. Eur. Iph. A. 318. 'Ὡ, πλὴν γοναῖος οὐπκα στρατηλατιῖν, τᾶλλ' οὐδὲν, ὃ κᾶνιστο ἰσικίθιοθαι φίλου. Eur. Or. 718. Οὐδ' ἴμοι οὐδὲν οὐτ' ἴσσαν βροτῶς, πλὴν ἰσικίθιοθαι, 'in nothing except name.' Eur. Phœn. 501.

§ 850. NOTES. 1. In some cases it seems indifferent whether the infinitive is regarded as the subject of a verb, or as depending upon the verb used impersonally. See § 772, β, γ.

2. In Greek, as in English, the infinitive active is often used, where the infinitive passive might have been used with reference to a nearer, more explicit,

or more natural subject; as, *Τύπτειν παρήχοντα*, giving himself up [for beating] to be beaten. Pl. Gorg. 480, d (Cf. Παράσχη . . . Σικανισθῆναι. Id. Charm. 157, b). Παρήχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν. II. 3. 22. Τὸν παῖδα οὐκ ἠθίλησε βασανίζειν ἐκδύναι. Isocr. 369, c. Δίδωσι βουκόλαιον ἐκθύμῳ βεῖφος. Eur. Phoen. 25. Τοῖς ῥῆσταις ἱππογῆαιον, the easiest things to meet with. Mem. I. 6. 9. Χάρον οὐχ ἄγχιον πατεῖν. Soph. Oed. C. 37. Ἀκούμεν μὲν ἴσως τισὶν ἀηδῶ, ῥηθῆναι δ' οὐκ ἀσύμφορον. Isocr. 265, c. See other examples in § 849.

§ 851. REMARKS. 1. The article is often prefixed to the infinitive to give prominence to its substantive character, or to define the relation which it sustains as a substantive, by marking the case. If the infinitive is governed by a preposition, the insertion of the article is required. The article is often prefixed, especially in the tragedians, where it would not have been expected, and is often in the accusative (of direct object, effect, or specification; see §§ 620; 621; 630; 637; 849, c; 852), where another case might have been expected. Thus,

Τὸ δρῆν οὐκ ἠθίλησαν, [willed not the doing it] were not willing to do it. Soph. Oed. C. 442. Πείθομαι τὸ δρῆν. Id. Phil. 1252. Ὅς σε κωλύσει τὸ δρῆν. Ib. 1241. Ὁ ἐμὸς ἴσως τούτου αἰτίας τὸ τοῖς Ἕλλησιν ἐμὲ τιστὲν γινέσθαι (τὸ used rather than τῷ, lest it should be connected with τούτου), my desire of securing the confidence of the Greeks was the cause of this. II. 5. 22 (§ 620). Ἐλαπίδος . . . τὸ μὴ παθεῖν. Soph. Ant. 235. Τιζέσται τὸ μὴ θανεῖν. Ib. 778 (Cf. § 549). Καρδίας δ' ἐξίσταμαι τὸ δρῆν. Ib. 1105. Τὸ [in some editions τῷ] ὑπὸ οἴνου μὴ σφάλλισθαι ἐπιμελιῶσθαι. Lac. V. 7 (Cf. § 558). Ἐγὼ αἰτίας . . . τὸ εἰ ἀποκρίνωσθαι. Pl. Lach. 190, e. Τὸ τι μὴ βλίπτειν ἱεῖμα, and ready to leave the light. Id. El. 1079. Τὸ μὲν πρῶτα λαιπαρωῖν . . . πρίθρημος. Thuc. II. 53. Τὸ σιγῆν οὐ εἶνω. Eur. Iph. A. 655. Ἐγὼ γὰρ ἐμβαλεῖν μὲν αἰδοῦμαι δάκρυ, τὸ μὴ δακρῦσαι δ' ἀξίως αἰδοῦμαι τέλας. Ib. 451. For other examples, see §§ 849, 852.

NOTE. The infinitive with τοῦ as the genitive of motive (§ 551) is particularly frequent with a negative; as, Τοῦ μὴ τινας ζητῆσαι, in order that none may inquire. Thuc. I. 23.

§ 852. 2. The infinitive, both with and without the article, is used in a great variety of expressions which may be referred to the accusative of specification, and the adverbial accusative. When thus employed, it may be termed the INFINITIVE OF SPECIFICATION, and the ADVERBIAL INFINITIVE. In these uses it is variously translated, and in some of them it is often said, though not in the strict sense of the term (§ 512, N.), to be absolute. Thus,

Ἐκ δειματίης σου νυκτίου, δακύν ἑμοί, from some night vision, [according to the seeming] as it seems to me, or methinks. Soph. El. 410. Ἄλλ' εἰκάσαι μὲν, ἠδὲς, but to guess, joyous. Id. Oed. T. 82. Ἐν ᾧ γὰρ ἦν μοι πάντας,

γυγιώμενος καλῶς, for in whom, to judge rightly, [or, to know well what I aver] was my all. Eur. Med. 228. Ἐς τὸ ἀκριβῆς [= ἀκριβῶς, § 654] εἰσὶν, to speak correctly. Thuc. VI. 82. Ὀλίγου δύν πλείους ἀπαιτεῖσθαι, have slain [to want little] almost a greater number. H. Gr. II. 4. 21. Μικροῦ δύν. Isocr. 70, e. Ὀλίγου [sc. δύν] πάσαι, almost all. Pl. Phædr. 258, e. Καὶ μικροῦ [sc. δύν] κἀκείνον ἔξτραρχήσασιν. Cyr. I. 4. 8. Ἐς δύν πάσαις ἔδει Κρίων, τὸ πράσσειν καὶ τὸ βουλεύειν. Soph. CEd. T. 1416. For other examples, see §§ 849, 851.

NOTE. The use of εἶναι as the infinitive of specification, or the adverbial infinitive, will be particularly remarked, (α.) with εἰς, chiefly in negative sentences; (β.) with some adverbs and prepositions followed by their cases, chiefly preceded by εἰ. Thus, Οὐτις ἐνθάδε ἀν ψυδοῖμαι ἐκὼν εἶναι, nor would I prove false to my engagements, [as to the being willing] so far as depends upon my own will. Cyr. V. 2. 10. Οὐδὲ ξίνοις ἐκὼν εἶναι γίλωσα παρήχθεις, 'willingly.' Ib. II. 2. 15. Τὸ νῦν εἶναι, as to the [now being] present state of affairs, for the present. III. 2. 37. Τὸ μὲν σήμερον εἶναι, for to-day. Pl. Crat. 396, d. Τὸ κατὰ τοῦτον εἶναι, as to the situation of affairs with respect to him, i. e. so far as regards him. I. 6. 9. Τὸ ἐν τοῦτοις εἶναι, so far as depends upon these. Lys. 180. 41. Τὸ ἐν σφῶσις εἶναι, Thuc. IV. 28.

§ 853. 3. PLEONASM AND ELLIPSIS. The infinitive (α.) is sometimes *redundant*, and (β.) is sometimes *omitted*. It (γ.) not unfrequently depends upon a word omitted, or implied in another verb, especially in indirect quotation. Thus,

(α.) Χάριν ἀντιδίδωμι ἔχων, in return gives [to have] pleasure. Soph. CEd. C. 232. Αἰτῆσθαι δὲ σ' οὐ μακρὸν γίγας λαχῶν. Id. Aj. 825. (β.) Εἰς τὸ βαλαντιὸν βούλωμαι [sc. εἶναι]. Ar. Ran. 1279. Ἐπίλοιπος . . . τοὺς ἰδιῶτα ἐπὶ τὸν Θηρημίωνα. H. Gr. II. 3. 54. Ἔφη ἰ Ὀρόντης [sc. εἶπεν ποιῆσαι], Orontes [said that he had so done] assented. I. 6. 7. (γ.) Οἱ δὲ σφῶσται ἐκίλιον· οὐ γὰρ ἂν δύνασθαι περὶθῆναι [sc. ἰφασαι], but they bade him kill them; for [they said that] they were unable to proceed. IV. 5. 16. See VII. 7. 19.

§ 854. 4. The infinitive often forms an elliptical *command, request, counsel, salutation, or exclamation*; as,

Σὺ μὲ φερέζην [sc. ἴθιλι], do you [please to] tell me. Pl. Soph. 262, e. Μὴ ἐμὲ αἰτιάσθαι τούτων, do not blame me for these. Ib. 218, a. Οἷς μὴ πειλάζην. Æsch. Prom. 712. Θεοὶ πόλιται, μὴ με δουλείας τυχεῖν [sc. θῆσι]! Ye Gods of the city, O [grant] that I may not fall into slavery! Id. Sept. 253 (Cf. Ὡ Ζεῦ, δός με τίνασθαι μίσην πατρῆς. Id. Cho. 18). Νίση, ἐγγυγησοῦ, . . . θῆσαι τροφαῖον ἡμῶς, O Victory, befriend, grant that we may erect a trophy. Ar. Lys. 317. Καὶ παραστήσαι πανοί [sc. ἱᾶν, παραμῶν, or δύν], and let it be impressed upon every one. Thuc. VI. 34 (Cf. Παραστήσαι δὲ τοι καὶ τοῦσι. Ib. 68). ΚΗΡΥΞ. Ἀκούετε, λῆφ' τοὺς ἑπλίτας . . . ἀπίναί [sc. κελύονται, δύν, or χεῖν]. Herald. Hear, ye people; it is ordered, that the hoplites depart, or the hoplites must depart. Ar. Av. 448. Τὸν δὲ ἔχοντα . . . καταδύου. V. 3. 13. Τὸν Ἴωνα χαιρεῖν [sc. κελύου], I bid Ion hail. Pl. Ion, 590, a. Ἐμὲ παθεῖν τάδε [sc. δύνειν ἔσθαι], φῶ! That I should suffer such things [is horrible], alas! Æsch. Eum. 837 (see § 483).

NOTE. In exclamation, the *article* is usually prefixed; as, Φιῦ, τὸ καὶ λαβεῖν πρόσφθγγμα τοιοῦτ' ἀνδρός! *Ah, the hearing the voice of such a man!* Soph. Phil. 234. Τῆς τύχης! Τὸ ἐμὶ νῦν κληθῆναι διῆρο τυχεῖν! *My ill luck! That I should happen now to have been summoned hither!* Cyr. II. 2. 3 (§ 551). ΠΙΡΙΣΘ. Τὸ δ' ἐμὶ κερῶν παθόμενον, τὸν ἔθλων! Διὸ περιελθὼν στέδια πλὴν ἢ χίλια! *ET. Τὸ δ' ἐμὶ κολοῦ παθόμενον, τὸν δούμαρον! ἄποσπαθῆσαι τοὺς ἄνχας τῶν δαυτόλων!* Ar. Av. 5.

§ 855. II. The *subject of the infinitive* is very often, either properly or by attraction (§§ 622. 4, 843), the *direct object of a preceding verb*, and consequently in the *accusative*. Hence has arisen an association between this case and the infinitive, which has led to the following rule.

NOTE. The infinitive, on the other hand, extensively constitutes an *indirect object* of the verb or other word on which it depends. From the prevalence of this use, appears to have arisen the resemblance in form of the Greek and Latin infinitive to the dative, and the use of the prepositions *to* and *cu* before the infinitive in English and German. Thus, Πείθεισι τὸν μάντιν λέγειν, *had persuaded the prophet [to the saying] to say.* VI. 4. 14. Τοὺς φυγάδας ἐκέλευσε εὖν αὐτῷ σερρατίσθαι, *he invited the exiles [to the serving] to serve with him.* I. 2. 2.

RULE XXXI. The **SUBJECT OF THE INFINITIVE** is put in the *accusative*; as,

² Ἡέλιον . . . δοθῆναι οἱ ταύτας τὰς πόλεις μᾶλλον, ἢ Τισσαφέρνην ἄρχειν αὐτῶν, *he requested that these cities should be given to him, rather than that Tissaphernes should rule them.* I. 1. 8.

Κυδωνίαις οὐκ ἰβούλοντο, ὡς λημῶ σι παθεῖν αὐτούς, *did not wish to incur the risk [that they should suffer any thing] of their suffering from hunger.* Thuc. IV. 15. Νῦν κρίνειν ἰσόμενοι εὐλεσθῆναι. *Id.* III. 2. Φασὶ δ' εἰ σοφοί, . . . θιοὺς καὶ ἀνθρώπους εἴην κωνυσίαν εὐρίχειν. Pl. Gorg. 507. e.

§ 856. **REMARKS.** 1. This rule applies to the subject of the infinitive *considered simply as such*. If, on the other hand (*α.*), the subject of an infinitive has a *prior grammatical relation*, it may be in any case which this prior relation requires. If it is the same with the subject of the principal verb, it is seldom repeated, except for special emphasis or distinction (§ 843, ζ.); and is then commonly repeated (as in other emphatic repetitions) in the same case (Cf. § 722). Not unfrequently (*β.*) there is a mixture of constructions which may be referred to *ellipsis* or *anacoluthon*. Thus,

(*α.*) Ἦλθον ἐπὶ τισι τῶν δεκόντων σοφῶν ἵμαι, *I came to one of those who were thought to be wise.* Pl. Apol. 21, b. Τοὺς οὐδὲν ἐπιτρέψοντας κακῷ ἵμαι, *who will permit no one to be bad.* III. 2. 31. Νῦν σοὶ ἔξεστιν, ὃ ἔτι φῶν, ἀπερὶ γινώσθαι. VII. 1. 21. Ὅμοιοῦς οὖν σοφὸν ἐμὶ ἄδικος [= ἄδικον

ος] γυγνῆσθαι; *Do you confess then [to have been unjust] that you have been unjust to me?* I. 6. 8. Τὸντο δ' ἰσώμι ἐν τοῦ χαλιπῶς ἵνα, *and this he effected by being severe.* II. 6. 9. Ὁ μὲν τῷ δυσπρόσοδος ἵνα ἰεμανῶτα, ἰ δι τῷ πᾶσι ὑπερόδοτος ἵνα ἴχαρι. Ages. 9. 2. Ἰᾶσθαι αὐτὸς τὸ τραυμᾶ φησι, *he says that he himself healed the wound.* I. 8. 26. Ὁ δὲ ἵπαι, ὅτι σπῆσαισθαι βούλοιο, ἢ ᾗ μᾶτι αὐτῶς τοῦς Ἑλληνας ἀδικαί, μᾶτι ἰκίτιους κίαιν τὰς οἰκίας. IV. 4. 6. Νομίζεις ἡμᾶς μὲν ἀνίξασθαι σου, αὐτῶς δὲ τυπῆσαι; καὶ ἡμᾶς μὲν ἀποφθῆσαι σου, σὸ δὲ οὐδὲ οὕτω παύσεισθαι; Dem. 580. 9. See § 843, ζ.

(β.) Δίκομαι ἡμῶν, ᾧ ἄνδρες δικασταί, τὰ δίκαια [sc. ἡμᾶς] ψήφισασθαι, ἰνθρομυμίους, *I entreat you, Judges, [that you would vote] to vote what is right, reflecting.* Lys. 118. 2. Ἀγαθῶν δὲ [ἴσται], ἀδικουμίους, ἰκ μὲν ἰεήτης πολέμιῷ. Thuc. I. 120. Οὐ γὰρ ἦν ἀπὸ τοῦ Κύρου τρέπου, ἴχοντα μὲν δίδοιαι. I. 2. 11. Συμβουλίου τῷ Ξενοφῶντι, ἰλδίντα ἰς Δελφῶς [sc. ἰκίτιους] ἀνακονῶσαι τῷ Διῷ, *he advises Xenophon, [that going to D. he should consult] to go to Delphi and consult the god.* III. 1. 5. Ἐδᾶξεν αὐτοῖς, προφύλακας καταστήσαντας συγκλητῶν. III. 2. 1. Πίρση ἀνδρὶ καὶ χαλιπῶσαι δι καὶ θωρακισθίντα ἀναβῆσαι ἰπὶ τὸν ἴσων. III. 4. 35. Τίς πιλῆσασταί πᾶσι παρήγγιλλε διηγκυλωμίους ἵνα, . . . καὶ τοῦς τοξότας ἰπιβεβλήσθαι. V. 2. 12. Οἷς ἰξ ἀρχῆς ἀπᾶξεν, ἢ βασιλίου οἰκίαι ἵπαι, ἢ αὐτοῦς τῷ φῶσι ἰκαυός. Pl. Gorg. 492, b. Ἡ πάρισσι μὲν στίβου πλοῦτου πατῆρου κῆσι ἰστρημίη, πάρισσι δ' ἔλγῶν ἰς σῶνδι τοῦ χρένου ἔλικτρα γηράσπουσαι. Soph. El. 959. Ἐνίστω σὶ [for which σὶ might have been used, if allowed by the metre] τῷ κηρύγματι, ᾧσπερ ἀρῶσαι, ἰκμίτιν, . . . ὡς ὕπαι γῆς τῆσδ' ἀσπίφ μᾶστοι. Id. Oed. T. 350. See § 668.

§ 857. 2. The subject of the infinitive is very often indefinite, and is then commonly omitted. It follows from the rule, that words agreeing with this omitted subject are in the accusative. Thus,

ΣΩΚ. Οὐδαμῶς ἔρα διὲ ἀδικίῳ. KP. Οὐ δῆτα. ΣΩΚ. Οὐδὲ ἀδικούμιον ἔρα ἀναδικίῳ. Soc. *One ought then by no means to injure.* Cr. *Surely not.* Soc. *Not then, when injured, to injure in turn.* Pl. Crit. 49, b.

§ 858. III. By a mixture of constructions, the infinitive is often used after a connective (commonly ὡς, ὡστε, οἷος, or ὅσος), instead of a finite verb, or of the infinitive without a connective. Thus,

Καὶ κατῆβαιον ὡς ἰπὶ τὸν ἴσων ἀναβαίτιν, *and were descending, so as to ascend the second [= ὡς ἀναβαίτιν, that they might ascend, which is the reading of Dindorf and Krüger].* III. 4. 25. Ἰσιλάσας ὡς σναπεῆσαι, *riding up to meet him.* I. 8. 15. Πισταμῶς τοσούτος τὸ βάθος, ὡς μὲν τὰ δόρατα ὑπερῆχιν. III. 5. 7. Ἐπιδᾶν δὲ σμηῆν τῷ κίρατι, ὡς ἀναπαύσεισθαι, *and when the horn sounds to rest.* II. 2. 4 (§ 772). Ὡς μὲν συσιλῶντι [sc. λόγφ] ἰσιῶν, [so as to speak with a discourse bringing all together] *to speak comprehensively, to say all in a word.* III. 1. 38. Ὡς δ' ἰν βραχυῖ ἰσιῶν, *but to speak in brief.* Ag. 7. 1. Ὡς ἴσως ἰσιῶν, *so to speak.* Pl. Gorg. 450, d. Ὡς γι οὕτωσὶ δέξαι. Id. Rep. 432, b. Ὡς μὲρὸν μεγάλφ ἰκᾶσαι, *to com-*

pare small with great. Thuc. IV. 36. "Ὡς γ' ἐμαὶ χρῆσθαι κρινῆ, at least [to employ me as a judge] in my judgment. Eur. Alc. 801. 'Ἰέην ἱλίεα, ὡς γ' ἱεμαδέειν ἐμαί, you speak of Iole, [at least for me to conjecture] methinks. Soph. Tr. 1220. Χῶρος δ' ἰδ' ἱέρε, ὡς εἴθ' εἰκάσαι. Id. Œd. C. 16. Ὡς παλαιὰ εἶναι, considering [that they are ancient] their antiquity. Thuc. I. 21. Βούλεται ποιεῖν, ὥστε πολέμῳ, chooses to do, so as to be [or that he may be] at war. II. 6. 6. Πάντας οὕτω διατιθεῖς ἀπειμώμετο, ὥστε αὐτῷ μᾶλλον φίλους εἶναι, '[so disposing them as to be more friendly] so conciliating them, that they were more friendly.' I. 1. 5. "Ἐχω γὰρ τηρεῖν, ὥστε ἐλπεῖν εἰ ἐκείνων πάλιν, 'so as to take,' i. e. 'so that I can take.' I. 4. 8. "Ἐπίστα, ὥστε δέξαι αὐτῷ, made it seem best to him. I. 6. 6. Κραυγὴν πολλὰν ἰταίῳ καλυπνύει ἀλλήλους, ὥστε καὶ τοὺς πολέμιους ἀκούειν. ὥστε οἱ μὲν ἰγγύτατα τῶν πολέμιων καὶ ἴθουγον. II. 2. 17. 'Ἐφ' ᾧ μὴ καίειν. IV. 2. 19 (see § 755). 'Ἐφ' ᾧ τι πλεῖν συλλίγειν. VI. 6. 22. "Ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἴσονται οἱ πολῖται, οἱ σπονητοῦ τινος ἢ αἰσχροῦ ἔργου ἴθισθαι, 'such as to desire' [= τοιοῦτοι οἱ εἴθιστο, such as would desire]. Cyr. I. 2. 3. Τοιοῦτους ἀνδράσους, οἷος μεθύσθιντος ἐρχεῖσθαι. Dem. 23. 16. "Ὅσον μόνον γινώσκειν αὐτῷ καταλιπῶν [= τοσοῦτον μόνον ἔσον γινώσκων], leaving for himself so much only as [he could taste] to taste, i. e. merely enough for a taste. VII. 3. 22. Νυμμίνοι τι τὰ αὐτῶν ἵκασται ἔσον ἀποζῆν, 'merely enough for subsistence.' Thuc. I. 2. 'Ἐλείπεται τῆς νυκτὸς ἔσον σκοτεινῶν διελθῆν ἐν πύλῳ, there remained of the night just enough for them to cross the plain. IV. 1. 5. Τοιοῦτον χωρίον κατασχῆν . . . ἔσον ἔξω τοῖς ἐσχάτοις λίχους γινώσκειν τῷ πολέμῳ κρείττων, 'to occupy so much ground that.' IV. 8. 12 (see § 757). "Ὅσα μίνται ἤδη δεκτὴν αὐτῷ, but so far as [seemed to him] he could judge at present. Thuc. VI. 25. "Ὅσον γί μ' εἰδέναι. Ar. Nub. 1252. "Ὅ τι καὶ εἰδέναι. Id. Eccl. 350.

§ 859. NOTES. 1. It will be observed, that, in some of the examples above, there is an ellipsis before the connective, and that in some the connective itself suffers attraction. From the frequent use of ὥς as above, with an ellipsis of its corresponding demonstrative (§ 747), it seems to have been at length regarded, especially in connexion with *τι*, as a simple adjective of quality, and to have been construed accordingly; thus, "Ὅτις *τι* ἴσασθε ἡμῖν συμπερᾶσαι περὶ τῆς διόδου;" Οἱ δὲ ἴσασ, ἔτι "ἰκανοὶ ἴσμεν εἰς τὴν χώραν ἐμβαλεῖν." "Shall you be [such as to] able to coöperate with us respecting the passage?" And they replied; "We are able to make an irruption into the country." V. 4. 9. "Ὅ γὰρ οἷός *τι* ἂν γιγνώσκων *τι* τοὺς ἀφιλήμους αὐτοῦ, καὶ τοῦτους δυναμένους ποιεῖν ἐπιδημῶν ἀλλήλων. Symp. 4. 64 (§ 731. 4). Οὐχ οἷόν *τι* ἦν . . . διώκειν, [there was not such a state of things that one could pursue] it was not possible to pursue. III. 3. 9. Οὐχ οἷόν *τι* σοι κρυπθῆναι, it is not possible for you to conceal it. VII. 7. 22 (§ 590). Οἱ γὰρ ἦν ὥρα εἶναι τὸ πῶδιον ἀρδῆν, for it was not a time [such as to irrigate] suitable for irrigating the plain. II. 4. 13. Τὸ πρῶγμα μέγα εἶναι, καὶ μὴ οἷον νεότητι βουλεύεσθαι, 'not suitable for a young man to direct.' Thuc. VI. 12. Πυργαφθεῖσθαι λόγους οἷος εἰς τὰ δικαστήρια, to compose discourses adapted to courts of justice. Pl. Euthyd. 272, a.

2. The infinitive, both with and without ὥστε or ὡς, is put after the comparative and positive degrees, when they may be translated by *too*; as, Τὸ γὰρ νόσημα μῆζον ἢ φέρειν, for the malady is [greater than it should be to bear] too great to bear. Soph. Œd. T. 1293. Βραχυτέρα κλονίζον, ἢ ὡς ἐκτενέσθαι,

they shot [a shorter distance than they must in order to reach] too short a distance to reach. III. 9. 7. Ταπεινὴ ὁμῶν ἢ δίανοια ἰγμάρητιν, your mind is too weak to persevere. Thuc. II. 61. Ψυχρὸν ἴθνη, ὅσσοι λούσασθαι ἰστί, 'too cold to bathe in.' Mem. III. 13. 3.

(II.) The Participle.

§ 860. I. The participle, in its common uses, is either *preliminary, circumstantial, complementary, prospective, or definitive*; that is, it either (α.) denotes something preceding the main action of the sentence; or (β.) it expresses some circumstance of that action; or (γ.) it serves as a complement of the action (§ 436); or (δ.) it denotes a purpose or consequence of the action; or (ε.) it defines some person or thing connected with the action. See § 847.

§ 861. (α.) As a *preliminary participle*, the *aorist* is especially common. It is often best translated into English by a finite verb with a connective, or by the present participle; as,

Κύρος ὑπολαβὼν τοὺς φεύγοντας, συλλίξας στρατιῶμα, ἰσολέγκυ Μίλητον, Cyrus received the exiles, and raising an army besieged Miletus. I. 1. 7. Μένειν' ἰλθῶν, Go and learn. Ar. Nub. 89.

NOTE. To the *preliminary participle* may be referred the use of μαθὼν and παθὼν with εἰ or ἵτι, to form an intensive (and often severe or sarcastic) 'why' or 'because'; thus, Τί γὰρ μαθὼν' εἰ τοὺς θεοὺς ὑβρίζειν; For having learned what new wisdom did you insult the gods? i. e. Why did you insult them? or, What possessed you to insult them? Ar. Nub. 1506. Τί παθεῖσαι . . . ἕξαι; γυναιξίν; Having experienced what change do they resemble women? i. e. How is it that they resemble? Ib. 340. Δικαιοτέρην τὸν ἑμίτηρον πατέρα τίπτουμι, ἵτι μαθὼν σοφοῦς υἱὸς οὐτως ἴφθου, with more reason should I beat your father, [for that which having learned he begat] because he begat such knowing sons. Pl. Euthyd. 299, a.

§ 862. (β.) The *circumstantial participle* is very common in Greek, especially in the present. It may sometimes be translated by an adverb or a circumstantial adjunct (§ 436); as,

Δύναμιεν ἄθροισιν ὡς μάλιστα ἰδύνατο ἰσικρυπτέμενος, 'as secretly as possible.' I. 1. 6. Ἄπειρ καὶ ἀρχόμενος ἴσασ, 'in the beginning.' Thuc. IV. 64. Τοὺς πολλοὺς . . . ἀπὸ Θερασμάχου ἀρχαίμου, the most, [beginning with] and particularly Thrasymachus. Pl. Rep. 498, c. Τιλιωτῶν ἑχαλίταινος. IV. 5. 16 (§ 665. α.) Οὐδεις . . ., διαλιπὼν χροῖον, ἰσισκόμυ τοὺς πόδας,

'after a time.' Pl. Phædo, 117, e. Ἀνόητος τρέχει. Ar. Plut. 229 (§ 665, γ). Ἦξει Μίρων ἰ Θετταλῶν, ἰωλίτας ἔχων χιλίους, 'with 1000 hoplites.' I. 2. 6. Οἱ ληζύμναι ζῶσι, who live by plundering. Cyr. III. 2. 25.

NOTE. The participle ἔχων, both with and without an accusative, is joined with some verbs, chiefly of trifling and delay, to give the idea of *continuance* or *persistence* (Cf. § 867. 1); as, Πῶς ἐπὶ ὑποδήματι φλυαρεῖς ἔχων; [Holding on upon what shoes are you trifling?] *What shoes are you trifling so pertinaciously about?* Pl. Gorg. 490, e. Ἐχων φλυαρεῖς, [you trifle, holding on upon it] *you persist in trifling.* Id. Euthyd. 295, c. Ληεῖς ἔχων. Id. Gorg. 497, a. Ar. Ran. 512. Τί κωπτάζεις ἔχων πρὸς τὴν θύραν; *Why do you persist in loitering at the door?* Ar. Nub. 509. Τί δῆτα ἔχων σπείρω; Pl. Phædr. 236, e.

§ 863. (γ.) The *complementary participle* is particularly frequent with verbs of *sensation*, of *mental state and action*, of *showing* and *informing*, of *appearance* and *discovery*, of *concealment* and *chance*, of *conduct* and *success*, of *permission* and *endurance*, of *commencement* and *continuance*, of *weariness* and *cessation*, of *anticipation* and *omission*. Thus,

Ἦκουσι Κύρον ἐν Κιλικίᾳ ὄντα, he heard [of Cyrus being in C.] that Cyrus was in Cilicia. I. 4. 5. Ἐώρα ἠλίους Ἰνδῶν, he saw that there was need of more. VI. 1. 31. Ἴσθι μῖνοι ἀνόητος εἶ, but know that you are senseless. II. 1. 13 (§ 843, ζ. Cf. "And knew not eating death." Par. Lost, IX. 792). Κατέμαθον ἀναστὰς μέλις. V. 8. 14. Εἰδῶναι εὐνοῦντο, to know that it would be advantageous. Dem. 55. 2. Πρὸς ἀνδρῶν ἕσθιτ' ἠδῆπαρμένη. Eur. Med. 26. Ἐργῶνι πρᾶξαι' οὐ καλῶς. Id. Andr. 815. Γινῶτι . . . ἀναγκασίη τι ἔν' ὑμῖν. Thuc. VII. 77. Ἐπιστάνται τραφίνους. Id. II. 44. Σύνουδα ἱμαντῶ πάντα ἰψισμίνας. I. 3. 10 (§ 844. 1). Φρόνι βιβάζεις. Soph. Ant. 996. Ἐρείμνητο γὰρ ἐπιών. Cyr. III. 1. 31. Τιμῶμενοι χαίρομεν, they delight in being honored. Eur. Hipp. 8. Οὐκ ἀγαπῶ ζῶν ἐπὶ τούτοις. Isocr. 234, c. Ἀπολείποντες αὐτὸν ἀχθονταί. . . Ἦδονταί κρείττοντες. Mem. II. 1. 33. Μιστιμίλοντο ἀποδιδωπέτις. Thuc. V. 35. Διδρακτικῶν γελῶν. Soph. Ant. 483. Ἐπαισχύνουσι . . . κινῶντες. Id. Œd. T. 635. Δίξω πρῶτον μὲν σοφὸς γιγῶς, ἴπικτα σώφρων. Eur. Med. 548. Τῆνδε δέξω μὴ λίγουσα ἴδικα. Id. Tro. 970. Κῆρὸν τι ἰσοστρατιόοντα πρῶτος ἤγγυλα. II. 3. 19. Ἐρμίνου οἷς ἀμολογήσαμεν δικαίαις ὄσιν; Pl. Crito, 50, a. Οὐ γὰρ φροῦν τοῖς φανερῶν πλουτοῦσιν ἴφαινα. I. 9. 19. Εὐρίσκειν οὐδαμῶς ἐν ἄλλαις εὐτοῖς διαπραξάμενος. Isocr. 311, c. Οἱ εἰς ἔλεγχθῶσι διαβάλλοντες, whosoever should be convicted of slander. II. 5. 27. Καυὸς γ' εἰς φίλους ἀλίσιεται. Eur. Med. 84. Τρεφόμενον ἱλάνθασαι, [was secret being maintained] was secretly maintained. I. 1. 9. Λαθῖν αὐτὸν ἀπειλῶν, to conceal from him our departure, or, to depart without his knowledge. I. 3. 17. Ὅπως μὴ λάθῃ στανὸν ἀγνωῶν, that you may not be unconsciously ignorant. Mem. III. 5. 23. Ἐστ' εἰς λάθραμεν [sc. ἡμᾶς αὐτοὺς] ὑδρεπτόται γινόμενοι, till insensibly we become water-drinkers. Cyr. VI. 2. 29. Παρὸν ἐτύγχανε, happened [being] to be present. I. 1. 2. Ὅσων ἰσυχῶν ἱκαντος ἰστηαίς. I. 5. 8. Ὅσους ἔχθρῶς εἰς κρητῆ. Eur. Alc. 954. Ἀδικίῃτι . . . κολίμεν ἄρχοντες, you do wrong in beginning war. Thuc. I. 53. Εἴ γ' ἰσπίησας ἀναμπίησας με. Pl. Phædo, 60, c. Ἐλλείπεισθαι εἰς κρητῆ. Mem. II. 6. 5. Εἴτε εὐτυχεῖσθαι . . . ἰλόντες. Eur. Or. 1212. Ἢ πέλις ἀπὸ τοῖς οὐκ ἐπιστρέψω παραβαίνουσι τὸν νόμον. Isocr. 268,

e. *Νικαμένη γὰρ Παλλὰς οὐκ ἀνίξεται.* Eur. Heracl. 352. *Ἐπὴξάμεν κακῆς ποιούτης.* V. 5. 9. *Διόγουνι μακιδόνωντι δικαιοσύνην, they spend their time in learning justice.* Cyr. I. 2. 6. *Διατρίβουσι μιλιτῶσαι.* Ib. 12. *Δραγωνίζονται . . . διατιλοῦσιν.* Ib. *Μὴ κάμης φίλον ἄνδρα ἰοργιστῶν.* Pl. Gorg. 470, c. *Ἐπαύσαντο πολιοῦντες.* VI. 1. 28. *Ἄ σίμαι ἂν παῦσαι ἰνοχλοῦντα.* II. 5. 13. *Ὅπως μὴ φθάσῃσι μήτι ὁ Κύρου μήτι οἱ Κίλικες καταλαβόντες, that neither Cyrus nor the Cilicians might anticipate them in taking possession, or take possession before them.* I. 3. 14. *Φθάσειν ἐπὶ τῷ ἔργῳ γινόμενοι τοὺς πολιοῦς.* III. 4. 49. *Οὐκ ἴφθηναν κωδόμενοι τὸν περὶ τὴν Ἀττικὴν πόλιν, καὶ . . . ἦσαν, they no sooner heard of the war around Attica, than they came.* Isocr. 58, b. *Φυσίων παιδὸς οὐκίτ' ἂν φθάσῃς, you cannot now be too soon in begetting children.* Eur. Alc. 662. *Οὐκ ἔφθάνεις . . . λίγων, you cannot tell me too soon, i. e. tell me at once.* Mem. II. 3. 11. *Ἄλλα γὰρ δὴ μῦθις ἐπιλίσειν λίγων.* Pl. Phil. 26, b.

§ 864. NOTES. 1. With these verbs, the participle *ἂν* is sometimes omitted (Cf. § 775); as, *Σὺς ἴσθι* [sc. *ἂν*], *know that you are safe.* Soph. Oed. C. 1210. *Εἰ γίγῃν κερῶ.* Ib. 726. *Σὶ δηλώσω κακόν* [sc. *ἔσται*]. Ib. 785. *Δηλοῖ τὸ γίνεσθαι ὀμόν.* Id. Ant. 471. *Νῦν δ' ἀργαῖσι τογχεῖται.* Id. EL. 819. *Ἄλλοιμι ἐν τῷ πολέμῳ δυστίλισαν.* H. Gr. VII. 3. 1.

2. Many of these verbs likewise take the infinitive; but often with this distinction from the participle; viz. that the infinitive denotes something dependent upon the action of the verb, but the participle something which exists independent of it. Thus, *Ἄν ἔπαξ μάθωμιν ἀργαὶ ζῆν, if we should once have learned to live in idleness.* III. 2. 25. *Ἴνα μάθῃ σφιστὸς ἂν, that he may learn that he is a schemer.* Æsch. Prom. 61. *Γινῶ τρίφιν τὴν γλώσσαν ἠεχούτως, 'learn to keep.'* Soph. Ant. 1089. *Ἐπιστάν γινῶσιν ἀπιστούμενοι, when they perceive that they are distrusted.* Cyr. VII. 3. 17. *Μιμηθῶσθε ἀπὸ ἀγαθῶν ἴναι, let him remember to be a brave man.* III. 2. 39. *Μιμηθῶσθε . . . ἀκούσας ποτὶ, I remember to have once heard.* Cyr. I. 6. 3. *Εἰσπίσεισθε μὲν θεοῖς ἴπκτιν.* Soph. Aj. 666. *Τῷτο μὲν οὐκ αἰσχύομαι λέγων· τὸ δὲ . . . αἰσχυνόμην ἂν λέγειν, I am not ashamed to say this (which is said); but I should be ashamed to say that (which from the shame is not said).* Cyr. V. 1. 21.

3. The complementary participle sometimes occurs with an impersonal expression, or with an adjective and verb supplying the place of a simple verb. When thus connected, the real subject of the sentence is sometimes implied in the participle. Thus, *Ἐμοὶ πρῆπει ἂν μάλιστα ἐπιμελομένην, it would become me most of all to attend.* Oed. 4. 1. *Οἱς οὐδὲ ἔπαξ ἰλουσιλίαν πισθομίσεις.* Isocr. 174. 14. *Εἰ πολιοῦσιν ἔμεινον ἴσσαι, whether it would be better for them to go to war.* Thuc. I. 118. *Μιστὸς ἦν θυμούμενος, I was sated with passion.* Soph. Oed. C. 768. *Μῶρος δ' ἦν πάλαι κλύων εἶθιν.* Id. Tr. 414. *Δῆλος ἦν ἀνιόμενος.* I. 2. 11. *Κατὰδολοὶ γίγονται προσποιούμενοι μὲν εἰδῆσαι, εἰδότες δὲ οὐδὲν.* Pl. Apol. 23, d. See §§ 777, 843, e.

§ 865. (δ.) *Prospective Participle.* This appears chiefly in the *future participle denoting purpose*, commonly translated by the infinitive (§§ 810, R., 847, N.).

§ 866. (ε.) The *definitive participle* is equivalent to a relative pronoun and finite verb, and is most frequently trans-

lated by these. It is often used substantively, and may not unfrequently be translated by a noun. It occurs chiefly with the article, but sometimes without it, if the class only is defined. Thus,

Αἰδέει δὲ ἡ ἀνησέμνος οὐδὲς ἴσται, and again there will be no one who will guide us. II. 4. 5. Ἐλθον, ὅτι αὐτὰι καὶ αἱ τριψάμναι εἰν βασιλίᾳ. VI. 1. 13. Οἱ ἀπομολήσαντες (Cf. Οἱ ὄσσιρον ἰλήφθησαν). I. 7. 13. Τοὺς ἐκπιπτονότας, those who had been banished, or the exiles. I. 1. 7 (§ 782). Τοῖς γυναικίμοις (Cf. Τοῖς γυνῆσι). Apol. 20. Ὁ εἴ κ' ἐκίμου τικόν. Eur. El. 335. Τῆς ἐμῆς κικτημένης, of my mistress. Ar. Eccl. 1127. Τὸ μὲν δέδιδε αὐτῷ, his fear. Thuc. I. 36 (The use of the participle for a noun is particularly frequent in Thucydides). Συναγαγὼν . . . τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλήμειο, 'and of the rest [him that wished] any one that wished.' I. 3. 9. Ἡ Διομήδεια λιγομένη ἀνάγκη, the so called necessity of Diomed. Pl. Rep. 493, d. Ἴν', ὅσπερ ἐκίμοις ἔχει δύναμιν τὴν ἀδιήκουσαν καὶ καταδουλοσμένην ἅπαντας τοὺς Ἕλληνας, εὖτα τὴν σώσεσθαι ἑμῆς καὶ βοηθῆσθαι ἅπαντα ἰστέμην ἔχοντι. Dem. 101. 10. Ἄπαντα γὰρ τολμῶσι δυνά φάινεσθαι, for every thing appears fearful to those who are venturing. Eur. Phoen. 270. Πισσοθίναι . . . εἰς βλάβην φέρον, to have suffered [what tends to harm] any injury. Soph. Oed. T. 516. Διαφίρει δὲ πάμπαν μαδὸν μὴ μαδόντος, καὶ ἡ γυμνασάμενος τοῦ μὴ γυμνασάμενου. Pl. Leg. 795, b. See §§ 651, 653, 682, 693.

§ 867. II. The participle with such verbs as εἰμί, γίγνομαι, ἔχω, ἔρχομαι, οἴχομαι, &c., often takes the place of a finite verb, either to supply some deficiency in inflection, or for the sake of more definite or emphatic expression. Thus,

Πισσοκαδὲς εἶν. IV. 8. 26. Ἀποικισμένοι εἶν. II. 1. 15. Τετραγμῆσι ἦσαν. I. 7. 11. Ἦσαν ἐκπιπτονόται. II. 3. 10. Ἦσαν . . . ἐκπεπλονόται. VI. 4. 8. Ἦν δὲ οὐδὲν πισσοθός. VI. 1. 6. Εἶν ἔχων. IV. 4. 18. Ταῦτα οὕτως ἔχοντά ἴσται. Pl. Leg. 860, e. Πῶς . . . ἦτι πάσχομεν τάδε; Eur. Cyl. 381. Εἶν στυγηθείς. Id. Alc. 464. Ἀντιδός ἴσται. Soph. Ant. 1067. Οὐ σιωπῆσας ἴσται; Id. Oed. T. 1146. Μισοῦντίς τε γίγνονται. Pl. Leg. 908, b. Μὴ προδοῦς ἡμᾶς γίγη. Soph. Aj. 588. Τὰ μὲν τῆς πόλιος οὕτως ὀψήχων ἔχοντα. Dem. 305. 22. Πίλει δικαιοθείς. Æsch. Ag. 392. Πολλὰ χρήματα ἔχουσι ἀπεπαικόντες, [having plundered many things we have them] we have plundered many things. I. 3. 14. Ἄ νῦν καταστρεψάμενοι ἔχου. VII. 7. 27. Τὰ ἱερῆδια πάντα ἔχον ἀναπικροσμένοι. IV. 7. 1. Τὰ ἱερῆδια ἐν τούτοις ἀναπικροσμένοι ἦσαν. Ib. 17. Τὸν λόγον δὲ σοῦ πάλα θαυμάσας ἔχω. Pl. Phædr. 257, c. Τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχου. Soph. Ant. 22. Κρηύξαντ' ἔχου. Ib. 32. Ἀτιμάσαστ' ἔχου. Ib. 77. Βιβουλίνας ἔχου. Id. Oed. T. 701. Οὐ τοῦτο λέξον ἔρχομαι, I am not going [or come] to say this. Ages. 2. 7. Ἐρχομαι ἀποδανούμενος νυκτὶ. Pl. Theag. 129, a. Οἴσθα εἰς δύν τινα κίβδηλον ἔρχη ὀποθήσαν τὴν ψυχὴν; Id. Prot. 313, a. Ὀύχιτο ἀπὸ τῆς νυκτός, he [departed going off] went off in the night. III. 3. 5. Ὀύχιτο ἀπικαίνων, rode off. II. 4. 24. Ὀύχιτο ἀποδόντες, ran off. Cyt. VII. 5. 40. Οἴχεται θανάων. Soph. Phil. 414.

NOTES. 1. The perfect participle with εἰμί is especially common, particularly in the passive, either to supply the deficiencies in the inflection of the com-

plete tenses (§§ 273; 275; 342. 2; 368), or to direct the attention more expressly to the state consequent upon an action. Ἐχω occurs most frequently with the *aorist active participle* and in the dramatists, commonly conveying the accessory idea of *possession, continuance, or persistency* (holding on upon an action. Cf. § 862, N.). Ἐρχομαι with the *future participle* forms a more immediate future. The participle of a *verb of motion* with εἴχομαι is a stronger form of expression for the simple verb.

2. The substantive verb is sometimes omitted (§ 773); as, Διδούμην' [sc. ἴσθιν], ὡς ἴσται, εἰς τὰς κερδανῶν. Soph. Ant. 576.

§ 868. III. A participle with its subject, or an impersonal participle (§ 846) often forms so distinct a clause, that it is said (though not in the strictest sense of the term, § 512. N.) to be put *absolute*. This occurs most frequently in the *genitive*, and, after this, in the *accusative*. The far less frequent instances, in which the *nominative* and *dative* are used in the same way, may be commonly referred at once to anacoluthon or other constructions already mentioned (§§ 514, 588, 601, 614). The genitive and accusative absolute may also be referred, though often less directly, to the *genitive* and *accusative of time* (§§ 559, 640); and as, in this use, a participle and substantive commonly denote an *event*, but an impersonal participle, a *continued state*, the following general rule has arisen, which is not, however, without exception.

RULE XXXII. A PARTICIPLE AND SUBSTANTIVE are put absolute in the *genitive*; an IMPERSONAL PARTICIPLE, in the *accusative*; thus,

[NOTE. Among the following examples of the rule have been inserted some exceptions, for the sake of comparison.]

Τοῦτο δὲ λέγοντος αὐτοῦ, πτόρνυται τις, and [he saying this] upon his saying this, some one sneezes. III. 2. 9.

Ὅστις, ἐξὸν μὲν εἰρήνην ἔχειν . . . αἰρεῖται πολεμεῖν, who, [it being permitted him to have] while he might have peace, prefers war. II. 6. 6.

Τούτων ληχθῆναι, ἀίστηται. III. 3. 1. Μισὰ δὲ ταῦτα, ἦδη ἄλιον δύναται. II. 2. 3. Ἀίβη ἐπὶ τὰ ὄρη, οὐδὲν κωλύοντες, 'without opposition.' I. 2. 22. Οὐδὲ μὲν βοηθῆσαι, πολλῶν ὄντων τείραν, οὐδὲς αὐτοῖς δύνησται, λιμνῆς τῆς γιφύρας, nor, although there were many upon the other side, could any one come to their assistance, if the bridge were destroyed. II. 4. 20. Σίτου δὲ ἐπιλιπυσθέντος, δῖου δὲ μηδ' ἐσφραίνεσθαι παρὸν, ὑπὸ δὲ πόνου πολλῶν ἐπαγορεύοντων. V. 8. 3. Ἐν καλῇ παρατυχῆν ἐσφίει ζυμβαλεῖν, καὶ πανταχίδου ἀβτῶν ἐπακαλιεμένων. Thuc. V. 60. Ἐλ δὲ παρατυχί, but when a favorable opportunity offers. Id. I. 120. Οὐ φροσῆσαι, when it is no interest of ours. Id. IV. 95. Ἀμφοτέρους μὲν δεκῶν ἀναχωρεῖν, . . . αὐρωδὴν δὲ οὐδὲν . . . ἴση-

νία χερὰ ἐρμᾶσθαι, νικᾶς τε ἐπιγενομένης. Ib. 125. Διδογμένοι δὲ αὐταίς. Id. I. 125. Δίξαν αὐταίς ἀπὸ Ξυλόου, ὅσσι διανομαχαίῳ. Id. VIII. 79. Δέξαντες δὲ τοῦτου. H. Gr. I. 1. 36. Δεξάντων δὲ καὶ τούτων. Ib. V. 2. 24. Δέξαντα δὲ ταῦτα καὶ περιεθίνα. Ib. III. 2. 19. Δίξαν δὲ ταῦτα [sc. ποιῶν, or the singular and plural joined, see §§ 655, 657, 775], and this seeming best. IV. 1. 13. Δίξαν ἡμῖν ταῦτα, ἰσχυρούμεθα. Pl. Prot. 314, c. "Ἄδην δὲ, ὅσσι τις . . . ἐφαιρέσεται. Thuc. I. 2. Διοχερὸν δὲ τὸ ἀντίλιον. Cyr. II. 2. 20. Πρῶταχθὴν γὰρ αὐτῶ . . . ἀναγρέψαι. Lys. 183. 12. Δηλωθέντες, ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πρᾶγματα ἐβρίσθη. Thuc. I. 74. Ἐσαγγιλλθέντων, ὅτι Φαίνεσαι νῆς ἰσ' αὐτοὺς πλίουσι. Ib. 116 (§ 657). Πιρὸν σωτηρίας [sc. βουλεύσθαι] προκίμειον. Ar. Eccl. 401.

§ 869. REMARKS. 1. Absolute and connected constructions of the participle are, in various ways, interchanged and mixed; the former giving more prominence to the participle, and sometimes arising from a change of subject; the latter showing more clearly the relation of the participle to the rest of the sentence. Thus, Διαβαίνοντων [sc. αὐτῶν] μίντοι, ὁ Γλαῦς αὐτοῖς ἰσφάνη [= διαβαίνουσιν αὐτοῖς], as they were crossing, however, Glau appeared to them. II. 4. 24. Τοῖς προτίροις μετὰ Κύρου ἀναβᾶσι . . . καὶ ταῦτα, οὐκ ἰσὶ μάχην ἰόντων (= ἰούσι), ἀλλὰ καλοῦντες τοῦ πατρὸς Κύρου. I. 4. 12. Δι' ἡμᾶς, ἐν τάξει τε ἰόντων καὶ μαχομένων. V. 8. 13. Οὐκίτι δὲν εὔσαι κλιτῶνσι ἐργίζοσθαι, ἀλλ' ὅν αὐτοὶ λαμβάνει χεῖρ ἰσσι, ὅσπαι ἡμῖς τὰ τούτων μεσοφοροῦντες, ἀλλ' ὅδ τούτων τὰ ὑμῖν κλιτῶντων. Lys. 178. 38.

2. The substantive is sometimes omitted, and sometimes, though less frequently, the participle of the substantive verb (Cf. § 773); as, Ἐπειῶν προῖόντων [sc. αὐτῶν], ἰφαίνετο Ἰχθια, 'as they were advancing.' I. 6. 1. Οἱ δ' εἰσιν, ἰσπερῶντες [sc. αὐτῶ], ἰσσι Μάκρωνος. IV. 8. 5. Πῶσσι μὲν ἂν μὴ πασθαιόντες [sc. πόσις], ἄλλος ἦν. Soph. Ant. 909. Οὔτω δ' ἰχόντων [sc. ἰαντὰ πρᾶγματων], and affairs [having themselves, § 781] standing thus. III. 2. 10. Οὔτω μὲν γιγομένων, σαφῶς ἰδα. Cyr. V. 3. 13. Ἄκουσι βουλῶν [sc. ἰντες]. II. 1. 19. Ἐξίσσι φωνίῳ, ὅς ἰμοῦ μόνος πύλας. Soph. Oed. C. 83. Ὅς ὑφρηγησῶ τίσις. Id. Oed. T. 1260.

3. The use of the accusative for the genitive absolute chiefly occurs after ὅς. See § 870.

§ 870. IV. A participle, whether absolute or dependent, is often preceded by ὅς (or a similar *particle of special application*, § 452), chiefly to mark it as *subjective*, i. e. as *expressing the view, opinion, feeling, intention, or statement of some one*, whether in accordance with or contrary to fact. The participle thus construed often supplies the place of a finite verb or infinitive. Thus,

Παρήγγιλε . . . ὅς ἰσβουλιόντες Τισσαφίρως, he gave command [as T. plotting] as if Tissaphernes were plotting, or under pretence that T. was plotting. I. 1. 6. Ὅσιντο ἀπολωλῖναι, ὅς ἰσλοκνίας τῆς πύλας, they thought they were lost, in as much as the city was taken. VII. 1. 19. Ἐκίλιτω . . . ὅς ἰσ Πισιδας βουλῶντες στρατιῶσθαι, ὅς πρᾶγματων παρεχόντων Πισιδῶν. I. 1. 11. Ὅς ἰμοῦ εὔν ἰόντος, . . . εὔτω τὴν γνώμην ἰχίσι, [as if then I should go, so have your opinion] be assured, then, that I shall go. I.

3. 6. Ἐλθοι Σαρπηΐτι, ὡς καταστησόμενον τούτων εἰς τὸ δύναι. Ib. 8. Τὰ πλοῖα αἰτίων κλιύοντες, ἄσπερ κάλιν τὸν στόλον Κύρου μὴ ποιουμένου. Ib. 16. Ὡς εὐκίε' ὄντων τῶν τίανων, φρόντιζε δὴ. Eur. Med. 1311. Στρατιῶν πολλὴν ἄγων, ὡς βοηθήσει βασιλεῖ, bringing a large force to aid the king. II. 4. 25 (§ 810, R.). Κατασκευάζεσθαι ὡς αὐτοῦ που εὐκίεστας (Cf. Μίνιν παρασκευάζομενον). III. 2. 24. Περισκευάζοντες, ὡς ταύτη προσόντος καὶ δεξόμενοι, they made preparations, as though he would come in this direction and they would receive him, i. e. they prepared to receive him, expecting his approach in this direction. I. 10. 6. Κατακλιμίθεα, ἄσπερ ἔξοι ἡσυχίαν ἄγειν, we lie down, as if it were permitted us to enjoy our ease. III. 1. 14. Δηγολομάρους ἵμαι, ὡς, ὁπόταν σημήνη, ἀνοτιζῶν διῆσει. V. 2. 12. Λίγουσι ἡμᾶς ὡς ἰλωλότας. Æsch. Ag. 672. Δηλοῖς δ' ὡς τι σημάτων. Soph. Ant. 242. Ὡς πολέμου ὄντος παρ' ἡμῶν ἀπαγγεῖλαι; II. 1. 21. Ὡς μὴν στρατηγήσονται ἱμὶ ταύτην τὴν στρατηγίαν, μηδὲς ἡμῶν λεγέτω, let no one of you speak, as though I were to take this command. I. 3. 15 (§ 848, β). Ἀνικραται, ὡς οὐδὲν δύναι. VI. 1. 22. Ἀπὸ τῶν κωνηρῶν ἀνδρώπων ἰεργουσι, ὡς τὴν μὴ τῶν χρηστῶν ἰμλίαν ἄσκησι τῆς ἀρετῆς, τὴν δὲ τῶν κωνηρῶν, κατάλυσιν. Mem. I. 2. 20. Εὐχίτο δὲ πρὸς τοὺς θεοὺς ἀπλῶς τάγαθὰ δίδοναι, ὡς τοὺς θεοὺς κάλλιστα ἰδέντας. Ib. 3. 2. Ἡ δὲ γνώμη ἦ, ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἰλόντα [sc. τὰ ἄξιματα], and the plan was, that they should drive against the ranks of the Greeks. I. 8. 10. See § 892.

§ 871. V. ANACOLUTHON. From the variety of the offices and relations of the participle, and its frequent separation from its subject, its syntax is peculiarly affected by anacoluthon; consisting either (α.) in the transition from one case to another, or (β.) in the transition from the participle to another form of the verb, or the converse. Thus,

(α.) Ἦν δὲ ἡ γνώμη τοῦ Ἀριστῆως [= Ἰδοὺ τῷ Ἀριστῶϊ], τὸ μὲν μὲθ' ἑαυτοῦ στρατοπέδον ἔχοντι ἐν τῷ ἰσθμῷ ἰασηρεῖν. Thuc. I. 62. Ἐδοξεν αὐτοῖς [= ἰψηρίσαντο] . . . ἰπικαλοῦντες. Id. III. 96. Καὶ δημοσίᾳ κέραια διαδίνοντα τὰ τοῦ πολέμου, ἰδίᾳ ἕκαστοι τοῖς ἰπικηδύμασιν αὐτοῦ ἀχθεῖσθαι. Id. VI. 15. Αἰδώς μ' ἔχει [= αἰδοῦμαι] ἐν τῷδ' ἀστυνυγχανούσα. Eur. Hec. 970. Πίπικται δ' αὐτῶν μοι φίλον κίερα [= τόμος ἔχει με], τόνδ' κλύουσαν εἴπεται. Æsch. Cho. 410. Ἵπιστί μοι θράσος, . . . κλύουσαν. Soph. El. 479. For other examples see §§ 514, 668, 856, 869.

(β.) Ἄλλῃ τι τόρῳ πειράσαντες, καὶ μηχανὴν προσήγαγον. Thuc. IV. 100. Οἱ στρατηγὸι ἰστασίαζον, Κλιάνω μὲν καὶ Φενύσκει πρὸς Σιδῶνη βουλάμενοι ἄγειν. . . Τιμασίαν δὲ πρὸς Συμεῖτο. VII. 2. 2. Ὡς τύχῃ ναὺς τῆς προσεισοῦσα, ἢ διὰ τὸ φεύγειν, ἢ ἄλλῃ ἰπικαλίωσα. Thuc. VII. 70. In the following example, there is a remarkable transition from the infinitive construction to the participial; Διείργεται, τὸ μὴ ἦραιος οὖσα [for εἶναι], is separated, so as not to be main land (see § 851). Thuc. VI. 1.

§ 872. REMARK UPON THE INCORPORATED MODES. In the use of the incorporated modes with adjuncts, there is often a union of two constructions; as,

Ἄγγελλαι δ' ἔραυ προστιθείς [uniting ἄγγελλαι δ' ἔραυ and ἄγγελλαι δ', ἔραυ

προτιθείς], and *apponere* [with an oath, adding it], *adding an oath*. Soph. El. 47. Ὅτι βάλλων θέσται ἀμικρομένους ταῖς βάλαις. Cyr. II. 3. 17. Τί ἡμῶν θέσεται χρεώσθαι [uniting τί ἡμῶν θέσεται and τί θέσεται ἡμῶν χρεώσθαι]; [What shall you want of us to do with us?] In what shall you wish to employ us? V. 4. 9. Ἐπιθυμία τῶν ἀνδρῶν τῶν ἐν τῷ τόπῳ καμίσσεται. Thuc. V. 15.

(III.) Verbal in τέος.

§ 873. From the verb is formed a passive adjective in *τέος*, expressing *obligation* or *necessity*. This verbal is often used *impersonally*, in the neuter singular or plural, with *ἔστι* (§ 772, α). In this use, it is equivalent to the *infinitive active* or *middle* with *δεῖ* or *χρή*; thus, *Σκεπτέον μοι δοκεῖ εἶναι* [= *σκέπτεσθαι δεῖν*], *it seems to me that it is to be considered* [= *that we ought to consider*]. I. 3. 11. Ἐδόκει διωπτεῖον εἶναι, *it seemed that they must pursue*. III. 3. 8. Hence it imitates in two ways, as follows, the construction of this infinitive, and is therefore treated of in this connexion.

§ 874. Impersonal verbals in *τέον*, or *τέα*, (α.) govern the same cases as the verbs from which they are derived; and (β.) have sometimes their agent in the *accusative* instead of the *dative* (§ 598). Thus,

(α.) Ὡς πιστόν ἐστὶν Κλειάρχῳ, *that they must obey Clearchus*. II. 6. 8 (§ 595). Περιστόν δ' ἡμῖν τοὺς πρώτους σταθμούς. II. 2. 12 (§ 630). Πάντα πιστόν. III. 1. 18 (Compare the personal form, Πάντα πιστία, Ib. 35). Οὐδὲ οὐ παραδοτὴ ταῖς Ἀθηναίοις ἔστιν. Thuc. I. 86. Γυναικὶς οὐδαμῶς ἡσσησία. Soph. Ant. 678 (§ 522).

(β.) Καταβατὸν οὖν ἐν μίρῃ Ἰκαρτῶν, *each one therefore must descend in turn*. Pl. Rep. 520, d. Ὡς οὐτι μισθοφρητόν ἐστὶν ἄλλους ἢ τοὺς σκεπτομένους, οὐτι μισθινοτὸν τῶν πραγμάτων πλείοσιν ἢ πιστοτακτοῖσι. Thuc. VIII. 65.

§ 875. REMARK. Constructions are sometimes blended; thus,

(1.) The *impersonal* with the *personal* construction of the verbal; as, Τὰς ἀποδείξεις τὰς πρώτας, καὶ εἰ πιστὰ ἂν εἴην, ὅμως ἐπισκεπτοῖσσι σφελότερον [for τὰς ἀποδείξεις ἐπισκεπτοῖσσι, or αἱ ἀποδείξεις ἐπισκεπτοῖσσι]. Pl. Phædo, 107, b.

(2.) The *dative* of the agent with the *accusative*; as, Ἡμῶν πιστόν . . . ἐπιζήσοντας. Pl. Rep. 453, d.

3. The *verbal* with the *infinitive*; as, Ἐπιθυμία φησὶ οὐ καλαστίον, . . . ἴστω δὲ αὐτὰς . . . ἐπιμαζέειν. Pl. Gorg. 492, d.

CHAPTER VI.

SYNTAX OF THE PARTICLE.

§ 876. The particle, in its full extent (§ 156), includes the ADVERB, the PREPOSITION, the CONJUNCTION, and the INTERJECTION. Of these, however, *the interjection is independent of grammatical construction* (§ 147). The other particles are construed as follows.

A. THE ADVERB.

§ 877. RULE XXXIII. ADVERBS modify sentences, phrases, and words; particularly verbs, adjectives, and other adverbs. Thus,

Πάλιν ἠρώτησεν ὁ Κῦρος, again Cyrus asked. I. 6. 8.

'*Ἡδῖος ἰατρίοντος.* I. 2. 2. '*Ὁρθία ἰσχυρεῖς.* Ib. 21. '*Ἡμιλημῖνος μᾶλλον.* I. 7. 19.

REMARKS. 1. An adverb modifying a sentence or phrase, is usually parsed as modifying the verb or leading word of the sentence or phrase (§§ 433, 473, N.). Such particles may also give a special emphasis, or bear a special relation to other words in the sentence or phrase; thus,

'*Ἡμεῖς γι νικῶμεν, we at least are victorious* (Here *γι*, in modifying the sentence *ἡμεῖς νικῶμεν*, exerts a special emphasis upon *ἡμεῖς*). II. 1. 4. '*Ἡκουσι οὐδὲς ἔν γι τῇ φανερῇ.* I. 3. 21. '*Ἀριεῖς δι, . . . καὶ οὗτος . . . πειρᾶται, and Ariæus, even he attempts.* III. 2. 5. '*Καὶ μεταπειρομένου αὐτοῦ, οὐκ ἰθὺλω ἰλθῶν, even though he sends for me, I am not willing to go.* I. 3. 10. '*Προσκόνησαν, καίτις ἰδότες.* I. 6. 10. '*Εἶδότες τοί μοι τάσδ' ἀγγελίας ἰδ' ἰθὺξεν.* Æsch. Prom. 1040.

§ 878. 2. Of the negative particles *οὐ* and *μή*, the former is used in *simple, absolute negation*, and the latter in *dependent or qualified negation*, hence in *supposition, prohibition, &c.*; or, in the language of metaphysicians, *οὐ* is the *objective*, and *μή* the *subjective negative* (Cf. § 814. 1). It follows that *οὐ* is most used with the indicative, and *μή* with the

other modes ; and that, with the same mode, *οὐ* is more decided and emphatic than *μή*. Thus,

Οὐκ οἶδα, I do not know. I. 3. 5. *Ὅσσοι ἐγὼ οὐδὲς*. Ib. 'Ἐάν ἢ μὴ δῶ, and if he would not give. I. 3. 14. 'Ὅσως μὴ φθάσωσι. Ib. *Μηκίνοι μὲ Κῦρον νομίζουσιν*. I. 4. 16. *Ὅσα ἀκούει ἴσται, καὶ μὴ δεῖν αὐτὸν μὴ χερσίζουσι* ; Soph. Ed. C. 1175. 'Ἐμοὶ τῶν σῶν λόγων ἀριστὸν οὐδὲν, μηδ' ἀριστάτην ποσὶ. Id. Ant. 499. *Τὰ μὴ ὄντα ὡς οὐκ ὄντα*. IV. 4. 15.

B. THE PREPOSITION.

§ 879. RULE XXXIV. Prepositions govern substantives in the oblique cases, and mark their relations ; as,

Ἰσθμῆατο ἀπὸ Σάρδεων, καὶ ἐξελάνει διὰ τῆς Λυδίας . . . ἐπὶ τὸν Μαλανδρον ποταμόν, he set out from Sardis, and marches through Lydia to the river *Mæander*. I. 2. 5.

Or, more particularly,

'Αντί, ἀπό, ἐξ, and πρό	govern the	genitive.
'Ἐν and σὺν	" "	dative.
'Ανά and εἰς	" "	accusative.
'Αμφί, διά, κατά, μετὰ, and ὑπέρ	" "	genitive and accusative.
'Ἐπί, παρά, περί, πρὸς, and ὑπό	" "	genitive, dative, and accusative.

NOTES. *a.* The dative sometimes follows *ἀμφί*, *ἀνά*, and *μετὰ* in the poets ; and *ἀμφί* even in prose, chiefly Ionic. Thus, 'Ἀμφί πλωραῖς. Æsch. Prom. 71. 'Ἀνά τι κωσὶ. Eur. Iph. A. 754. *Μετὰ χερσίν*. Soph. Phil. 1110.

β. The words above mentioned (with their euphonic, poetic, and dialectic forms, as *ἐν* for *ἐξ*, § 91, *ξύν* for *σύν*, *ἐς* for *εἰς*, *ἐπί* for *ἐπὶ*, *ὄναι* for *ὄν*) are all which are commonly termed prepositions in Greek, though other words may have a prepositional force. See § 887, *a.*

§ 880. REMARKS. 1. The use of the different cases with prepositions may be commonly referred with ease to familiar principles in the doctrine of the cases ; thus,

GENITIVE,

(*a.*) Of DEPARTURE or MOTION FROM (§ 516). 'Ἀπὸ τῆς ἀρχῆς, from the province. I. 1. 1. 'Ἐκ Χιθρονίου ἰερῶν. Ib. 9. Παρὰ δὲ βασιλῆος πολλοὶ πρὸς Κῦρον ἀπήλθον. I. 9. 29. 'Ἀλλόμενοι κατὰ τῆς πέτρας, leaping down from the rock. IV. 2. 17.

(*β.*) Of ORIGIN and MATERIAL (§ 526). Γενεὸς ἀπὸ Δαμασκού. II. 1. 3. Οἷόν τι ἐκ τῆς βαλάνου πικνωμένον εἶς ἀπὸ τοῦ φοῖβου. I. 5. 10.

(γ.) OF THEME (§ 527). Περὶ ὑμῶν ἰνίον ἤκουον, *I heard respecting some of you.* VL 6. 34. Τῆς δίκης . . . τῆς ἑμφὶ τοῦ πατρὸς. Cyr. III. 1. 8.

(δ.) PARTITIVE (§ 531). Οἱ ἀντομολόγησαντες ἐν τῶν πολέμων. I. 7. 13.

(ε.) ACTIVE (§ 561). For examples, see § 789.

DATIVE,

(ζ.) OF NEARNESS (§ 585). Σὺν τοῖς φυγάσι, *with the exiles.* I. 1. 11. Τῶν παρ' ἑαυτοῦ. Ib. 5.

(η.) OF PLACE (§ 614). Βασίλεια ἐν Κιλαϊναῖς ἑρμητὰ, ἐπὶ τοῖς πηγαῖς τοῦ Μαρτύου ποταμοῦ, ὑπὲρ τῆ ἀρεστούλου. I. 2. 8.

ACCUSATIVE,

(θ.) OF MOTION TO (§ 628). Ἀφικνύτο . . . πρὸς αὐτόν, *came to him.* I. 1. 5. Κατίβαινον εἰς αὐτίον. I. 2. 22. Πίμπυας . . . παρὰ τοὺς στρατηγούς. Ib. 17. Ἀνίσθη ἐπὶ τὰ ἔρη. Ib. 22. Κατὰ Σηλοβρίαν ἀφίκου. VII. 2. 23. Ἐπὶ τὰ ἐπὶ τὴν ἄγαν. Cyr. V. 4. 43.

(ι.) OF SPECIFICATION (§ 637). Δαμπαρὰ καὶ κατ' ἔμμα καὶ φύσιν. Soph. Tr. 379. Κατὰ γνάμην ἴδεις. Id. CEd. T. 1087.

2. It is common to explain many of the uses of the cases mentioned in Chapter I. by supplying prepositions; when, in reality, the connexion of the cases with the prepositions is rather to be explained, as above, by reference to these uses, and to the principles on which they are founded. In many connexions the preposition may be either employed or omitted, at pleasure (§ 450. 3); as,

*Ὡσπερ δὲ τις ἀγάλλεται ἐπὶ Διοσβίῳ . . . οὕτω Μίνων ἠγάλλετο ἐπὶ ἔξαπατῆν δύνασθαι. II. 6. 26. Καὶ κρηυγῆ πολλῇ ἐπίσασιν. I. 7. 4. Σὺν πολλῇ κρηυγῇ καὶ ἠδονῇ ἦσαν. IV. 4. 14.

NOTE. The poets sometimes omit the preposition with the first, and insert it with the second, of two nouns similarly related; as, Ὅδδς . . . Διελθῶν κἀπὶ Δαυλίης. Soph. CEd. T. 734. Ἀγρούς σφι τίμψαι κἀπὶ ποιμνίων νομάς. Ib. 761.

§ 881. 3. In the connexion of the preposition with its case, we are to consider not only the force of the preposition in itself, but also that of the case with which it is joined.

Thus *παρὰ* denotes the relation of *side* or *nearness*; and with the genitive, it signifies *from the side of*, or *from*; with the dative, *at the side of*, or *beside*, *near*, *with*; with the accusative, *to the side of*, or *to*. E. g. Ταῦτα ἀκούσαντες, δεῖ οὐ φαῖν παρὰ βασιλίᾳ κορυμνοῦσθαι, ἐπὶ τῶν παρὰ δὲ Ἐπίου καὶ Πασίοντος πλείους ἢ διαχίλιαι, λαβόντες τὰ ἄσπλα καὶ τὰ σκιστοφύρα, ἰστρατοσπίδωντο παρὰ Κλαίερχῳ. I. 3. 7.

4. An elliptic use of the adjective after a preposition deserves notice; thus, Ἰλαραὶ δὲ ἐντὶ σκυθρῶν [sc. γυναικῶν, or = ἐντὶ τοῦ αὐτοῦ εἶναι σκυθρῶν

πρός] ἦσαν, καὶ ἀντὶ ὑφορμίων ἑαυτὰς ἠδίως ἀλλήλας ἰώων, *they were cheerful instead of [being] downcast, &c.* Mem. II. 7. 12. Ἐξ ἰλβίων ἄζηλον ὑφρούσαι βίον. Soph. Tr. 284.

§ 882. 5. A preposition in composition (α .) often retains its distinct force and government as such. But (β .) it commonly seems to be regarded as a mere adverb (Cf. § 887, β), and the compound to be construed just as a simple word would be of the same signification. Hence (γ .) the preposition is often repeated, or a similar preposition introduced. The adverbial force of the preposition in composition is particularly obvious (δ .) in *tnesis* (§ 94, C), and (ϵ .) when the preposition is used with an ellipsis of its verb (chiefly ἐστὶ). Thus,

(α .) Συνέσιμψιν αὐτῇ στρατιώτας, *he sent with her soldiers.* I. 2. 20.

(β .) Προέσιμψι δὲ αὐτῇ τὴν θυγατέρα. Cyr. VIII. 5. 18 (Cf. Πέρσου Ἀβερζίλμην . . . πρὸς Ξυνοφῶντα. VII. 6. 43). Ἐπιωλιύσας αὐτῇ. H. Gr. I. 6. 23 (Cf. Πλάιν ἰπ' αὐτούς. Ib. 1. 11).

NOTES. (1.) Hence verbs compounded with ἰσί, παρῆ, and πρὸς are commonly followed by the *dative of approach* (§ 584).

(2.) The preposition as such, and the general sense of the compound, often require the same case, as, particularly, in compounds of ἀπό, ἐξ, and σύν. See §§ 517, 585.

(γ .) Ἐπιεῶντο ἐισβάλλειν εἰς τὴν Κιλίσιαν. I. 2. 21. Παρὰ δὲ βασιλῆος ἀπῶλον. I. 9. 29.

(δ .) Ἐκ δὲ κηδύσας, *and leaping forth.* Eur. Hec. 1172. Διὰ μ' ἰφθυρας, κατὰ δ' ἰατινας. Id. Hipp. 1357. Ἄνσ' εἰς αἰεῖσθαι. Pl. Gorg. 520, e.

NOTE. What is called *tnesis* is perhaps rather to be regarded as the adverbial use of the preposition (§ 887, β), than as the separation of the parts of a compound word. It occurs chiefly in the earlier Greek, when as yet the union of the preposition and verb had not become firmly cemented. In Attic prose it is very rare, and even in Attic poetry (where it occurs most frequently in the lyrical portions) it seldom inserts any thing more than a mere particle between the preposition and verb.

(ϵ .) Ἄλλ' ἄνα [for ἀνάστηθι] ἐξ ἰδράνων, *but [rise] up from the seats.* Soph. Aj. 194. Εἰσελθὺν πάρα [for πάριστι]. Eur. Alc. 1114. Ἐν [for ἵππῃ] δ' ἐν τῇ ἰεῶν χόρῳ καὶ λιμῶν καὶ ἄλσῃ. V. 3. 11.

C. THE CONJUNCTION.

§ 883. RULE XXXV. Conjunctions connect sentences, and like parts of a sentence; as,

Ἥσθινος Δαρειός καὶ ὑπόπτειν, Darius was sick and apprehended. I. 1. 1.

Τισσαφέρνης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ. Ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κύρον. I. 1. 3. Ὡς τε αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ. Ib. 5. Πλείους ἢ δισχιλίω. I. 3. 7. Ἐβία καὶ βαρβαρικῶς καὶ Ἑλληνικῶς. I. 8. 1.

REMARKS. 1. By *like parts of a sentence* are meant words and phrases of like construction, or performing like offices in the sentence, and which united by conjunctions form *compound subjects, predicates, adjuncts, &c.* (§ 441). Some connective adverbs also may sometimes be regarded as uniting like parts of a sentence.

2. Like parts of a sentence are commonly, but not necessarily, of the same part of speech and of similar form. In many cases, it seems to be indifferent, whether we regard a conjunction as connecting like parts of a sentence, or (supplying an ellipsis) as connecting whole sentences (§§ 442. 2; 451).

3. A conjunction often connects the sentence which it introduces, not so much to the preceding sentence as a whole, as to some particular word or phrase in it; thus, *Προσβάλλουσι . . . καταλιπόντες ἄφοδον τοῖς πολεμίοις, εἰ βούλοιντο φεύγειν.* IV. 2. 11.

§ 884. 4. A twofold construction is sometimes admissible, according as a word is regarded as belonging to a compound part of a sentence, or to a new sentence; thus,

Πλουσιώτερη μὲν εἶναι, εἰ ἐσφρόνις, ἢ ἐμοὶ ἰδίους. Cyr. VIII. 3. 32. Ἐκ διανοήσεως ἢ τοιαῦται ἐσώθησαν. Thuc. VII. 77. Ταῖς δὲ πωτέροις καὶ μᾶλλον ἀκμάζουσιν, ἢ ἐγὼ [sc. ἀκμάζω], παλαιῶ. Isocr. 188, a. Ἡμῶν δὲ ἄμιμον, ἢ ἐπιπύτοι, τὸ μίλλον προσημνίων. Dem. 287. 27. Οὐδαμοῦ γὰρ ἴσται Ἀγέραςτος Ἀθηναῖον εἶναι, ὅστις Θερασύβουλον. Lys. 136. 27. Ἐξίστι Σ', ὅστις Ἡγήλοχος, ἡμῖν λίγιστον. Ar. Av. 303.

§ 885. 5. In many connexions, two forms of construction are equally admissible, the one with, and the other without a connective. The two forms are sometimes blended. Thus,

(A.) The comparative degree is either followed by the genitive, or by the connective *ἢ* with the appropriate case (§ 672). Hence, by a mixture of constructions,

α. When a numeral, or other word of quantity, follows *πλείον, πλείω, ἴσαστον, or μείον*, *ἢ* is sometimes omitted, though the genitive is not employed; as, *Ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακοσίων, 'not less than 500.'* VI. 4. 24.

So, in Latin, *Non amplius erant quingenti*. *Cæs.* VIII. 10. In this construction, the comparative appears to be used like an adverb modifying the numeral. See § 656, where observe also a similar use of *Idem*.

β. To the genitive governed by the comparative, a specification is sometimes annexed with *ἤ*; as, *Τί τοῦδ' ἐν ἰσραὴμ' ἰδρον ἰδρυχίστηρον, ἢ παῖδα γῆμαι βασιλῆος*; *Eur. Med.* 553. *Τὸν γοῦν σ' ἀμείων τῶν φριγῶν, ἢ τῶν φριγῶν*. *Soph. Ant.* 1090. *Οὐ εἰ ἂν μᾶλλον στωδασίαι τις . . . ἢ ταῦτα*; *Pl. Gorg.* 500, c. See § 674, N.

γ. The genitive sometimes follows *ἢ*, instead of the appropriate case; as, *Οὐ πρόμη πλιον τῆς ἀμείρας, ἢ δίκα ἢ δαδίκια σταδίων*. *H. Gr.* IV. 6. 5 (Cf. § 641).

NOTE. There is a similar mixture of constructions, when *πρὸν ἢ*, *πρότερον ἢ*, or *ὑστερον ἢ* is followed by the infinitive instead of another mode; as, *Ἵππερον . . . ἢ ἀντοῦς οἰκίαις* [for *ὑστερον ἢ ἦμισαν* or *ὑστερον τοῦ οἰκίαις*]. *Thuc.* VI. 4.

(B.) For other examples of mixed constructions, see §§ 837, 848, N., 858.

§ 886. 6. A conjunction is sometimes used in Greek, where none would be employed in English; e. g., when *πολύς* is followed by another adjective; as, *Πολλά τε καὶ ἐπιτήδεια διέλεγοντο*. V. 5. 26.

7. The Greeks, especially the earlier writers (§ 466), often employ the more generic for the more specific connectives (§ 793), or instead of other forms of expression; as,

Ἐμάνθανι· σχολὴ δὲ πλείων ἢ θίλω πάρισσί μοι, '[and] for I have more leisure.' *Æsch. Prom.* 817. *Τυγχάνω τε κληθρῶ' ἀνασσαστού πόλης χαλῶνα, καὶ με φθόγγος οἰκίου πακοῦ βάλλι δι' ὄτων*, 'just as I am drawing the bars, there strikes.' *Soph. Ant.* 1186. *Καὶ ἦδη σ' ἦν ἐν τῇ τρίτῃ σταδμῶ, καὶ Χυρῖσοφος ἀντῶ ἰχθυόπαιθῃ*. IV. 6. 2. *Οὐχ ἰμοίως πιποῖησσι, καὶ Ὀμηροῖ, they have not composed in the same manner as Homer, or with Homer*. *Pl. Ion*, 531, d (Cf. § 587).

D. CONCLUDING REMARKS.

§ 887. I. In Greek, as in other languages, the different classes of particles often blend with each other in their use. Thus, (α.) adverbs sometimes take a case, as prepositions; (β.) prepositions are sometimes used without a case, as adverbs; (γ.) the same particle is used both as an adverb and as a conjunction; or as a connective and a non-connective adverb. E. g.

(α.) For examples see §§ 517, 519, 551, γ, 577, 585.

(β.) *Ἡ μὴν κελύου, ἀπικιδυόξω τε πρὸς* [sc. *τούτῃ*], 'in addition to this,'

'besides,' *Æsch. Prom. 73. Περὶ δ' ἴτι. III. 2. 2. 'Εν δὲ [sc. τοῦτοις], and meanwhile. Soph. Œd. T. 27.*

(γ.) *Κῆρον δὲ (conjunction) μεταπίπτειται . . . καὶ στρατηγὸν δὲ (adverb) αὐτὸν ἀπιδείξει. I. 1. 2. 'Ὡς δὲ οὖν ἔχει, χαλεπὸν, εἰ, οἰόμενοι ἐν τῇ Ἑλλάδι καὶ ἰκαίνοι καὶ τιμῆς τοῦξισθαί, ἀνεὶ δὲ τούτων οὐδ' ὅμοιοι τοῖς ἄλλοις ἰσόμεθα. VI. 6. 16. Σοφίστην δὲ τὸν Στυμφάλιον, καὶ (conjunction) Σωκράτην τὸν Ἀχαῖον, ξένους ἴταρ καὶ (adverb) τούτους, ἐκίλισεν. I. 1. 11. Πρώτων μὲν Ἰάκχου . . . ἴταρ δὲ ἱλιξί. I. 3. 2. Ἄλλοι δὲ λίθου, καὶ ἄλλοι, ἴταρ πολλοί. I. 5. 12. Ταῦτα ἰσίουσι, μίχρη σκότος ἐγίνετο. IV. 2. 4 (Cf. § 577). Πλὴν εἰ τὰ καπηλιῶα ἔχοντες. I. 2. 24 (Cf. § 519).*

NOTE. The adverb *περὶ* is construed in four ways; (1.) as a connective, with the appropriate mode; thus, *Περὶ ἃν ἀντὶ συμβουλεύσασθαι, before he should consult with him, I. 1. 10;* (2.) as having a prepositional force, with the infinitive; thus, *Περὶ τέσσαρα στάδια διελθὼν, before [completing] they had completed four stadia, IV. 5. 19; Περὶ δῆλον ἴταρ, I. 4. 14;* (3.) as a simple adverb, with *ἄ* and the appropriate mode; thus, *Περὶ ἄ . . . ἐγίνετο, before that they had come, Cyr. I. 4. 23;* (4.) with *ἄ* and the infinitive instead of another mode (see § 885, N.). This construction is less Attic.

§ 888. II. Both adverbs, and prepositions with their cases, are often used substantively. An adverb and a preposition governing it, are often written together as a compound word. Thus,

"Ὅταν δὲ τούτων ἄλις ἔχηται, but when you have had enough of this. V. 7. 12. Εἰς μὲν ἄραξ καὶ βραχὺν χρόνον, for once and a short time. Dem. 21. 1. Εἰς οὖν. Pl. Tim. 20, b. Εἰς τόση. Id. Leg. 830, b. Μίχρη ἴταρῶα. V. 5. 4. Πέσκαλαι. Ar. Eq. 1155. Ἐμπεροσθεν. III. 4. 2. Παρευντία. Cyr. II. 2. 24. Ἦν . . . ὑπὲρ ἡμῶν τοῦ ὅλου στρατεύματος Ἀρκάδες, above half of the whole army were Arcadians. VI. 2. 10. Αἰτίω αὐτὸν εἰς δισχιλίους ξένους. I. 1. 10. Ἐκ τῶν ἀμφὶ τοῦς μυρίους. V. 3. 3. Συνιδραμεὺς ὡς εἰς ἰπτακοσίους. H. Gr. IV. 1. 18. Συνιλεγμένον εἰς τὴν Φυλὴν περὶ ἰπτακοσίους. Ib. II. 4. 5.

§ 889. III. One preposition, or adverb is often used for another (or a preposition is used with one case for another), by reason of something associated or implied. This construction is termed, from its elliptic expressiveness, *constructio præg-nans*. Thus,

(α.) A PREPOSITION of motion for one of rest. *Οἱ ἐκ τῆς ἀγορᾶς . . . ἔφυγον [is for ἐν, by reason of ἔφυγον following], those in the market fled [from it]. I. 2. 18. Αἱ δὲ σπηλαὶ αὐτοῦ ἴσιν ἐν τῶν βασιλείων. Ib. 7. Ἀφικνούται τῶν ἐκ τοῦ χωρίου τοῖς ἀδελφοῖς. V. 7. 17. Τοῖς ἐκ Πύλου ληφθεῖσι, those taken at Pylos and brought thence. Ar. Nub. 186. Οἱ ἀπὸ τῶν καταστραμμάτων τοῖς ἀπονοτίαις . . . ἐχρῶντο. Thuc. VII. 70. Εἰς ἀνάγκην κείμεθα, we have come into necessity, and lie there. Eur. Iph. T. 620. Ἐν δὲ τῇ ὑπερβολῇ τῶν ἔρων τῶν εἰς τὸ πιδίον. I. 2. 25.*

(β.) A PREPOSITION of rest for one of motion. *Ἐν Λευκαδίᾳ ἀπήσαν [is for εἰς, to imply that they were still there], had gone to Leucadia, or were ab-*

sent in *L.* Thuc. IV. 42. Οἱ δ' ἐν τῷ Ἠραίῳ καταπιφυγίτες (Cf. Εἰς δὲ τὸ Ἠραίων καταφυγόν). *H. Gr.* IV. 5. 5. Ἐν τῷ ποταμῷ ἴωσον. *Ag.* I. 32.

(γ.) AN ADVERB of motion for one of rest. Τῶν ἰθαθῶν [for ἴθων] ἐν ἰστυγάτω. *Ar. Plut.* 228. Μισοίησις τοῦ τόπου τοῦ ἐνθάδε εἰς ἄλλον τόπον. *Pl. Apol.* 40, c. Πῶς κακῶν ἱερμῶν εἶρω; 'Whither can I go to find?' *Eur. Herc.* 1157.

(δ.) AN ADVERB of rest for one of motion. Ὅσων [for ὅτων] βίβηκας, οὐδὲς οἶσι, no one knows where [for whither] he has gone. *Soph. Tr.* 40. Πανταχῶ περιβόηται. *Ar. Lys.* 1230.

§ 890. IV. In the doctrine of particles, especially connectives, the figures of syntax hold an important place; thus,

A. ELLIPSIS.

Ellipsis here consists either (α.) in the omission of the particles themselves, or (β.), far more frequently, in that of words, and even whole sentences, connected or modified by them (§ 477. 1).

(α.) Among the particles most frequently omitted are copulative and complementary conjunctions (§§ 471, 484); as,

Πάθου πατρίδων, γυνῶν, γυναικῶν, παίδων. III. 1. 3. Ἐχθρὸς πόλει, ἔχθρὸς κτήρει, ἔχθρὸς χρήματι, ἔχθρὸς ἀνδρὶ τσοῦτούς. VII. 1. 21. Ὅσῃσι πλοῦσι δόμοις προσέτιλος ἦσαν, οὐ [for οὐσι] ξυλλουργίαν. *Æsch. Prom.* 450. Ὅμοιόν μιν Διὸς πάντας καὶ πάσας, [sc. ἔτι] ἢ μὴν . . . ἰθούμην. VI. 1. 31. Ἀφωλόμη, ἠμολογῶ. V. 6. 17. Ἀπάγγελσον πόσει, ἦκιν ἴσως τάχιστα ἱέρασις πόλει. γυναικία πικρὴν δ' ἐν δόμοις εἶρω. *Æsch. Ag.* 604. See § 840.

§ 891. (β.) Connected sentences especially abound in ellipsis from the ease with which the omission can be supplied from the connexion. We notice, among the great variety of cases that might be mentioned, the frequent ellipses,

(1.) In replies (Cf. § 482); as, "Ἐστὶν ἵτι σε ἠδίκησα;" Ὅ δ' ἀντιρίπτα, ἦτι οὐ [= οὐκ ἴσθιν]. I. 6. 7. Εἰσόντος δὲ τοῦ Ὀρόντου, ἦτι οὐδὲν ἀδίκησάς. *Ib.* 8.

NOTE. In a dialogue or address, a speaker often commences with a connective (most frequently an adversative or causal conjunction), from reference to something which has been expressed or which is mutually understood; as, Ἄλλ' ἔρῃσι, but you see. III. 2. 4. Ἐμοὶ δ' οὐ φαῦλον δοκῶ εἶναι. VI. 6. 12. Οἷσι γὰρ σοὶ μαχίσθαι, ἃ Κῦρι, τὸν ἀδελφόν; I. 7. 9.

(2.) Between two connectives; as, Ἀλλὰ [sc. σαύομαι] γὰρ καὶ πικραίνω ἦδη ἔρα. III. 2. 32. Cf. V. 7. 11. Ἀλλὰ γὰρ δίδωκε. III. 2. 25. Περὶ τὴν θάλατταν ἦμι· καὶ [sc. σαύτη ἦμι] γὰρ ἦδη ἠέθισται. VI. 2. 18. Καὶ γὰρ καὶ καπνὸς ἰφαίηται. II. 2. 15.

NOTE. And yet, perhaps, in such examples as the above, *ἀλλὰ γάρ* or *καὶ γάρ* may be regarded as forming but a single compound connective, or one of the particles may be regarded as a mere adverb (§ 887, γ).

§ 892. (3.) With *ὡς*, especially in expressing *comparison*, *design*, *pretence*, *possibility*, &c.; as, *Θάπτεν ἢ [sc. οὕτω ταχὺ] ὡς εἰ ἂν ᾔστο, quicker than [so quick as] one would have thought*. I. 5. 8. *Μεῖζονα ἠγησάμενος ἴπαι ἢ ὡς ἐπὶ Πισιδας τὴν παρασκευὴν, thinking that the preparation was greater than [so great as] it would be against the Pisidians*. I. 2. 4. *Βραχύτερον ἠκούοντο, ἢ ὡς ἔκινυτο, hurled [a shorter distance than so as to reach] too short a distance to reach*. III. 3. 7. *Ἐφάνη κοινὰς, ὥστε νηλεὴ λιπυή*. I. 8. 8. *Ὡς εἰς μάχην παρασκευασμένος, arrayed as [he would array] for battle*. Ib. 1. *Ἐπίτακται, ὡς εἰς κύκλωσιν*. Ib. 23. *Φύγευσιν ἀπὸ κρήτης ὡς πρὸς τὴν ἀπὸ τοῦ ποταμοῦ ἔκβασι*. IV. 3. 21. *Ἀθροίζου, ὡς ἐπὶ τούτου*. I. 2. 1. *Ὡςτις ἐργῆ ἐκίλιουσι*. I. 5. 8. *Ὡς ἐκ τῶν παρόντων [sc. ἰδύοντο], ξυναξάμενοι*. Thuc. VI. 70. *Κερασούντιοι, ὡς ἂν καὶ ἰωρακότες τὸ παρ' ἑαυτοῖς πρῶγμα, δίστανται, the Cerasuntians alarmed, as they would naturally be having seen what had happened among themselves*. V. 7. 22. *Ὡς ἐπὶ τὸ πάλυ, as things are for the most part, commonly*. III. 1. 42. See §§ 601, 750, N., 870.

NOTES. α. From the frequent use of *ὡς* with the accusative after verbs of motion to express the purposed end of the motion (§ 628), it came at last to be regarded as a mere preposition, supplying the place of *πρὸς* or *εἰς*, but chiefly before names of persons; as, *Παριύεται ὡς βασιλῖα, goes to the king*. I. 2. 4.

β. *Ὡς* is often used to render expressions of quantity less positive; as, *Ἐχον [sc. οὕτω πολλοῖς] ὡς πεντακισίαι, having such a number as 500, i. e. about 500*. I. 2. 8.

(4.) With adversative conjunctions, with which we must sometimes supply the opposite of that which has preceded; as, *Καὶ μὴ μ' ἄστειρον τῆσδ' ἀποστήλυται γῆς, ἀλλ' ἀρχιπλοῦτον καὶ κατασπύστην δάμον [sc. διέξασθε]*. Soph. El. 71. *Εἰ μὴν βούλειαι, ἰψίτω· εἰ δ' [sc. μὴ βούλειαι], ἴ τ' εἰ βούλειαι, τοῦτο τοίτω*. Pl. Euthyd. 285, c.

(5.) With *ἢ*, before which there is sometimes an ellipsis of *μᾶλλον*; as, *Ζητοῦσι κερδαίνειν [sc. μᾶλλον], ἢ ἡμῶς πείθειν*. Lys. 171. 8. *Τὴν τῆς ἡμετέρας πόλεως τύχην ἂν ἰλοίμην, . . . ἢ τὴν ἐκείνου*. Dem. 24. 16. See § 677.

(6.) With conditional conjunctions; as, *Εἰ μὴν σύ τι ἔχεις, ὁ Μηδίσταδης, πρὸς ἡμᾶς λήγειν [sc. λίγη δὴ]· εἰ δὲ μὴ [sc. ἔχεις], ἡμῶς πρὸς σὶ ἔχησιν*. VII. 7. 15. *Ἐπεὶ ἄλλο τι θίλει χρῆσθαι, εἴτ' ἐπ' Ἀθηναίων στρατιῶν, συγκαταστρέψαντο' ἂν αὐτῶν*. II. 1. 14. *Καὶ οὖν, ἂν μὴ ἡ Κῆρος βούληται [καλῶς ἔχου]· εἰ δὲ μὴ, ἡμῶς γὰρ τὴν ταχίστην ἀρίστην*. Cyr. IV. 5. 10. *Ἐκαίον καὶ χιλῶν καὶ εἰ τι ἄλλο χρῆσιμον ἦν [sc. ἔκαίον τοῦτο]*. I. 6. 1 (*Εἰ τις* so used is equivalent to *ἔστις*). *Οἱ δὲ ἄλλοι ἀπώλοντο ὑπὸ τῶν πολέμιων καὶ χύοντο, καὶ εἰ τις ἴσμεν*. V. 3. 3. *Ἐπίθοντο, πλὴν εἴ τις τι ἐκλεψῆν*. IV. 1. 14. *Ἐλύοι ἦσαν, πλὴν καδόνον εἰ τὴν Σικελίαν ᾔσαντο αὐτοῦς δουλώσειν*. Thuc. VI. 88.

B. PLEONASM.

§ 893. Under this head we remark,

1. The redundant use of negatives. This appears chiefly,

(α.) In connexion with indefinites, which in a negative sentence are all regularly combined with a negative; as, *Ὅπως ἐπιϋ οὐδείς*. I. 3. 5. *Οὐδὲν οὐδαμῶς οὐδαμῶς οὐδαμῶς κωνανίαν ἔχου*. Pl. Parm. 166, a.

(β.) In divided construction; as, *Ὅν αἰσχροτάτοι οὐτε θεῶν οὐτ' ἀνθρώπων*. II. 5. 39. *Μηδὲν τιλίσιω μήτι ἐμοὶ μήτι ἄλλω*. VII. 1. 6. *Ὅ γὰρ ἴστω ἴσως ἀνθρώπων σωθήσεται, οὐτε ὕμιν οὐτε ἄλλω οὐδὲν πλῆθει γνησίως ἰστανεώμενος*. Pl. Apol. 31, e.

(γ.) In the emphatic use of οὐδὲ and μηδὲ; as, *Ὅ μὲν δὲ οὐδὲ τοῦτ' ἀντιπῶν*. I. 9. 13. *Μὴ τίνων μηδὲ*. VII. 6. 19. *Ὅσους βούλειται . . . οὐδὲ πωλλοῦ διῷ*, he does not therefore wish, no, far from it. Dem. 100. 9.

§ 894. (δ.) In the use of μή with the infinitive, after words implying some negation; as, *Ναυκλήρους ἀπῆσι μὴ διάγειν*, he forbade the ship-masters to cross [saying that they should not cross]. VII. 2. 12. *Ἐξίβουγος τὸ μὴ καταστραφῆναι*. I. 3. 2. *Ἐξὺ τοῦ μὴ καταδύνασθαι*. III. 5. 11 (Cf. *Ζητήσας ἐν ἀπῆσιν*. Eur. Or. 263). *Καλιόωντις μηδαμῶ . . . περιζήσεται*. VII. 6. 29 (Cf. *Καλιόωντις τοῦ καίεν*. I. 6. 2). *Καλιόωντα μὴ αὐτῶσθαι*. Thuc. I. 16. *Ἐμφοδὸν τοῦ μὴ ἴδη ἴσται*. IV. 8. 14.

NOTE. *Ὅ* is sometimes used in like manner, with a finite verb supplying (with *ἴεν* or *ᾶς*) the place of an infinitive; as, *Ὅς δ' οὐκ ἰκίως ἐγὼ γάρῃ τῷ γῆν, οὐκ ἂν ἴσται* ἄρετῶσθαι. Dem. 871. 14.

§ 895. (ε.) In the use of μὴ οὐ with the infinitive and participle, as a simple negative. This chiefly occurs (1.) after negative and interrogative sentences, and (2.) after some expressions of shame and fear. Here μὴ οὐ takes the place of simple μή, and (3.) may even be wholly redundant after words where μή would be so (§ 894). Thus, (1.) *Ὅδὲν γὰρ μ' ἀντίσταν ἀνθρώπων τὸ μὴ οὐκ ἰλθῆναι*, none of men can persuade me not to go. Ar. Ran. 65. *Ὅ γὰρ ἀν μακρὰν ἔχουσιν αὐτοῖς, μὴ οὐκ ἔχων ἐν σύμβολον*. Soph. Oed. T. 220. *Τίς μὴ οὐκ ἔχων πάντα καταταλάσθαι*; Pl. Phaedo, 74, d. (2.) *Ὅτι πᾶσι αἰσχροτάτοι ἴσται, μὴ οὐ συνταυτάζουσιν*. II. 3. 11. (3.) *Ὅν ἰστανεώσεται τὸ μὴ οὐ γαργαλῆναι*. Æsch. Prom. 787. *Τὶ δῆσται μίλλω μὴ οὐ γαργαλῆσται*; Ib. 627. *Τὶ ἰσφοδὸν μὴ οὐκ . . . ἀπαδανῆν*; III. 1. 13.

(ζ.) In the occasional use of οὐ to strengthen the negative idea implied in ἢ, ἴσται; as, *Τὶ οὐκ διῷ ἰκίως τὸν χρεῖον ἀναμίμην . . . μᾶλλον ἢ οὐκ ᾶς ἐχέσται . . . τῶν ἐρεθῆναι καίενθαι*, 'rather than make peace,' = 'and not rather make peace.' H. Gr. VI. 3. 15. *Εἰ τίνων ἐν ὕμῶν . . . ἄλλωσ πως ἔχων τὸν ἐρεθῆν ἐπὶ Μυθίας, ἢ ᾶς οὐκ διῷσ ἀπὸν τῶσθαι*. Dem. 537. 3.

§ 896. NOTE. α. Two negatives in the same sentence have commonly their distinct force, (α.) when one applies to the whole sentence, and the other to a part only; and (β.) when two sentences have been condensed into one. Thus, (α.) *Ὅ σιελὸ μὲν σοῦ λίγω . . . σιελὸ ἐμοῦ δὲ οὐ*, I do not say it of you, and not of myself. Pl. Alc. 124, c. *Ὅ τὸν ἰκίως καίμενοι . . . οὐδὲ ἀστανεῖν οὐκ ἐλάμῶσιν δόκῶσται*; III. 1. 29. (β.) See the examples in § 753. 2;

to which may be added, with an ellipsis of the relative, *Οὐδὲν οὐκ ἴσασσι*. Symp. I. 9.

b. For *οὐ μή*, see §§ 822, δ; 824. 1.

§ 897. 2. The repetition of various particles for greater clearness or strength of expression, particularly after intervening clauses, in divided construction, and with important or emphatic words; as,

Ἐλθῆναι, ἵται, εἰ μὴ παταθήσονται οἰκήσαντες καὶ κτίσαντες, ἵται πατακασύου. VII. 4. 5. *Δίδουκα, μὴ, ἂν ἄταξ μάθωμιν ἄργα ζῆν . . . μὴ, ἄσπερ οἱ λαοφάγοι, ἰπιλαθώμιστα.* III. 2. 25. *Οὐκ ἂν ἰκανὸς εἶναι οἶμαι, οὐτ' ἂν φιλονόηφιλησμαι, οὐτ' ἂν ἐχθρὸν ἐλίξασθαι.* I. 3. 6. *Κοῦν ἂν γυναικῶν ἦσαντι καλοίμειθ' ἂν.* Soph. Ant. 680. *Τάχ' ἂν κἄμ' ἂν τοιαύτη χεῖρ τιμωρεῖν θύει.* Id. CEd. T. 139. *Ἦ τίκων ἄ γυναικῶν.* Id. Phil. 799. *Εἰ μὴ εἴ τις ἐπολάβοι.* Pl. Gorg. 480, b.

3. The multiplication of particles of similar force, and the employment of needless connectives; as,

Μὴ πρὸς θεῖν καταλύσαι πρὸς τοὺς ἀντιστασιώτας, πρὶν ἂν αὐτῇ συμβουλήσεται. I. 1. 10 (Cf. I. 2. 2). *Οὐ πρὸς θεῖν πρὶν ἢ . . . ἰγίνεσθαι.* Ag. 2. 4. *Ὅσον ἂν βούη ἴτακα.* Thuc. VIII. 92. *Τίνος δὴ χᾶριν ἴτακα.* Pl. Leg. 701, d. See §§ 837, α; 848, N.; 858; 885, γ.

C. ATTRACTION.

§ 898. The influence of attraction sometimes passes even beyond a connective; as,

Οὐδὲν γὰρ ἄλλο ἴσται, οὐ ἔρωσιν οἱ ἄνθρωποι, ἢ καὶ ἀγαθῶν [for ἐπὶ ἀγαθῶν through the attraction of οὐ]. Pl. Conv. 205, e. *Ἡξίου, Λίπριον μὲν μὴ ἀποδοῦσαι (τοὺς Λακιδαιμονίους), εἰ μὴ βούλονται ἀναβάντες [for ἀναβάντας, by attraction to the subject of βούλονται] δι . . . ἀπορίσαι.* Thuc. V. 30.

D. ANACOLUTHON.

§ 899. Anacoluthon is frequent in the connexion of sentences. The clause completing the construction is often either omitted or changed in its form. Hence, also, the correspondence of particles (§ 470. 2) is sometimes neglected. Thus,

Ἦτις γὰρ ἰγὰ . . . ἦκουσά τινος, ἵται Κλείανδρος εἰ ἐν Βυζαντίου ἀρροσθηεῖ μίλλαι ἦξιν [for ὡς ἦκουσα, Κλείανδρος μίλλαι, or ἦκουσα, ἵται Κλείανδρος μίλλαι]. VI. 4. 18. *Ἄσπερ δ' ὡς ἴσταιν οὐ νεμῖν [for ὡς ἴσταιν, οὐ νεμῖν, or ἴσταιν οὐ νεμῖν].* Soph. Tr. 1238. *Ἄλλα μὲν, — ἔρω γὰρ καὶ ταῦτα, ἔξ ὧν ἔχω ἰστίδας, καὶ σὲ βουλῆσθαι φίλον ἦμιν εἶναι. — οἶδα μὲν γὰρ [for ἄλλα μὲν, ἔρω γὰρ, οἶδα, or ἄλλα μὲν ἔρω · οἶδα γὰρ].* II. 5. 12. See III. 2. 11. *Τῶν δὲ Ἀθηναίων ἴσται γὰρ πρὸς βία στίσταιν ἐν τῇ Λακιδαιμονίᾳ πρὶν ἄλλων παρῶσα, καὶ . . . ἴσταιν ἀνάσσει.* Thuc. I. 72. *Οὐκ ἴσθ' ἵται μᾶλλον, ἄ ἔρωσιν Ἀθηναίους, στίσταιν οὕτως, ὡς τὸν τοιούτου ἄνθρωπον Περικλείου στίσταιν [for ἵται μᾶλλον στίσταιν, ἢ, or ἵται στίσταιν οὕτως, ὡς].* Pl. Apol. 36, d. *Εἰδότες οὐκ ἂν ἰμοίους δυνθίσταιν, καὶ εἰ ἐν αὐτῶν πρὸς παρῶσα στίσταιν ἐπιβάζουσι, ἢ [for καὶ εἰ] κατὰ γῆν ἴσταιν γνωσθίσταιν.* Thuc. VI. 64.

§ 900. **NOTE.** After a connective, a distinct sentence often takes the place of a part of a sentence, and sometimes the reverse; as, Ἐρχονται . . . κήρυκας· οἱ μὲν ἄλλοι βάρβαροι, ἦν δ' αὐτῶν Φαλίνας εἰς Ἑλλὰς [for εἰς δ' αὐτῶν Φ. Ἑ.], *there come heralds; the rest barbarians, but [there was] one of them Phalinus, a Greek.* II. 1. 7. See I. 10. 12. Παρμηίδου ἦν τις ἄσπικος· οὗτοι γὰρ . . . δίδόντις [for οὗτοι δίδόντις, or οὗτοι γὰρ ἰδίδοσαν]. The construction might be made regular by repeating *παρμηίδου*. Thuc. I. 25. See § 871, β.

§ 901. **V.** The Greek especially abounds in combinations of particles, and in elliptical phrases having the power of particles. The use of these sometimes extends farther than their origin and structure would strictly warrant. A few examples of these combinations and phrases are given below, but the subject in its details belongs to the lexicographer rather than the grammarian.

1. ἀλλὰ γὰρ, καὶ γὰρ, see § 891. 2.
2. ἀλλ' ἢ [from ἄλλο ἢ or ἄλλα ἢ], *other than, except*; as, Ἀργεῖον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι. VII. 7. 53. Οὐδαμῶ . . ., ἀλλ' ἢ κατ' ἀνὴρ τὴν ἰδόν. IV. 6. 11.
3. ἄλλως τε καί, *both otherwise and in particular, especially*; as, Οὐδὲν μίջω ἀνδρῶ, ἄλλως τε καὶ ἄρχοντι, πάλλιον εἶναι κτήμα. VII. 7. 41.
4. δῆλον ἔστι, *it is evident that, evidently*, εὖ οἶδ' ἔστι, οἶδ' ἔστι, σάφ' ἔσθ' ἔστι, and similar phrases, which are often inserted in sentences (quite like adverbs), or annexed to them; as, Τὰ μὲν δὴ Κύρου δῆλον ἔστι οὕτως ἔχειν. I. 3. 9. Οὐδ' ἂν ἴμοις, εὖ οἶδ' ἔστι, ἰσάσασθαι. Dem. 72. 24. Μοιούτατος γὰρ εἶ σὺ . . ., εὖ ἔσθ' ἔστι. Ar. Plut. 182.
5. εἰ γὰρ, εἴθ' ἄφιλον, see §§ 826, 827. 2.
6. εἰ δὲ μὴ, *but if not, otherwise*, used even after negative sentences; as, Μὴ ποιήσης ταῦτα· εἰ δὲ μὴ, ἴφθι, αἰτίαν ἔξεις, *do not do this; otherwise, said he, you will have blame.* VII. 1. 8. Οὐτ' ἰν' αἴψ' ἔβασι τὰ ἔπλα ἦν ἔχειν· εἰ δὲ μὴ, ἤρταζιν ὁ ποταμός. IV. 3. 6.
7. ἴνα τί, ὡς τί, and ὅτι τί, see § 765, a.
8. μὴ τί γι, *not to say ought surely*, i. e. *much less, or much more*; as, Οὐκ ἔνι δ' αὐτῶν ἀργούντα οὐδὲ τοῖς φίλοις ἰστιάττειν ὄντι αὐτοῦ τι ποιεῖν, μὴ τί γι δὴ τῶς θούς. Dem. 24. 21.
9. ὅτι μὴ after negatives, *except* [= ὅτι μὴ ἔστι, *what is not*]; as, Οὐ γὰρ ἦν κρήνη, ὅτι μὴ μία. Thuc. IV. 26.
10. οὐ γὰρ ἀλλά, *for it is not otherwise, but*, i. e. *for indeed*; as, Οὐ γὰρ ἀλλ' ἢ γῆ βίη ἔλαυ. Ar. Nub. 232.
11. οὐ μίντοι ἀλλά, οὐ μὴν ἀλλά, *yet no, but*, i. e. *nevertheless, or nay rather*; as, Ὁ ἴστος πίπτει εἰς γόνατα, καὶ μικροῦ κἀκείνου ἕξτραχῆλιον· οὐ μὴ ἀλλ' ἰστίμινος δ' Κύρος. Cyr. I. 4. 8.
12. οὐχ ἔστι, μὴ ἔστι, οὐχ ἔσσει, οὐχ ἔσσει, μὴ ἔσσει, οὐχ εἶον, *I do not say that,*

not to say that, &c., i. e. not only, or not only not (the three first phrases usually mean not only, and the three last not only not); as, Οὐχ ὅτι μόνος ἰ Κρίτων ἢν ἐνευχία ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ, not only was Crito himself unmolested, but also his friends. Mem. II. 9. 8. Μὴ γὰρ ὅτι ἀρχοντα, ἀλλὰ καὶ οὐς οὐ φοβούνται, . . . αἰδούνται. Cyr. VIII. 1. 28. Ἀρχηστοὶ γὰρ καὶ γυναιξίν . . . μὴ ὅτι ἀνδράσι, 'not to say men.' Pl. Rep. 398, e. Οὐχ ὅσον οὐκ ἠμύναντο, ἀλλ' οὐδ' ἐσώθησαν. Thuc. IV. 62. Ὡς οἱ Λακιδαιμόνιοι οὐχ ὅπως τιμωρήσαντο, ἀλλὰ καὶ ἐπαινέσαν, that the Lacedæmonians had not only not punished, but had even commended. H. Gr. V. 4. 34. Οὐχ ὅπως δάρα δούς. VII. 7. 8. Μὴ ὅπως ἐρχίσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ἐρθεῖσθαι ἰδύνασθαι. Cyr. I. 3. 10. Πιστάμειδ' ἡμῖς, οὐχ ὅπως εἰ παύσομεν. Soph. El. 796.

NOTE. Οὐχ ὅτι is sometimes although [not because, denying an inference which might be drawn]; as, Ἐγγυώμαι μὴ ἐπιλήσεισθαι, οὐχ ὅτι παίζω καὶ φησὶν ἐπιλήσμων εἶναι. Pl. Prot. 356, d.

§ 902. VI. POSITION OF PARTICLES. 1. Prepositions regularly precede the words which they govern. For the accentuation when they follow (which is chiefly poetic), see §§ 114, 115.

NOTE. The great fondness of the Greeks for connecting kindred or contrasting words as closely as possible often produces *hyperbaton* in the construction of the preposition with its case, as well as in other constructions; thus, Πρὸς ἄλλοτ' ἄλλον, for ἄλλοτι πρὸς ἄλλον. Æsch. Prom. 276. Παρὰ φίλης φίλῃ φέρειν γυναικὸς ἀνδρὶ. Id. Cho. 89. See § 734. 3. For hyperbaton in earnest treaty, see § 624, β.

§ 903. 2. Connective and interrogative particles, with the exceptions mentioned below (NOTE a), commonly stand first in their clauses).

NOTES. a. The following particles cannot stand first in a clause; ἄν (not for ἰάν, § 815), ἄρα (paroxytone), αὖ, γάρ, γί, δαί, δι, δή (except in Homer and Pindar), δῆθεν, δῆσα, μίν, μίντοι, μίν, ἔν (enclitic), οὖν, πέρ, σί, τοί, τούνη, and the indefinite adverbs beginning with π (ποσὶ, πού, &c., § 116. 2). Thus, Ὅ δὲ πείθεται τε καὶ συλλαμβάνει, and he is both persuaded and apprehends. L 1. 3.

β. Ὅτι is sometimes placed after a subordinate clause; as, Κύρη εἶπεν, εἰ ἀντὶ δόξῃ ἰσπίας χιλίας, ὅτι . . . κατακάνοι [for ὅτι, εἰ . . . κατακάνοι]. L 6. 2. Ἐφ' αὐτῷ ταῦτα συμπεροθυμηθῆναι, ὅτι οὐ μεταμιλήσει. VII. 1. 5. See Ib. 11, 36; II. 2. 20.

γ. A sentence introduced by a connective often follows the vocative, instead of including it. By this arrangement, immediate attention is better secured. Thus, Ἥφαιστί, σοὶ δὲ χρὴ μελιῦν ἰσιστολάς [for σοὶ δὲ, Ἥφαιστί], and you, Vulcan, must heed the commands. Æsch. Prom. 3.

§ 904. 3. The adverbs ἐνεκα and χάριν commonly follow, but sometimes precede, the genitives which they govern

(§ 551, γ). Observe the arrangement, *Τῆς πρόσθεν ἕνεκα περὶ ἐμὲ ἀρετῆς*, I. 4. 8; and, *Οὐπερ αὐτὸς ἕνεκα*, I. 9. 21.

4. A particle is sometimes placed in one clause which belongs more strictly to another (Cf. § 845); as, *Οὐκ οἶδ' ἂν εἰ πείσαιμι* [for *οἶδ', εἰ πείσαιμ' ἂν*]. Eur. Med. 941.

5. In emphatic address, the sign ω^3 is sometimes placed as follows; *Ἐρεβος ω^3 φαεινότερον*. Soph. Aj. 395. *Θαυμάσι' ω^3 Κρίτων*. Pl: Euthyd. 271, c. *Ἡμῖν εἰπέ ω^3 πρὸς Διὸς Μέλιτε*. Id. Apol. 25, c.

GREEK INDEX.

[In this and the following Index, the figures refer to sections and their parts. The signs > and < denote the change, by contraction or otherwise, of the words or letters at the opening into those at the angle. The sign X denotes opposition or distinction. The abbreviation cj. stands for conjugation, contr. for contraction, const. for construction, cp. for comparison, dec. for declension, par. for paradigm, pos. for position, r. for root, w. for with, &c. The references to the paradigms are usually followed by other references in illustration.]

- α, 51, 52: $\alpha\alpha > \alpha$ and η, 53. 4: α < ι, 64: contr. w. other vowels, 66-69: as ε, 70, 83; α in neut. pl., 167: in Dec. I., 185, 186: in Doric gen., 187. 2: in acc. of Dec. III., 199: < ε, 207: connect. vow., 329-334: changes in r., 387, 388: added to r., 407: ἀ privative, 565.
- ἀγαθός, cp., 264.
- ἀγγίλλω, par., 291: 348, 397, α.
- ἀγῆστος, par., 179: 192.
- ἀγῆμι, cj., 413.
- ἀγχι, cp., 265, 267: w. gen., 577. [4.
- ἀγων, cj., 358: ἄγω, 842.
- ἀγων, par., 182: 238.
- ἀδικος, par., 179.
- ἄδω < ἀείδω, 385.
- ἀείρω > αἶρω, cj., 389.
- ἀηδάν, dec., 223, α.
- Ἄδηνσι, 616. 2.
- αι, elided, 76: final in accent., 102, E.: > ῆ in augm., 312. 2: connect. vow., 331, III.
- αἰδώς, par., 177: 214. 1.
- αἰῆ, par., 174: 202.
- αἰεῖω, cj., 420.
- αἶρω < αἶρω, 389: ἄρας, par., 182.
- αἰσθάνομαι, αἰσδομαι, cj., 409: w. gen., 557: w. dependent verb, 843, 863.
- αἰσχρός, cp., 262.
- αἰσχρῶς, cp., 266.
- αἰτιάομαι, αἴτιος, w. gen., 553, γ; 575, R.
- αἶω, augm., 314. 4.
- ἀκμήν, adv. acc., 642.
- ἀκόλουθος, w. gen., 571: w. dat., 585.
- ἀκούω, cj., 390: w. gen. and acc., 555, 561, 621, 632: as pass., 782: w. part., 863.
- ἀπροσέομαι, cj., 351.
- ἄσπερος, use, 664.
- ἀλγυνίς, cp., 264.
- ἀλγύνω, cj., 391.
- ἀλδαινω, ἄλδομαι, cj., 410.
- ἀλίφω, cj., 390. [γ.
- ἀλίξω, cj., 394, β.
- ἄλισκομαι, cj., 420. 1; 782: w. gen., 553, γ; w. part., 863.
- ἄλλὰ X ἄλλα, 119. 1: introductory, 891. 1: ἄλλὰ γάρ, 891. 2: ἄλλ' ἤ, 901. 2.
- ἄλλασσω, cj., 395, γ.
- ἄλλήλων, dec., 184: 253, ἄλλομαι, cj., 349, E. [6.
- ἄλλος, dec., 249: use, 766: w. gen., 519: as adv., 665: X ἰ ἄλλος, 707: ἄλλο τι ἤ, ἄλλο τι, 767: ἄλλος ἄλλοι, 768.
- ἄλλος τι καί, 901. 3.
- ἄλλς, dec., 84. 8; 206.
- ἄλυσκος, cj., 394.
- ἄλώπηξ, dec., 202.
- ἄλως, dec., 224, γ.
- ἄμα, w. dat., 585: w. part., 845, α.
- ἄμαρτανός, cj., 409, 357.
- ἄμβλισκω, -δω, cj., 400.
- ἄμίνων, compt., 264.
- ἄμύνω, cj., 376, δ.
- ἄμφί, const., 879: οἱ ἄμφί, 693, N.: ἄμφί τὰ ἴπκωσι, 697. 2.
- ἄμφίοντιμι, cj., 354, 412.
- ἄμφω, par., 183: 243.
- αν added to r., 409.
- αν Dor. for αν, 187.
- αν, conjunct., < ἰάν, 830: X αν contingent, 815.
- αν, contingent particle, 814, 815: expr. habit, 821: w. opt. for ind., 822: not w. opt. of wish, 827. 3: in con-

- clusions, 830 - 833: w. "Αρης, dec., 214. 3. opt. expr. permission or command, 831. 2: in ἀρέως, par., 175: 207. rel. clauses, 834: w. ἀρώ, cj, 353. inf. and part., 844. 2: ἀρεταξ, τὸ ἀρπακτιάν, pos., 845, β; 903, α: repeated, 897. 2. ἀνά, const., 879: sc. σπῆ-θι, 882, ε. ἀναβιάσκομαι, cj., 400. ἀνακῶς ἴχω w. gen., 558, δ. ἀναλίσκω, -ίω, cj., 400. ἀναμνήσκω w. acc. and gen., w. 2 acc., 629. ἀναξ, par., 176: 209. ἀνάω, cj., 410, β. ἀνίχομαι, cj., 420. 2. ἀνω, w. gen., 517. ἀνή, par., 175: 207: ἀνι, 200: in address, 646. 2: ἀνίη, ἀνίη, 72, R. ἀν' ὧν, because, 755. ἀνώ, cj., 351. ἀνοίγνμι, ἀνοίγω, cj., 413. ἀνσί, const., 879: derivatives, w. gen., 577: w. dat., 594. ἀνού, ἀνούω, ἀνω, cj., 393: ἀνούα as adv., 665, γ; 862. [577. ἀνω, cp., 267: w. gen., ἀνωγα, cj., 372, β. ἀνώγιων, par., 173: 192. ἀξίος, w. gen., 553, β: w. dat., 593. αο > ω, α, ου, 187. ἀπάτωρ, neut. pl., 233. ἀπίδραν, par., 307: 405. ἀπιχθάνομαι, cj., 409. ἀπλοῖς, ἀπλοῦς, 244. 4: 247. 4 cp., 259. ἀπό, const., 879: w. pass., 789. ἀποδίδμαι, sell, 405, 784. Ἀπόλλων, dec., 200, 207. ἀπόχρη 404. 5. [2. ἄρα, pos., 903, α: ἄρ' ἢ as present, 794, γ. ἀραρίσκω, cj., 405. ἄραι, par., 182: 238, 389. ἄραψ, par., 174: 202. ἀρίσκω, cj., 399. βασιλεύς (sc. δ), 702, N. βαίσκω = βαίνω, 398. βιλτίων, &c., 264. βιβρώσκω, cj., 405: βεβρώς, 372, γ. βλάξ, cp., 261. βλάπτω, cj., 393. βλαστάνω, -ίω, cj., 409. βλίσσω, cj., 396, η. βλώσκω, cj., 401. βροῖας, βροῖας, par., 172: βίσκω, cj., 357. [189. βουλίω, par., 284, 285. βούλωμαι, cj., 357. 2: use, 751. 3; 810, 840. βούς, par., 177: 212. 5. βέριμω, cj., 380. 4. βρείσας, dec., 223, δ. βουχάμαι, cj., 407. βυλίω, cj., 411. γ, double office, 60, 61: γσ > ξ, 62: γτ > πτ, γθ > χθ, 77: γε > χε, 86. γάω, par., 178: 209. γαμίω, cj., 408. γάρ w. art., 711. 2: introductory, 891. 1: pos., 903, α. γαστήρ, dec., 207. γί, encl., 116: w. pron., 252, III: pos., 903, α. γιγνώμι, -ίσκω, cj., 415. γιλάω, cj., 354. γίλωσ, dec., 203. γίρας, par., 177: 212, 216. γίνω, w. acc. and gen., w. 2 acc. 629. γιγνώ, -σκω, cj., 399. γίρας, par., 176: 209. γίγνομαι, γίνομαι, cj., 406: w. dat., 599: w. part., 867. γιγνώσκω, γινώσκω, cj., 405: ἴγνω, par., 507: 376: w. part. and inf., 863, 864. 2. γλήχων, dec., 207. 2. Γλοῦς, par., 178: 226. 2. γλώσσα, par., 172: 186. γόνυ, par., 178: 204. Γοργώ, -ών, dec., 223, α.

- γραῦς, par., 177: 213.
 γραῖθω, par., 286: 348:
 use in mid., 784, 785, d.
 γυνή, par., 174: 202:
 γύναι, 88, 200.
 γυή, par., 174: 202.
 ἄ, 60: δσ > σα, ἄ >
 σθ, 77: δμ > σμ, 78
 ἄ dropped before σ, 80:
 bef. π, 86: inserted,
 94, III.
 δαίρ, voc., 200.
 δαίμων, par., 175: 206.
 δαινύμι, cj., 414.
 δάκνω, cj., 397.
 δάκρυον, dec., 224, β.
 δαμάζω, δάματαμι, cj.,
 δάμαρ, dec., 209. [416.
 δαρδάω, cj., 409.
 δέ, conjunct. and adv.,
 887, γ: δ δέ, 711: in-
 troductory, 891. 1: pos.,
 903, α. [5; 252.
 δέ, insepar. particle, 116.
 δέδοικα, δέδικα, par., 308:
 378, γ: 390. 6.
 δέικνυμι, par., 302: 360,
 413. [7; 742.
 δέικνα, par., 184: use, 255.
 δέικω, dec., 205.
 δελφίς, -ε, dec., 206. 3.
 δέμας, dipt., 227: in pe-
 riphraasis, 566. 4.
 δένδρον, dec., 224, β.
 δέρομαι, cj., 376, β.
 δέρω, cj., 384.
 δέσμός, dec., 225.
 δέσποσα, voc., 190.
 δέω, bind, cj., 353.
 δέω, need, cj., 357. 3:
 δέω, impers., w. gen.,
 529: w. acc., 629, R.;
 w. inf., 810: μικροῦ
 [δέν], &c., 852: δέομαι
 w. gen., 530. [α.
 δέ, δῆθεν, δῆσα, pos., 903,
 δῆλος εἰμι, 777, 864. 3:
 δῆλον ἔστι, 901. 4.
 δηλόω, par., 247: 346,
 351.
 Δημήτηρ, dec., 207, 200.
 δημός, par., 173.
 διά, const., 879.
- δισαίνω, pref., 319.
 διασπιδάνονσι, διασπιδάνου-
 ται, subj., 362. 4.
 δίδασκω, cj., 394.
 δίδημι = δέω, 404.
 διδράσκω, cj., 405: ἔδραν,
 par. 307: 376.
 δίδωμι, par., 301: 353,
 360, 404: δίδους, par.,
 182: 210, 238.
 δίζημαι, cj., 360. 3.
 δικάιός εἰμι w. inf., 777.
 Διόνῦς, dec., 226. 2.
 διπλάσιος w. gen., 523.
 διπλός > διπλοῦς, par.,
 180: 192, 244. 4.
 δίπους, par., 179: 233.
 διψάω, contr., 67. 1.
 διώκω, cj., 376, δ.
 δοκίω, cj., 408: δόξαν
 ταῦτα, 868.
 δόρυ, dec., 204.
 δραμαῖμαι, fut., 420. 5.
 δράω, ins. of σ, 356.
 δύνάμαι, augm., 313.
 δύνω, cj., 398: ἔδυν, par.,
 307: 376.
 δύο, δύω, par., 183: 243.
 δυο-, augm., &c., 320.
 Ψιλόω, 11: ε × η, 52.
 2: ε > η and ι, 53. 4:
 ε < σ, 64: contr. w.
 other vowels, 68, 69:
 ins. after contraction,
 187. 1; 192; 215; 218:
 charact., changed, 195-
 198, 211 - 213: in
 augm., 311 - 314: in
 redupl., 315 - 317: con-
 nect. vow., 329, 330,
 333: inserted, 358:
 changes in r., 389: ad-
 ded to r., 407, 408: εα
 in plup., 330. 3.
 ἰάτι, compos., > ἦν, ἄν, ×
 ιι, 830.
 ἴαρ, dec., 208.
 ἰαυτοῦ > αὐτοῦ, par.,
 184: 250. 1: use, 729:
 for other pronouns, 731.
 ἰάω, cj., 314, 351.
 ἴβνη, see βαίνω. [577.
 ἰγγύς, cp., 267: w. gen.,
- ἰγγίω, cj., 389.
 ἴγνοι, see γιγνώσκω.
 ἴγχιλος, dec., 223, ε.
 ἴγω, par., 184: 254,
 255: use, 727: ἴγωγι,
 252, III.
 ἴδυν, see δύνω.
 ἴδω, cj., 416.
 ἰδίω, cj., 357. 2; w.
 inf., 310.
 ἴδυν for ἰδ, 255. 5.
 ἰδίω, augm., 314.
 ι < ε, 53. 4; 68: in 2
 pers., 69. 4: in augm.,
 314: in redupl., 316:
 > αι, 378. 1: εα in
 opt., 332. 3.
 ἰι, proclit., 115: ἰι γάρ,
 ἰῖσι, 824, 826, 827. 2:
 ἰι × ἰάν, 830: ἰι σιι,
 892. 6: ἰι μή ιι, 897.
 2: ἰι δι μή, 901. 6.
 ἰδομαι, ἰδου, cj., 420. 4:
 ἰδώς, par., 182: 238,
 420. 4: ἰδι, 425. 3;
 842. 4.
 ἰῖσι, see ιι.
 ἰῖσα = ἰακα, 378, α.
 ἰικάω, augm., 812. 3.
 ἰίω, cj., 376, δ; 312. 3.
 ἰικών, dec., 223, α.
 ἰίλων, 2 aor., 200. 1.
 ἰίμι, de, par., 305: 365:
 encl., 116: × ἰίμι, 119.
 1: w. gen., 543, 565.
 2: w. dat., 599: omit-
 ted, 773, 864. 1: auxil.,
 867: ἴστιν οἶ, ἴσως, &c.,
 747: ἴστα, ἴν, w. pl.
 nom., 775, β: ἴναι w.
 verbs of naming, &c.,
 634, R.: as inf. of spe-
 cif., 852, N.
 ἰίμι, go, par., 306: 366.
 ἰῖσαι, 378, α.
 ἰῖσων, par., 303: 420. 7:
 ἰῖσι, 425. 3; 842. 4.
 ἰῖγνυμι, cj., 413.
 ἰῖς, par., 183: 206. 1;
 243: w. gen., 538, γ:
 w. dat., 587: w. superl.,
 674. 4.

- εις*, *εις*, proclit., 115 :
 constr., 879, 889, *α*.
εισθα, cj., 358. 2.
ει < ιξ, 91. 1.
ειάς, cp., 267.
εισίνος, dec., 249 : *εισι-*
νοσί, 253 : deriv. and
 use, 735.
εικλησιάζω, pref., 319.
ειων είνικι, 852. N.
ειλάσσω, -*ττων*, compt.,
 264 : *ειλαστος*, as indec.,
 656 : as adv., 885, *α*.
ειπώνω, *ειπών*, cj., 354,
 398.
ειλύσομαι, fut., 420. 3.
ειλήγωμαι, par., 294 :
 350. 3.
ειλω, cj., 416.
ειμεις, dec., 83, E.
ειμαντού, par., 184 : 250.
 1 : use, 729.
ειμός, 256 : use, 728.
ειμού, *ειμού*, *ειμί* × *μού*, *μοί*,
μί, 254, 727.
ει, in compos., 91. 2 :
 proclit., 115 : w. dat.,
 879 : for *εις*, 889, β :
ει *ταίς* w. superl., 673.
 β : *ει* *ῶ*, 755 : *εινί*, 879,
 8 : *ειν* for *εισσει*, 882, ε :
εινοι, *εινισσι*, 747, *α*.
εισθαίν for *εισθαι*, 889, γ.
εισικα, w. gen., 551, γ :
 pos., 904.
εισχλίω, pref., 319.
ιξ > ει, 91 : proclit.,
 115 : cp., 265 : w. pass.,
 789 : w. gen., 879 : for
ι, 889, *α* : *ιξ ὅτου*, 755.
ιξαιφνης w. part., 845, *α*.
ιξόν absolute, 868.
ιουκα, cj., 378. 1 : const.,
 844 : *ιουμειν*, 370.
ιουράζω, augm., 314. 5.
ιπί, const., 879 : in com-
 pos., 882. 1.
ιπιλήσμων, cp., 261.
ιπιμέλωμαι, -*ιλιόμαι*, cj.,
 408 : w. gen., 558, δ.
ιτισσαμαι, pref., 319.
ιτιχώριος w. gen., 573. 1.
ιεριάμην, see *πριεσθαι*.
- ἴσω*, cj., 417.
ιργάζομαι, augm., 314.
ιρδω, cj., 418.
ιρω, augm., 314.
ἴρρω, cj., 357.
ἴρρωμιένος, cp., 259.
ιρχομαι, cj., 420. 3 : w.
 fut. part., 867 : *ιλ9ι*
 oxyt., 425. 3.
ιρῶ, *ιρηκα*, par., 303 :
 420. 7.
ιρωνάω, cj., 416.
ιρδία, *ιρδω*, cj., 416.
ισσιάζω, augm., 314.
ισχάτος, cp., 263. 3 ; 265.
ιταίρος, cp., 265.
ιύ, augm., dec., 320.
ιύγιως, dec., 236. 2.
ιύδω, cj., 357. 3.
ιύθύ(ε) w. gen., 552 :
 w. part., 845, *α*.
ιύρισκω, cj., 415 : *ιύρί*
 oxyt., 425. 3.
ιύχαρις, par., 179 : 204.
ιύωσης, *ιύωσι*, 240.
ιφαγον, 2 aor., 416.
ιφ' ῶ, *ιφ' ῶ* *σε*, 755 : w.
 inf., 858.
ιχθρός, cp., 262.
ιχθω, *ιχθαίρω*, *ιχθραίω*,
 cj., 416.
ιχω, cj., 417 : augm.,
 314 : w. adv., 781. 1 :
 and gen., 541 : auxil.,
 867 : *ιχων φλυαρίς*,
 862. N.
ιψω, cj., 357.
ιω, *ίω*, Ion. gen., 187. 1.
 ζ, 60, 62 : dropped be-
 fore *σ*, 80 : > *σσ*, 84,
 R. : in r., 392 - 402.
ζάω, contr., 67. 1.
ζώνγυμι, cj., 419.
ζιός, dec., 178 : 223, *ε*.
ζυγός, *ζυγόν*, dec., 225.
ζώνσμι, cj., 412.
η × *ε*, 52. 2 : contr., 67
 - 69 : in plup., 330. 3 :
 in subj., 331 : inserted,
 357.
ἦ, w. compt., 672 ; 674,
 N. ; 675 : omitted, 885,
α : pleonastic, 885, γ :
- ἦ ὤς*, *ἦ ὄσσι*, 892. 3 :
ἦ οὐ, 895, ζ.
ἦ δ' ἔς, 712, R.
ἦδιον, 308, 370, 420. 4.
ἦδύς, par., 181 : 238. 1 :
 cp., 262.
ἦμιστος, superl., 264.
ἦκω, w. adv. and gen.,
 541 : as perf., 806, *ε*.
ἦλίω in condens., 754.
ἦμαι, par., 309.
ἦμι for *φρημί*, 363.
ἦν < ιάν, 830.
ἦνιγκα, *ἦνιγκον*, 420. 6.
ἦπαρ, par., 174 : 204.
Ἡρακλῆης, par., 177 : 216.
ἦριμα, cp., 265.
ἦρω, par., 177.
ἦς < εις in nom., 69. 2.
ἦσων, -*ττων*, compt., 264.
ἦσυχος, cp., 259.
ἦχώ, par., 177 : 214. 1.
 θ, 60 : θτ > σσ, 99 >
 σθ, 77 : θμ > σμ, 78 :
 θ dropped before *σ*, 80 :
 before *κ*, 86 : θ added
 to r., 402 : θμ annexed,
 337 : θι, θησ, tense-
 signs, 324 : θ omitted,
 325, II.
Θαλής, dec., 224, *α*.
θάλλω, pf. τίθηλα, 378.
θανάτου, use, 554. [2.
θάσσω, cj., 393.
θάσσω, -*ττων*, compt.,
 262.
θάττερον, *θατίτερον*, 72.
θαυμαστόν ἴσον, *θαυματο-*
ταῖς ὤς, 763, *α*.
θαίνω, cj., 389.
θαίλω, cj., 357. 2 : w.
 inf., 810.
Θάμις, dec., 223, ε : *θα-*
μις ἔστι, ib.
θαύσων, dec., 223, ε.
θαυμός, dec., 225.
θαυσιπῆς, -*παια*, 236. 3.
θαύω, cj., 352.
θάρ, par., 175 : 82, 84.
θηράω, cj., 351.
θηγγάνω, cj., 410.
θησσω, cj., 401, 373,
 373 : pass. of *κτείνω*,

- 414: use of tenses, 805, γ.
 θράσσω < τράσσω, 395.
 θράσος, ins. of σ, 356.
 θρήξ, par., 174: 202.
 θρώσκω, cj., 401.
 θυγάτης, dec., 207, 200.
 θύρα, par., 172: 186. 1.
 θύω, cj., 353.
 θύς, par., 177: 214. 3; 217.
 ι, 51, 52: subscript, 9, 54. 8: in contr., 66, 69. 3: in crasis, 71: affixed to demonstratives, 253: connect. vow., 331, III: γ > ι and ι in r., 390: ι in redupl., 403.
 Ἰανῆς, dec., 226. 2.
 ἴδιος w. gen., 573.
 ἰδύω, cj., 398.
 ἰδρώς, dec., 205.
 ἰερός w. gen., 573.
 ἴημι, par., 304: 364, 404.
 Ἰηταῖς, dec., 226. 2.
 ἰκνίωμαι, ἰκάνω, cj., 411.
 ἰλάσκομαι, cj., 399.
 ἰμάτιον, par., 173.
 ἴνα, const., 828: ἴνα τι; 765, α.
 ἰστανίς, par., 177: 211. 1; 214-217.
 ἰσποτροφίω, redupl., 320.
 ἴσταμαι, cj., 407.
 ἰσα added to r., 415.
 ἴστημι, par., 298: 353, 360, 404: ἴσθηκα, 367, 370, 371: ἴσθός, dec., 238. 1: ἴσθηξω, 373.
 ἴσχω, cj., × ἴχω, 417.
 ἰχθύς, par., 177.
 ι, 60: πσ > ξ, 62: πδ > γδ, πθ > χθ, 77: πμ > γμ, 78: changes before π, 86: π (') > χ, 90: π annexed, 97: tense sign, 324: omitted, 325, II.
 καθάρω, cj., 388.
 καθίζωμαι, cj., 396.
 καθιύω, pref., 319. [3.
 καθήμι, par., 309: 368, καθίζω, cj., 396.
 και, crasis, 73: w. οὔτος, 736. 1: for other connectives, 886. 7: connect. and adv., 887, γ: και ὅς, 712: πολλὸς και, 886. 6: και γάρ, 891. 2.
 καιῖω, κάω, cj., 388.
 κακός, cp., 262, 264.
 καλίω, cj., 359.
 καλός, cp., 262.
 κάμω, cj., 359, 397.
 κάμπτω, cj., 393: κίκαμαι, par., 294: 350. 3.
 κάρα, dec., 225, β: in periphrasis, 566. 4.
 κατά, const., 879.
 κείμαι, par., 310: 368. 3.
 κείρω, cj., 389.
 κίκαται, 350. 3.
 κελύω, cj., 355.
 κίλωμαι, cj., 376, γ.
 κερώνυμι, cj., 359, 412.
 κίρας, par., 174: 205.
 κίφαλης, gen., 548, β.
 κηρύσσει, sc. ὁ κήρυξ, 772.
 κινχάνω, cj., 410.
 κινδυνύω w. gen., 581.
 κίρηνμι, cj., 398, δ.
 κίς, par., 177: 214. 3.
 κίχάνω, cj., 410.
 κίχημι, cj., 404.
 κλάδος, dec., 224, β.
 κλάζω, cj., 397.
 κλαίω, κλάω, cj., 388.
 κλίς, par., 174: 205.
 κλείω, κλήω, cj., 391. 10.
 κλίωτης, cp., 265.
 κλίστω, cj., 393.
 κλίω, cj., 390.
 κλύω, cj., 380. 4: as pass., 782.
 κνίφας, dec., 223, δ.
 κνίφης w. gen., 573.
 κωνονός, dec., 224, β.
 κομίζω, par., 290.
 κόπτω, cj., 393: κόπτομαι, decaul, 787. 2.
 κόραξ, par., 174: 202.
 κορίνθωμι, cj., 412.
 κορύσσω, cj., 396, η.
 κραζέω, cj., 372, β.
 κρείς, dec., 216.
 κρείσσω, κρέτιστος, 264.
 κριμάνωμι, κριμαμαι, κρημαμαι, cj., 412.
 κρίναι, dec., 224, β.
 κρίνω, cj., 350.
 κρύφα w. gen., 575.
 κτάομαι, perf. κίκτημαι, ἴκττημαι, 317, 368. 3.
 κτίνω, κτίνωμι, κτίνωμαι, cj., 414.
 κτός, dec., 206. 1.
 κυτώ, cj., 408.
 κυκίων, dec., 207. 2.
 κυλιώω, κυλιόω, κυλίω, cj., 408.
 κυνίω, cj., 411.
 κύρω, κυρίω, cj., 408: w. gen., 549.
 κύων, par., 175: 207.
 λ, 60: λ < ν, 79, 397: λσ, 84. 8.
 λάσας, λάς, dec., 224, α.
 λαγχάνω, cj., 410: w. gen., 549.
 λαγώς, dec., 223, ε.
 λάζωμαι, -ωμαί, cj., 416.
 λάθρα w. gen., 575.
 λάλος, cp., 259.
 λαμβάνω, cj., 410: λαβέοχτυ, 425. 3.
 λάμνω, cj., 357.
 λανθάνω, cj., 410: w. part., 863.
 λάσκω, cj., 394.
 λίγω, perf., 316, 378, γ.
 λίσσω, par., 287: 344. 1; 348; 390. 6: λίσσομαι w. gen., 519, R.
 λίω, par., 176: 209.
 λιμνάω = λίσσω, 410.
 λίσσα, monoopt., 227.
 λόγος, par., 173.
 λούω, contr., 347. 4.
 λυπών < λυσίων, par., 182: 296, 346.
 λύχνος, dec., 225.
 λωίω, λώϊστος, 264.
 λωίω, 60: changes before, 78: μλ > βλ, 401.
 μά, × μή, w. acc., 625: μά τόν —, 701.
 μακρός, cp., 263. 1.
 μάλα, cp., 267: μάλλον,

- μάλιστα* in cp., 671 : *μάλλον* omitted, 892. 5.
μάλης, monopt., 227.
μαθηάτων, cj., 410 : *τί μαθηάτων*, 861, N.
μάρασμα, cj., 380. 4.
μάρτυς, dec., 206, R.
Μασσαῖς, dec., 226. 2.
μάχημα, cj., 358.
μίγας, par., 181 : 241 : cp., 262 : *μαίζων*, par., 179 : 263. 4.
μιθύσκα, cj., 399.
μίρημα, redupl., 316.
μίτων, compt., 264 : *μίτων* as indecl., 656 : as adv., 885, α.
μίλας, par., 181 : 206. 2 ; 239.
μίλι, monopt., 227.
μίλλω, par., 178 : 204.
μίλλω, cj., 357 : w. inf., 810.
μίλω, cj., 357. 2 : *μίλι* impers., w. gen., 558, δ : w. dat., 597.
μίν w. art., 711 : *μίν*, *μίντοι*, *μήν*, pos., 903, α.
μίνω, cj., 357. 2.
μίσσαςτος, superl., 263. 2.
μίσσας, use, 664.
μισά, const., 879.
μισαξύ, w. gen., 577 : w. part., 845, α.
μίτισσι w. gen., 542 : w. dat., 599.
μίχρι > *μίχρεις*, 92. 6 : w. gen., 577 : connective, 887, γ : *μίχρι* οὐ, 755.
μή, w. subj. and imppt., 825 : final, 828 : w. words of fear, 829. 2 : X οὐ, 878 : redund., 893, 894 : *μηδὲ* emphat., 893, γ : *μη οὐ*, 895, ε : *μη τί γι*, 901. 8 : *μη ὅτι*, ὅπως, 901. 12.
μηδαίς, 243. 3 : *μηδὲς* as indecl., 656.
μηκίτι < *μη ἔτι*, 92.
Μηνᾶς, dec., 226. 2.
μῆνις, dec., 223, β.
- μήτηρ*, dec., 207.
μήτρως, dec., 224, γ.
μι, verbs in, 335, 360 - 366.
μῖσς *χιρῆς*, 560. 3.
μίγνυμι, cj., 413.
μικρός, cp., 264 : *μικροῦ* (δύν), 852.
μικρόσκα, cj., 405 : *μικροσκα*, 367, 368 : w. part. and inf., 863, 864.
μίνω = *μίνω*, 406.
Μίνως, dec., 224, γ.
μνᾶς, *μνᾶ*, par., 172 : 189.
μολοῦμαι, fut., 401.
μόσυν, dec., 206. 3.
μοῦ, *μοί*, *μί*, enclit., 116 : X *ἡμοῦ*, &c., 254, 727 : *μοί* insert., 602.
μυκάομαι, cj., 378. 2 ; 407, α.
μύκης, dec., 224, α.
ν, 60 : > α, 64 : changes of, 79 : changes of *νε*, 80 - 83, 206, 210 : *ν*, final cons., 88 : paragogic, 89, 339. 2 : in *ιν* and *σύν*, 91 : dropped and changed in r., 350 : added to r., 392, 397 : ins. in r., 410.
ναί, X *νά*, w. acc., 625.
ναίω, cj., 388.
νάς, *νάς*, par., 173 : 192.
ναῦς, par., 177.
νε added to r., 411.
νέσαςτος, superl., 263. 2.
νέμαι, cj., 357. 2.
νέω, cj., 352.
νέως, par., 173 : 192.
νή, X *νά*, w. acc., 625.
νήθω, cj., 402.
νέζω, cj., 396, 9.
νικᾶω w. 2 acc., 633, 635.
νίς, acc., 184, 255. 4 : enclit., 116.
νομίζω w. dat., 613, R.
νόος, *νοῦς*, par., 173 : 192.
νόσφιν w. gen., 517.
νυ, added to r., 412.
νόν, enclitic, 116. 4 : pos., 203, dec., 209. [903, α.
νωῖ, *νά*, 184, 254. 2.
- νομᾶω* = *νέμαι*, 407.
νώτων, *νώτος*, dec., 225.
ξ, 60 : < *νε*, *νε*, *νε*, 62 : > α, 91. 1.
ξύν = *σύν*, 879, β.
ξ μικρόν, 11, 51 : X α, 52 : οο > α and οα, 53. 4 : contr. w. other vowels, 66 - 69 : charact. changed, 195 - 198, 212, 213 : connect. vow., 329 - 334 : inserted, 358. 2 : in perf., 378. 1.
ι, par., 183 : 249 ; 256. 3 ; 680. 2 : crasis, 72 : proclit., 115 : X ζ, 119. 1 : use as article, 682 - 709 : use as pron., 710 - 716 : w. inf., 851 : *ι* *μίν*, *δί*, *γάρ*, 711.
ι-, pron. and adv. beginning w., 257. 6.
ιδί, par., 183 : 252 : X *οὔτος*, 736 - 738 : = adv., 737 : = *εἰγώ*, 738 : *ιδί*, 253, IV.
ιδός, par., 173.
ιδούς, par., 176 : 210.
ιδύομαι, cj., 391.
ἰζω, cj., 357 : w. gen., 574. 4.
ο < *οα*, *οη*, 69. 3 : > ψ in augm., 312. 2 : < α in perf., 378. 1.
οἶδα, par., 308 : 330, 3 ; 367 - 371 ; 420. 4 : *οἶδ' ἔτι*, 901. 4.
οἶδιω, *οἶδαίω*, cj., 410, γ.
Οιδίσιους, par., 178 : 223, ε ; 224, β.
οἰκίως w. gen., 573.
οἰκία, par., 172 : 186. 1.
οἶκος omitted, 566. 3.
οἰμώζω, cj., 395, λ.
οἶομαι > *οἶμαι*, 347. 4 : cj., 357. 3.
οἶος, 745 : in condem., 754 : = *ὅτι τοιοῦτος*, 756 : in exclam., 761, β : w. inf., 858, 859. 1 : *οἶος* *τι*, 859. 1.
οἶς, par., 177 : 214. 3.
οἶσ' ὁ *δραῶνος* ; 841. 2.

- αἰσθάνω*, augm., 314. 4.
αἶμα, fut., 420. 6.
αἴχομαι, cj., 357. 3: as perf., 806, 1: w. part., 867.
αἰκώ = *ἀλλῦμαι*, 416.
αἰλίως, cp., 264: *αἰλίως*
Χ *εἰ αἰλίως*, 707: *αἰλί-
 γου* (*δαίν*), 852.
αἰσθάνω, *αἰσθάνωμαι*, cj.,
 410, γ.
ἀλλῦμαι, cj., 414.
ἀλολίζω, cj., 395, δ.
Ἄμωρον, in *Homer*, 616. 1.
ἀμῦμαι, cj., 414.
ἀμοῖς εἶμι, const., 844. 1.
ἀναρ, dipt., 227.
ἀνίστημι, cj., 404.
ἀνωμα in periphr., 566. 4.
ἀνομάζω, cj., 396.
ἀπ-, pron. and adv. begin-
 ning w., 257. 6; 743. 2.
ἀπου, *ἄποι* · *ποῦ*, *παί* · *οὐ*,
εἰ · w. gen., 540: in-
 terchanged, 889.
ἀσως, const., 828, 829.
ἀράω, cj., 420. 4.
ἀρεῖν, par., 174: 205,
ἀρεῖν, cj., 414. [223, ε.
ἀρῶσσα, redupl., 316. 2.
ἄς rel., par., 184: 249;
 256. 3; 680. 1: use, as
 rel., 743-759: as com-
 plem., 760: w. modes,
 834: καὶ *ἄς*, 712, R.:
ἀν μίν, *δί*, 716, R.; *ἄς*
βούλι, 752. 3.
ἄς possess., 256. 1.
ἄσως, 257. 6; 745: in
 condens., 754: w. adj.
 of admiration, 763, α:
 w. inf., 858: *ἄσως* as in-
 decl., 656: as adv., 754.
 2: *ἄσως οὐ*, 757, N.
ἄστων, -*οῦν*, par., 173: 192.
ἄσται, par., 184: 253, V.;
 743. 2: irreg. forms,
ἄστων, *ἄστων*, *ἄστων*,
ἄστων, 184: interchang-
 ed w. *ἄς*, 744: complem.
 use, 760-763: w. modes,
 834: *ἄς τι μαθάνω*, κα-
θάνω, 861, N.
ἄσφραίνωμαι, cj., 410, γ,
ἄσται w. modes, 834.
ἄσται, not elided, 75. 1: w.
 superl., 750, N.: re-
 dund., 837, α: w. inf.
 and part., 848, N.: re-
 peated, 897. 2: pos.,
 903, β: *ἄσται τί*, 765, α:
ἄσται μή, 901. 9.
οὐ < *οε*, 53. 4; 68.
οὐ, par., 184: 254. 3;
 680, γ: enclit., 116:
 use, 254. 3; 680, γ:
 enclit., 116: use, 254.
 3; 729.
οὐ > *οὐκ*, *οὐχ*, 92: X
μή, 878: redund., 894,
 N.; 895, ζ: *οὐ μή* w.
 fut. interrog., 824. 1:
 w. subj., 822, δ: *οὐ φη-
 μι*, 845, β: *οὐδὲ* emphat.,
 893, γ: *οὐ γὰρ ἀλλά*,
 901. 10: *οὐ μίντοι* (*μήν*)
ἀλλά, 901. 11: *οὐχ ἄσται*,
ἄστων, *ἄστων*, *οἶον*, 901. 12.
οὐδέτις, par., 183: 243. 3:
οὐδέτις ἄσται *οὐ*, 753. 2.
οὐ, position, 903, α.
οὐκῆ < *οὐ ἴκῆ*, 755:
 w. gen., 553, γ.
οὐδ, *οὐδός* < *οὐδῆς*, *οὐδατος*,
 67. 3; 205.
οὐδῶς, par., 183: 250. 2;
 251: X *ἴκῆτος*, 735:
 X *ἴδῆ*, 736-738: in
 repetition and assent,
 736. 1, 2: in address,
 738: *οὐδῶσί*, 253, IV.
οὐδῶς > *οὐδῶ*, 92. 5: X
ἴδῆ, 739.
οὐφείλω, cj., 389.
οὐφίλος, monopt., 227.
οὐφλισπάνω, cj., 409.
οὐψομαι, fut., 420. 4.
π, 60: *πσ* > *ψ*, 62: *πδ*
 > *βδ*, *πθ* > *φθ*, 77:
πμ > *μμ*, 78: *πκ* > *φ*,
 86: *π* (') > *φ*, 90:
 pron. and adv. beginning
 w. *π*, 257. 6.
παίζω, cj., 418.
παῖς, par., 174: 203.
παλαιός, cp., 259.
παρά, const., 879, 881,
 882. 1: w. pass., 789:
παρά for *παρέσσι*, 114,
 882, ε.
παρέν, absol., 868.
παῖς, par., 181: 210,
 238: w. 2 pers. impt.,
 842. 3: *πάντες* w. rel.,
 744, α.
πάσσω, cj., 396, η.
πάσχω, cj., 401: *τί πα-
 θάνω*; 861, N.
πατάσσω, cj., 395.
πατήρ, par., 175: 207,
 200.
πάτριος, dec., 224, γ.
παύω, ins. of *σ*, 356.
παύω, par., 289: 348,
 390. 6.
πιπῶω, contr., 67. 1.
Πιπρωμένος, par., 177: 215.
πίρω, cj., 389.
πιρῶμαι, fut., 401, ε.
πιλάζω, *πιλάθω*, *πιλάθω*,
 cj., 402.
πίλας and deriv., w. gen.,
 577: w. dat., 585.
πίπω, perf., 378, γ.
πίπῃς, 230. 1: cp., 260.
πιπρωμένος ἔχων w. gen.,
 551, γ.
πίπτει, dec., 197, 212. 3.
πίπῶω, cp., 261.
πίρ, enclitic, 116. 4: pos.,
 903, α.
πίρ, const., 879: not
 elided, 75. 1: as adv.,
 114, 887: *εἰ περί*, 694,
 N.
πίρῃμι = *πιπρωσῶμαι*, 405.
πίσσω, cj., 396, θ.
πιπῶνυμι, cj., 412.
πίτωμαι, -*αμαι*, cj., 407.
πιπρωμένος = *πιπρωσῶμαι*,
 410.
πήγνυμι, cj., 413: *πήγνυ-
 σθε*, opt., 362. 4.
πήχως, par., 177: 211. 1.
πίμπλημι, cj., 404.
πίμπλησθαι, cj., 404.
πίπῃ, cj., 398.
πιπρωσῶμαι, cj., 405.
πίπῶω, cj., 406: as pass.,
 782: *πιπρωτός*, 372, γ.

- πίαν*, fem. *πίαιρα*, 239, 240: cp., 261.
πλάζομαι, cj., 395, s.
πλακίαις, -ούς, 210. 2.
πλάσσω, cj., 396, η.
πλίαιον, *πλίαιον*, *πλίαιοντες*, 262: *πλίαι*, 262. 2: *πλίαιον* as indecl., 656: as adv., 885, α: *πλίαιον*, *πλίαιοντα* in compar., 671.
πλίαια, cj., 384.
πλισιόικτης, cp., 260.
πλίαια, cj., 352.
πλίαιος, dec., 241.
πλήν w. gen., 519: as connect., 887, γ: *πλήν ει*, 892. 6.
πλήσσω, cj., 395.
πλύω, cj., 391.
πνίαι, cj., 352: w. gen., 574. 4.
πνύξ, par., 176: 209.
πνίαι in periphrt., 623.
ποιμήν, par., 175: 206. 1.
πόλις, par., 177: 211 - 217.
πολύς, par., 181: 241: cp., 262: w. *καί*, 886. 6: *πολλοί* X *οί πολλοί*, 707.
πόρρω, *πρόσω*, w. gen., 517, 540.
πορφύριαις, cp., 259.
Ποσειδών, dec., 200, 207.
πόσις, dec., 223, γ. [2.
ποσί, *πού*, *πώς*, &c., enclit., 116: X *πόσι*: *πού*: *πώς*; &c., 257. 6.
πότνια, fem., 242.
πούς, par., 174: 212. 5.
πρῆξις, dec., 241.
πράσσω, par., 288: 348, 395, γ.
πρίσβυς, fem. *πρίσβυρα*, 240: cp., 260. 3.
πρῆσθαι, par., 299: 420. 8: w. gen., dat., and acc., 553, 586.
πρίαις, const., 887, N.: *πρίαι* η, 885, N., 887, N.
πρίαι, *πρίαι*, cj., 402.
πρό, cp., 265: const., 879: *πρό τοῦ*, 714, a.
- πρός*, const., 879: w. pass., 789: as adv., 887, β. [4.
προσβάλλω w. gen., 574.
προφήτης, par., 172: 186. 3.
πρόχοις, -οις, dec., 224, β.
πρώτος, *πρώτιστος*, 263. 3: 265.
πυθάνομαι, cj., 414.
πυθάνομαι, cj., 410.
πῦρ, dec., 224, β.
πῶς ἄν, in wish, 827. 2.
ρ, 60: aspirated, doubled, 63: *ρσ*, changes of, 80 - 84: *ρ*, final cons., 88.
ῥήδιος, cp., 264.
ῥίζα, cj., 418.
ῥίαι, cj., 352, 419.
ῥήγνυμι, cj., 413.
ῥήτωρ, par., 175: 82, 84.
ῥιγῶν, contr., 347. 3.
ῥίπται, *ῥιπταί*, cj., 408.
ῥίς, par., 175: 206. 3.
ῥώννυμι, cj., 412.
σ X *ς*, 9. 2: *ς*, 9. 4; 12: changes of linguals and liquids w. *σ*, 80 - 84, 91: *σσ* > *στ*, 84, R.: *σ* dropped between two cons., 85; final cons., 88; dropped and assumed, 91. 1; 92: tense-sign, 324: changes, 326, 327: added to *τ*, 392 - 396.
σαλπίζω, cj., 395, ι: -ιι, sc. *ὁ σαλπιγκτης*, 772.
σαφής, par., 179: 212. 4: cp., 260.
σαφῶς, cp., 266.
σβίννυμι, cj., 412.
σκαυτοῦ, *σκαυτοῦ*, par., 184: 250. 1: use, 729.
σύνουμαι, cj., 419.
σημαίνει, nom. omit., 772.
σήσω, cj., 387.
σής, dec., 211. 1; 223, ι.
σίτας, dec., 225. [7. 401.
σκ added to *τ*, 392, 399.
σκιδάννυμι, cj., 354, 412.
στίλλομαι, cj., 376, β.
σκιπτομαι, *σκειπῶν*, cj., 408.
- σκάω*, dec., 204.
σόμεαι, *σόμεμαι*, cj., 419.
σοφός, par., 180: 234: cp., 259.
σοφῶς, cp., 266.
σάω, cj., 353.
σάω, cj., 389.
σάινδα, cj., 357.
σταθμός, dec., 225.
στίαρ, dec., 205.
στίλλω, cj., 397.
στινάζω, -χω, cj., 395, λ.
στειροί, *στειροίτων*, *στειρομαι*, cj., 415.
στορένυμι, *στορέννυμι*, *στορέννυμι*, cj., 414.
στρέφω, cj., 384: *στρέφω*, *στροφάω*, poet., 408.
σύ, par., 184: 254, 255: use, 727: *σοῦ*, *σοί*, *εἰ* enclit., 116: *σύγα*, 252, III.: *σοί* insert., 602.
συγγιγνώσκω, const., 844.
σύνω, par., 173. [I.
σύν, *ξύν*, const., 879, 882. 2.
σύνιδα, const., 844. 1.
σφάζω, *σφάττω*, cj., 395, 397. [λ.
σφί, *σφίαι*, *σφίη*, 255. 4: enclit., 116.
σφίστερος, 728. 2; 731.
σφούρις, cp., 259.
σάζω, cj., 402.
Σωκράτης, par., 177: 200; 211. 1; 214. 3; 216.
σώμα, par., 174: 204.
σῶς, dec., 241.
σῶτις, voc., 200.
σῶφρον, cp., 261.
τ, 60: *ττ* > *στ*, τθ > σθ, 77: *τμ* > *σμ*, 79: dropped before *σ*, 80: bef. *κ*, 86: pron. and adv. beginning w., 257. 6: added to *τ*, 593.
τάλας, cp., 261.
τάμά = *ιγά*, 694, β.
ταμίαις, par., 172: 186. 1.
τάν, monoopt., 227.
ταράσσω, cj., 395.
Τάρταρος, dec., 225.
τάσσω, *τάττω*, cj., 395.

- ταῦτά, ταῦτέ, 249.
 ταχίως, cp., 266.
 ταχύς, cp., 262.
 τῶς, dec., 224, γ.
 τί, enclit., 116: pos., 903, α.
 τῆς, cj., 389. [216.
 τῆχος, par., 177: 212.
 τιλιυτῶν, as adv., 665, α.
 τιλίω, cj., 353. [862.
 τίλος, adv. acc., 642.
 τίμων, cj., 397.
 τίος, verbal in, 598, 873
 -875.
 τίρας, dec., 205.
 τίρησ, dec., 239, 2.
 τίσησaris, τίσησaris, par.,
 183: 243: τίσησaris, 90.
 τίτηραίνω, cj., 406.
 τίχως, cj., 391.
 τίηω, cj., 387.
 τηλικαῦτος, -ίδος, 249 -
 252, 739.
 τίγεις, dec., 223, γ.
 τίδημι, par., 300: 353,
 360, 404.
 τίπτω, cj., 393. [351.
 τίπῶς, par., 295: 346.
 τίμη, par., 172: 186.
 τίμησις, τίμησις, 210, 2.
 τίω, cj., 398.
 τίς indef., enclit., 116:
 par., 184: 256. 2: ir-
 reg. forms, τοῦ, τῆ (en-
 clit.), ἀττα, 184: use,
 740, 741: w. 2 pers.
 impt., 842, 3.
 τίς interrog., accent., 119:
 par., 184: 256. 2: ir-
 reg. forms, τοῦ, τῆ (or-
 thot.), 184: use, 760 -
 765: w. art., 697, α:
 in condens., 753. 1:
 τί γάρ; τί δέ; &c., 764.
 1: τί λίξις; 812.
 τίτρωσκω, cj., 405.
 τίω, cj., 351.
 τίησμαι, fut., 420, 2.
 τό γι, τὸ καὶ τὸ, 714: τὸ
 ὕν ἵναι, 752, N.
 τοί, enclit., 116: pos.,
 903, α.
 τοί δέ = οἱ δέ, 680, α.
- τιοῦτος, τιοῦσι, 249 -
 252, 739.
 τιοῦτος, τιοῦσι, 249 -
 252, 739.
 τρεῖς, par., 183: 243.
 τρέσω, cj., 384.
 τρέθω, cj., 386.
 τρέχω, cj., 420, 5.
 τριακοντούτης, -τις, 240.
 τρέβω, cj., 390.
 τρέρης, par., 177: 212.
 τρέσις, dec., 223, β. [4.
 τρέω, cj., 388, 3.
 τυγχάνω, cj., 410: w.
 gen., 549: w. part., 863.
 τυνητός, 250, 3.
 τύπτω, cj., 393.
 τύφω, cj., 391.
 τυφώς, dec., 224, γ.
 ὕψιλόν, 11, 52: ὕ in-
 tial, aspirated, 53, 3.
 ὕβριστής, cp., 260.
 ὕδωρ, par., 178: 204.
 υἱός, par., 178: 223, ε;
 224, β: omitted, 566, 3.
 ὕσαρ, dipt., 227. [879.
 ὕπτε, cp., 265: const.,
 ὕπτερος w. gen., 556: w.
 dat., 595.
 ὕπτερομαι, cj., 411.
 ὕπτε, const., 879: w. pass.,
 ὕπτεται, cj., 388. [789.
 φ, 60: φσ > ψ, 62: φτ
 > πτ, φδ > βδ, 77:
 φμ > μμ, 78: φπ > φ,
 86.
 φαγαίν, 2 aor., 416.
 φαίνα, par., 292: 388:
 φανείσ, par., 182: 238.
 φάλαγγ, 176: 209.
 φανείσ ἴμι, 777, 864, 3.
 φάσκω, par., 303, 420, 7.
 φείδομαι w. gen., 518.
 φέρετος, φέριστος, 264.
 φέω, cj., 420, 6: φέω,
 842, 4. [782.
 φεύγω, cj., 391: as pass.,
 φημί, par., 303: 363,
 420: enclit., 116, 3:
 ἴφω, 778.
 φθάνω, cj., 398: w. part.,
 φθίσω, cj., 389. [863.
 φθίνω, cj., 398.
- φιλίω, par., 296: 346,
 351.
 φίλιος, par., 180: 234.
 φιλόλογος, dec., 242.
 φίλος, cp., 259, 263, 1.
 φλίγω, φλιγίσω, cj., 416.
 φράζω, cj., 396.
 φράσσω, φράσσωμι, cj., 413.
 φρίαρ, dec., 205.
 φρίσσω, cj., 395.
 φραῦδος, 90: dec., 241.
 φραῦρος, 90.
 φυγγάνω = φινύγω, 410.
 φύξιμος w. acc., 620.
 φύω, cj., 351: ἴφω, 376.
 φῶς, par., 174: 204.
 χ, 60: χσ > ξ, 62: χτ
 > πτ, χδ > γδ, 77:
 χμ > γμ, 78: χπ >
 χ, 86.
 χαιρω, cj., 388.
 χαιρίσ, par., 181: 82,
 238: cp., 260.
 χάρειν w. gen., 551, γ:
 pos., 904, 3.
 χάσκω, cj., 401.
 χαιρ, par., 175: 206, R.
 χιρίσ, χιρίστος, 264.
 χιλιδών, dec., 223, α.
 χίω, cj., 419.
 χούς, dec., 223, ε.
 χῶς, σ insert., 356.
 χράω, χράωμι, cj., 352,
 404: contr., 67, 1:
 χράωμι w. dat., 613.
 χρεῖ, impers., cj., 404, 4:
 w. acc., 629, R.: w.
 inf., 810.
 χρεῖζω w. gen., 530.
 χρεῖμα in periphr., 566.
 4: τί χρεῖμα; why?
 632, 3.
 χρεῖσιος, par., 180: 192,
 193.
 χρεῖσιος, dec., 242.
 χρεῖς, dec., 223, ε.
 ψ < πσ, βσ, φσ, 62.
 ψεύδης, cp., 260.
 ᾧ μέγα, 11: X, 52, 2:
 in subj., 331: verbs in,
 335, 2.
 ᾧ in address, 646: pos.,
 904, 5.

<p> <i>ᾧ</i> × <i>οὔτως</i>, 739. <i>ᾧ</i> <i>ἴω</i>, cj., 408. <i>ᾧ</i> <i>ἴομαι</i>, cj., 420. 8 : w. gen., dat., and acc., 553, 586. <i>ᾧ</i> <i>ἴη</i> < <i>ἰ</i> <i>ἄνῃ</i>, 72. <i>ᾧ</i> <i>ς</i>, proclit., 115 : omitted before appos., 499. 3 : </p>	<p> w. dat., 601 : w. superl., 749 : = <i>ἴσι</i> <i>οὔτως</i>, 756. 2 : w. adv. of admira- tion, 763, <i>α</i> ; w. part., 810, R. ; 870 : in wish, 827. 2 : final, 828 : omitted, 840 : w. inf., 858 : ellips. with, 892 : </p>	<p> as prep., 892, <i>α</i> : <i>ᾧ</i> <i>ς</i> <i>τί</i> ; 765, <i>α</i>. <i>ᾧ</i> <i>σσε</i> w. part., 870 : el- lips. with, 892. 3. <i>ᾧ</i> <i>σσε</i> w. inf., 858. <i>ων</i>, Ionic, 54. 1. <i>ᾧ</i> <i>φιλων</i>, in wish, 794, <i>γ</i> ; 826. 2. </p>
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ENGLISH INDEX.

- Ablative in Latin, 508, *β*.
 Absolute, nom., 512: compt. and superl., 676: inf., 852: part., 868.
 Absorption of vowels, 66. [490. 2.
 Abstract noun, 125: for concrete,
 Accent, 19, 47: principles of, 101 - 105: rules of, 107, 108: changes of, 109 - 117: in apostrophe, 110: in contraction, 111: in crasis, 112: uses of, 119: in declension, 170: in Dec. I., 190: in Dec. II., 193: in Dec. III., 220: in fem. adjectives, 237, 239: in compound pronouns, 252, 253: in comparison, 263. 5: in conjugation, 424 - 427: of compound verbs, 426, IV.
 Accentual places, 102.
 Accusative, 164, 506, 507: of Dec. III., changes in, 199; 203; 214. 3; 215. 4; 217: contr. as nom., 70, 217. 4: in appos. w. sent., 501. 8: expr. dir. limit, 617, 618: of *dir. object* and *effect*, 618 - 636: w. verbs and verbals, 620: w. verbs governing gen. and dat., 621: by attraction, 622: in periph., 623: w. verb omitted, 624, 625: with *ῥή, ῥαί, μή*, 625: of *dir. object*, 627: w. verbs of motion, 628: w. causatives, 629: w. *ἴδω* and *ἔχω*, 629, R.: of *effect*, 630 - 633: of kindred noun, 630: w. adj., 631: of neut. adj., 632: of definitive noun, 633: *double*, 634 - 636: w. verbs of making, choosing, naming, &c., 634: doing, saying, &c., 635: asking, clothing, concealing, teaching, &c., 636: of *specification* or *synecdoche*, 637 - 639: of *extent*, 640, 641: *adverbial*, 642 - 644: of rel., attracted, 751: w. infin. and part., 846. 5; 855: absolute, 868, 869: w. verbal in *ῥίσι*, 874: w. prep., 879.
 Achronic forms, 792.
 Active verb, 131: *voice*, 269, 780: used intransitively or reflexively, 781: as pass., 782: w. reflex. pron., 787. 1: interchanged w. mid., 788.
 Actual sentence, 456: mode, 813, 814.
 Acute accent, 19, 103: changed to grave, 113: tone, 47. 2: *syllable*, 105.
 Additive, 474. 7.
 Address, sign of, 449, 646, 904. 5: nom. in, 513: voc. in, 645.
 Adjective, 136: X substantive, 139: *declension* of, 230 - 242: of one term., 230: of two term., 231 - 233: of three term., 231, 234 - 240: irreg., 241, 242: *numeral*, 243, 244, 247: *comparison* of, 258 - 263: *syntax* of, 647 - 678: *agreement* of, 647 - 668: used substantively, 651: *use of neut.*, 653 - 658: for abstract noun, 653: in adverbial phrases, 654: w. words of diff. gen. and numb., 655: in pl. for sing., 657: w. impers., 772, *α*: *agreeing w. idea*, 659 - 661: *agreeing w. gen. implied*, 662: *attracted*, 663 - 667: for adverb, adjunct, &c., 665 - 667: in anacoluthon, 668: *use of degrees*, 669 - 677: *numerals*, 678: w. prep., 881. 4.
 Adjective clause, 460.
 Adjective pronouns, 138. 3; 248 - 253; 256; 257: synt. of, 717, 746.
 Adjunct, 436: complementary X cir-

- cumstantial, 436; exponential \times immediate or nude, 438.
Adverb, 136, 141: demonstrative, &c., 142, 257. 6: numeral, 245, 247: compared, 266, 267: *syntax* of, 877, 878, 887-904: w. art. = adj., 692: attracted, 751. 4; 752, R.; 756. 2: as prep., 887: connective and non-connective, 887: used substantively, 888: in const. prægn., 889.
Adverbial clause, 460: acc., 642: **Adversative**, 471. 2. [inf., 852.
Æolic dialect, 3: optative, 332. 3.
Agent, 129: w. pass. verbs and verbals, 562, 598, 608, 789, 874.
Agreement, 445, 769, R.: of subst., 495-501: of adj., 647-668: of pron., 717-725: of verb, 769-778.
Alphabet, 8.
Alternative, 471. 3.
Amplificative, 140.
Anacolūthon, 492.
Anastrophe, 114, 495.
Anomaly, 222. [-420.
Anomalous changes in r. of verb, 418
Antecedent, 142. 3; 743: in clause w. rel., or omitted, 746, 747, 751. 1: in case of rel., 752: *clause*, 470: united w. rel. clause, 748, 749, 753, 754: w. complem. clause, 763.
Antepenult, 39. 2.
Antimeria, 488.
Antithesis, 94.
Aorist, 271-273, 275: second, 325, 344, 375, 376: tense-sign changed in, 81, 327: \times pres. and impf., 796-803: impf., 797. 2: used achronically, 802: \times perf. and plup., 804-807: for perf. and plup., 807: for fut., 811: \times impf., as contingent, 820, N.: \times præ., w. $\mu\eta$, 825. 1.
Aphæresis, 94.
Apocope, 94.
Apodosis, 464. 2; 833: omitted, 485.
Aposiopësis, 485.
Apostrophe, 22, 65, 75.
Appellative, 124.
Apposition, 435: for partitive construction, 500. 5; 533.
Appositive, 435: agreement of, 498-499.
Aptote, 226. 1. [501.
Archaism, 475.
Arrangement, 429: of words, 447, 448: of sentences, 463-467: internal, 463: external, 464: forms of, successive, 466.
Article, 137, 248-251: used to mark gen., numb., and case, 160: prepos. and postpos., 248: root of, 256. 3: origin of, 679, 680: *syntax* of, 679-716: as an article, 682-709: how translated, 682. 1: w. subst. in its full extent, 683-686: w. abstract, inf., &c., 684: w. proper names, 686: w. subst. definite from limiting word, 687-695: position of, 687, 688: w. pronouns, 690, 697, 742: position w. $\acute{\alpha}\delta\tau\omicron\varsigma$, $\delta\iota$, $\kappa\alpha\iota$, 690, β : used substantively, 693, 694: w. $\acute{\alpha}\mu\phi\acute{\iota}$ or $\pi\alpha\rho\acute{\iota}$, 693, N.: in periphr., 694, β : in adv. phrases, 695: w. subst. definite from previous mention, &c., 696-700: = possess. pron., 699: without a subst., 701: omitted, 702-708: marking subject of sentence, 706. 4: doubled, 709: as a pronoun, 710-716: w. $\mu\acute{\iota}\nu$, $\delta\iota$, $\gamma\acute{\alpha}\rho$, 711: w. $\kappa\alpha\iota$, 712: in its r -forms, as demonstr. or pers., 713, 714: as rel., 716.
Articulate sounds, 32.
Aspirate, 17: mutes, 35.
Associated consonants, 34.
Asyndeton, 484.
Atonic, 115.
Attic dialect, 3: declension, 192: gen., 214. 2: redupl., 316. 2; 403. 2: fut., 326. 2: opt., 322. 2: forms in impf., 342. 3.
Attraction, 492: in const. of rel., 748-757: inverted, 752: in const. of inf. and part., 849.
Attribute, 444, 647, N.
Augment, syllable, 311: temporal, 311-314: in compound verbs, 318-320.
Augmentative, 140.
Auxiliary verbs, 268, 810, 867.
Barbarism, 475.
Barytone, 105: verb, 346.
Base, 328.
Brackets, 23.
Breathing, 17, 36.
Cardinal numbers, 138, 243, 247.
Cases, 159, 164: direct \times indirect,

- casus recti* × *obliqui*, 165 : use of, 504-645 : relations of, direct, indirect, subjective, objective, residual, 504-506 : successive development of, 507-509.
- Causal, 471. 5.
- Causative, 132 : w. acc., 629.
- Characteristic, 154 : exponents, 468, 473, 474 : particles, 473 : pronouns and adverbs, 473.
- Chief tenses, 272.
- Chronic forms, 792.
- Circumflex accent, 19, 103.
- Circumflexed syllable, 105 : vowels, long, 96, 108.
- Circumlocution, 487. 1.
- Circumstance, 135, 436.
- Clause × phrase, 453 : dependent × principal, 458. 2.
- Close vowels, 28 : terminations, 153.
- Cognates, 33.
- Collective, 125.
- Colon, 21.
- Comma, 21.
- Common dialect, 4 : names or nouns, 124 : gender, 160.
- Comparative, 258 : w. gen., 522, 672 : w. dat., 612 : w. *ñ* and other particles, 672 : construed elliptically, 672. 2 : w. reflexive, 674 : two, w. *ñ*, 675 : absolute, 676 : w. mixed const., 885.
- Comparative conjunction, 471. 4.
- Comparison, 156, 258 : of adj., 258-265 : of adv., 266, 267 : of other words, 265 : by use of adv., 671 : double, 263. 3 ; 671. 2.
- Compellative, 431, 513, 645.
- Complementary adjunct, 436 : dir. × indir., 437 : conjunction, 471. 14 : pron. and adv., 472.
- Complete tenses, 272 : as indefinite, 367 : inflection, 367-373 : older and more used in pass. than act., 377, 381, 805, α : most used in part., 805, β : three formations in act., 377, 378 : × indefinite, 804-807.
- Compound vowel, 31 : word, 151 : verbs, prefixes of, 318-320 : part of sentence, 441 : conjunctive × disjunctive, 442 : sentence, 453 : construction, 479, 650, 719, c, 770.
- Concessive, 471. 10.
- Conclusion, forms of, 830-833.
- Concord, 445.
- Concrete, 125.
- Condensed construction, 753, 754, 763.
- Condition, forms of, 830, 831.
- Conditional conjunctions, 471. 9 : sentences, use of modes in, 830-833.
- Confirmative, 474. 1.
- Conjugation, 156 : principles of, 268-276 : tables of, 277-310 : prefixes of, 311-320 : terminations of, 278-282, 321-373 : of verbs in μ , 360-366.
- Conjunctions, 145, 451, 469-471 : synt. of, 883-886, 890-904 : generic for specific, 886. 7 : omitted, 890 : introductory, 891, N.
- Conjunctive, 442.
- Connecting vowel, 328 : in indic., 329, 330 : in subj., 331 : in opt., 331, 332 : in imp. and inf., 333 : in part., 334 : wanting, 335.
- Connective pron. and adv., 142, 469, 472 : exponents, kinds of, 468-472 : position, 463, 903, 904.
- Consecutive, 471. 8.
- Consequent sentence, 470.
- Consonants, 32-35, 60 : euph. changes of, 62-64, 77-92 : final, 88 : two lengthen syll., 97 : added to r., 392-402.
- Construction, 448. 2.
- Contingent sentences, 456 : either pres. or past, 456. 3 : exponents, 474. 6 ; 814 ; 815 : modes, 813-822.
- Contract verbs, 346 : forms of verbs in μ , 361, 362.
- Contraction, 65-70, 94, B : accent in, 111 : in declension, 169 : in Dec. I., 189 : in Dec. II., 192 : in Dec. III., 205 ; 207. 2 ; 208 ; 210. 2 ; 215-218 : in compt. in *av*, 263. 4 : in verb, 346, 347 : in perf. part., 371. 3 : in r. of verb, 385. 1.
- Coördinate consonants, 34 : sentences, Coördination, 458. [458.
- Copula, 444 : omitted, 773.
- Copulative, 471. 1.
- Corōnis, 22.
- Correlative or corresponding connectives, 470. 2.
- Crisis, 65, 71-74 : accent in, 112. 5.

- Dative, 164, 506, 508 : pl. in Dec. III., 201, 207 : *objective*, 506, 583 - 604 : of *approach*, 583 - 587 : of nearness, 584 - 586 : w. verbs of traffic, 586. 1 : expr. succession, 586. 2 : of likeness, 587 : of *influence*, 593, 588 - 604 : w. words of address, 589 : advantage and disadvantage, 590 : appearance, 591 : giving, 592 : obligation and value, 593 : opposition, 594 : yielding, subjection, and worship, 595 : w. words expressing mental act or feeling, or power of exciting emotion, 596, 597 : w. verbals, 598 : w. subst. verb, 599 : w. other words, 600 : expr. remote relations ; w. *ús* ; *μái*, *οί*, &c. ; 601, 602 : for gen., 603, 604, 728. 3 : *residual*, 506, 605 - 616 : *instrumental* and *modal*, 606 - 613 : of instrument, force, &c., 607 : of agent, 608 : of way, manner, &c., 609 : w. *αὐτός*, 610 : of respect, 611 : of measure of difference w. compt. and superl., 612 : w. *χρόνος* and *νομίζω*, 613 : *temporal* and *local*, 614, 615 : of rel., attracted, 751. 2 : w. prep., 879.
- Declarative sentence, 455.
- Declension, 156, 165 : three methods, 166 : general rules, 167 - 170 : tables, 171 - 184 : Dec. I., 185 - 190 : Dec. II., 191 - 193 : Dec. III., 194 - 220 : law of Greek, 195 - 198 : various, 222 - 225 : defective, 226, 227 : of adj. and part., 230 - 243 : of pron., 249 - 257.
- Defective nouns, 222, 226, 227 : verbs, 382.
- Definite article, 248 : *tenses*, 272 : X indef., 796 - 803 : descriptive, 797. 1 ; 798 ; in verbs of asking, &c., 801 : *relatives* ; 743, 744.
- Definitive noun, 633.
- Degrees of comparison, 258 : use of, 669 - 677 : interchanged and mixed, 670, 677.
- Demonstratives, 142, 250 - 253, 257, 735 - 739 : omitted before rel., 747 : in attraction, 753 - 756 : for rel., 759.
- Dental, 33.
- Dependent sentence, 458. 2.
- Beponent, mid. X pass., 270, 780, β : Derivative, 151. [pass. of, 791.]
- Desiderative sentences, use of modes in, 823 - 827.
- Determination of form, 429 : in synt. of words, 445, 446 : of sentences, 462.
- Diæresis, 22 ; 54. 4 ; 94.
- Dialect, 3.
- Diastole, 22, 94.
- Digamma, 11.
- Diminutive, 140.
- Diphthong, 31 : prop. X improp., 51, 54. 2 : remarks upon, 54 - 59 : long, 96.
- Diptote, 227.
- Direct object, 130 : cases, 165, 504 - 510 : quotation, 835 - 838.
- Disjunctive, 442.
- Disyllable, 39.
- Distinct sentences, 454 : *modes*, 813 : in dependent clauses, 843 : X incorporated, 847.
- Distinction, 135.
- Divided construction, 442. 3.
- Doric dialect, 3 : genitive, 187 - 189 : future, 326. 3.
- Double consonants, 34, 62 : lengthen syll., 97 : words so called, 154 : in Dec. III., 209, 210 : verbs, 357.
- Double connectives, 470. 4.
- Doubtful vowel, 52. 2.
- Dramatis Personæ, 127.
- Dual, 163 : w. plural, 503.
- Elements of language, written, 7 : vocal, 37 : significant, 121, 148 : essential, 134 : descriptive, 143 : connective, 146 : instinctive, 147.
- Elision, 65.
- Ellipsis, 128, 475 - 485.
- Emphatic pron. and adv., 142. 7 ; 474. 5 ; 733 ; 734 : changes in r. of verb, 387 - 417.
- Enallage, 488 - 494.
- Enclitics, 116, 117.
- Ending, flexible, 279, 323, 336 - 343.
- Epenthesis, 93.
- Epicene, 162.
- Episema, 8.
- Epithet, 139, 647, N.
- Etymology, 6, 121 - 427.
- Euphonic changes, 41 - 45 : of vowels, 65 - 76 : of consonants, 77 - 92 : in declension, 169 : in Dec. I., 186 - 189 : in Dec. II., 192 : in Dec.

- III., 195-218: in conjugation, 326, 327, 340, 346-349: in r. of verb, 384-386.
- Exceptive, 471. 11.
- Exclamation, 147, 483: note of, 21: nom. in, 512: gen. in, 551, ζ: acc. in, 639: inf. in, 854.
- Explicative, 474. 8.
- Exponents, 429: in synt. of words, 449-452: of sentences, 468-474: connective X characteristic, 468.
- Exponential adjunct, 438.
- External arrangement, 464.
- Feminine, 160: in adj., 230, 231, 234-240: w. masc. form, 236. 4; 648; 718.
- Figures of diction, 93, 94: of syntax, 430, 475-497.
- Final, 39. 3; consonants, ς, Ϸ, Ϻ, 88; conjunctions, 471. 7; 828: sentences, use of modes in, 828, 829.
- Finite verb, 133.
- First tenses, 325. II.
- Flexible endings, 279, 336-343.
- Form. See Determination.
- Formative, 152.
- Future, 271-279: wants subj. and impt., 275, 814. 2: tense-sign changed in, 81, 326: second, 325, 375: third, 367, 373: use of, 808-812: third, 809: part. expr. purpose, 810, R.: for pres. or past tense, 812: opt., 814. 2: indic. for impt., 824: w. *ῥῆσις*, 828, N.
- Gender, 159-162: rules of, 228, General grammar, 5. [229.
- Genitive, 164, 506, 508: of departure, 515-523: of separation, 516-518: w. words of sparing, conceding, &c., 518: of distinction, 516, 519-523: w. *λείπωμαι*, 519, R.: w. words of authority, &c., 520: w. *ἔρχω*, 521: w. compt., 522, 672: and *ἦ*, 885, γ: w. multiples, &c., 223: of cause, 515, 524-581: of origin and material, 525, 526: of theme, 527: of supply, w. words of plenty and want, 529: w. *διόμαι* and *χρηρίζω*, 530: *partitive*, 531-549: expr. quantity, degree, &c., 532: w. subst., 535: expr. country, 536: w. adj., art., num., superl., &c., 538, 539, 658: w. adv. of place and time, 540: w. adv. of state or condition, and superl., 541: w. verb, as subj., 542: as appos., 543: as complem., 544: w. words of sharing and touch, 545-547: as part taken hold of, 548: w. words of obtaining, &c., 549: of *motive*, *reason*, and *end in view*, 551: w. words of direction, claim, dispute, 552: of *price*, *value*, *merit*, and *crime*, 553: of punishment, 554: of *sensible* and *mental object*, 555-558: of *time* and *place*, 559, 560: *active* or *efficient*, 561: w. pass. verbs and verbals, 562: *constituent*, adjunct defining thing or property, 564-581: w. compounds of *ἄ priv.*, 565. 1: w. subst. verb, 565. 2: w. subst. omitted, 566. 3: in periph., 566. 4: of *property*, 567, 568: of *relation*, 569-581: social, 570: w. adj. of connexion, 571: possessive, 572: w. *ἰσός*, *ἴδιος*, &c., and verbs of praise, blame, and wonder, 573: changed to case of thing possessed, 574. 3: w. *ἔχω*, *κρίω*, and *προσβάλλω*, 574. 4; objective, w. verbals, 575, 576: w. *αἰτίος*, &c., 575, R.: of loc. and temp. relation, 577: of reference, &c., 578-581: w. part., 846. 5: absolute, 868, 869: w. prep., 879.
- Gentile, 140.
- Glottis, 24.
- Government, 446.
- Grammar, General, Greek, &c., 5.
- Grammatical X logical, 448.
- Grave accent, 19, 103, 105, 113: tone, 47. 2: syllable, 105.
- Guttural, 33.
- Hendiadys, 487. 3.
- Heteroclités, 222, 224.
- Heterogeneous nouns, 222, 225.
- Hiatus, 32.
- Historical tenses, 272.
- Historic present, 794, α; 803.
- Hypallage, 622. 3.
- Hyperbaton, 495, 496, 734, 902.
- Hypen, 23.
- Hypodiastole, 22.
- Hypotaxis, 459. 2.
- Ictus, 20, 47.
- Illative, 471. 6.
- Immediate object, 130: verb, 132: adjunct, 438.

- &c., 864. 3 : prospective, 865 : definite, 866 : w. *ἰμί, ἴχω, ἰεχομαι, εἴχομαι*, &c., 867 : absolute, 868, 869 : w. *ὤς*, &c., 870 : anacoluthon, 871.
- Particle, 156 : syntax of, 876-904 : as affected by ellipsis, 890-892 : pleonasm, 893-897 : attraction, 898 : anacoluthon, 899, 900 : combinations of, 901 : position of, 902-904.
- Partitive genitive, 531 : adjectives, 538.
- Passive, 269, 270, 780 : perf. and plup. older and more used than act., 377, 381, 805 : w. gen., 562 : w. dat., 608 : interchanged w. mid., 780 : how construed, 789-791 : prefers dir. to indir. obj., person to thing, 790 : converse of mid. 791. 2 : impers., 791. 3.
- Patrial, 140.
- Patronymic, 140.
- Paulo-post-future, 809.
- Penult, 39. 2.
- Perfect, 271-273 : commonly wants subj., opt., and imp., 275, 368, 369 : as pres. 367 : X aor., 804-807 : both past and present, 806, *ῥ* : for fut., 811. See Complete.
- Period, 21 ; 464. 3.
- Periodic structure, 464-467.
- Periphrasis, 487. 1 ; 566. 4 : 623, Peripomenon, 105, 346. [694, *b*.
- Person, 126, 127 : in verbs, 268, 276 : change of, 725.
- Personal pronouns, 126, 184, 248, 254, 255 : w. *γί*, 252, III. : stronger and weaker forms, 727-730.
- Personification, 489.
- Philology, 5.
- Phrase X clause, 453.
- Pleonasm, 475, 486, 487.
- Pluperfect, 271-273, 275 : in *ισ* > *η*, 330. 3 : as aor., 367 : X aor., 804-807 : X impf., as contingent, 820. See Complete.
- Plural, 163 : for sing. 494, 502, 724 : w. dual, 503 : w. sing. 659, 720, Polysyllable, 39. [774, 775.
- Position, long by, 97 : of article, 687, 688 : of particles, 902-904.
- Positive degree, 258, 669 : added to superl. and doubled, 673 : for compt. and superl. 677 : sentences, 457.
- Possessive, 139 : pronouns, 256. 1 ; 728, 730 : genitive, 572.
- Postpositive article, 248.
- Precession of vowels, 29, 57-59.
- Predicate, 122, 431, 444.
- Prefix, 153 : in verbs, 311-320.
- Preposition, 144, 450 : use X omission, 450. 3 : syntax of, 879-882, 887-869 : w. adj., 881. 4 : in composition, 882 : as adv., 887 : w. case, used substantively, 888 : in const. *praegn.*, 889 : position, 902 : accent, 114, 115.
- Prepositive vowel, 31 : article, 246.
- Present, 271-273, 275 : as generic tense, 793 : historic, 794, *α*, 803 : X aor., 796-803 : for perf., 806, *ι* : for fut., 811 : X aor. w. *μή*, 825. 1.
- Preterite tenses, 367.
- Preterite verbs, 367.
- Primary ictus, 47. 3 : tenses, 272 : X secondary in expressing contingency, 816 : followed by subj., 819 : terminations, 322 : parts of sentences, 431 : connectives, 470.
- Primitive, 151.
- Principal clause, 458. 2.
- Proclitics, 115. [474. 4.
- Prohibitive sentences, 457 : exponents, Prolepsis, 481. 2.
- Pronominal adjective, 138.
- Pronoun, 123, 139, 248-257 : subst., pers., 126 : reflex., recipr., 132 : adj., 138. 3 : demonstr., &c., 142, 257. 6 : art. as, 710, 716 : syntax of, 717-768 : masc. for fem. 718 : w. subj. implied, 720. 2 : attracted, 721 : repeated, 722 : change of numb. and pers. 720, 723-725 : special observations - on, 726-768 : pers., possess., and reflex., stronger and weaker forms, &c., 727-731 : *abris*, 732-734 : demonstr., 735-739 : as adv. of place, 737, N. : for pers. pron., 738 : *indef.*, 740-742 : for def., 741. 3 : relative, 743-759 : interchanged, 744, 745 : w. antec. in same clause, or omitted, 746, 747 : w. *Terri*, 747 : attraction, 748-757 : of words belonging to the antec. clause, 749, 750 : of rel. by antec., 751 : of antec. by rel., 752 : w. ellipsis of subst. verb, 753, 754 : rel.

- omitted, 753: = demonstr. and connective particle, 755: w. another connective, &c., 758: repetition of, avoided, 759: *complementary*, 760-763: in condensation, 763: *interrog.*, 761, 764, 765: *ἄλλας*, 766-768.
- Pronunciation, English and Mod. Gr. methods: letters, 13-15: breathings, 18: ictus, 20: diphthongs, 56: ancient, of vowels, 52, 57.
- Proparoxytone, 105.
- Proper diphthong, 51, 54: name or noun, 124: redupl., 403.
- Properispomenon, 105.
- Property, 135: words of, 136, 435.
- Proportionals, 244. 5; 247: w. gen., Prosody, 48, 95-100. [523.]
- Prosopopoeia, 489.
- Protasis, 464. 2; 833.
- Prothesis, 93.
- Punctuation, 21-23.
- Pure vowel, &c., 39. 4: words and roots, 154: in Dec. III., 211-218, Quality, 135.
- Quantity, 47, 95-100: marks of, 23: of vowels, 96: of syllables, 97: change of, 99: in Dec. I., 190: in Dec. III., 219: in conjugation, 421-423.
- Quotation, direct × indirect, 835-839.
- Radical, 152. [use of mid., 785.]
- Reciprocal, 132: pron., 253, VI.: Redundant nouns, 222: verbs, 382.
- Reduplication, 315-317: Attic, 316. 2; 403. 2: in compound verbs, 318-320: in root, 376, γ : 403-406: proper, &c., 403.
- Reflexive, 132: pronoun, 250. 1; 729-731: w. *compt.* and *superl.*, 674: of Sd pers. for 1st and 2d, 731. 3: for recipr., 731. 4: w. *αὐτίς*, 674, 734. 3: sense of mid., 269, 270, 783-788.
- Regimen, 446. [430.]
- Regular, 155: tenses, 325: syntax, Relation, signs of, 143.
- Relative, 142: pron. and adv. 142, 248, 257. 6; 472: *ἕως*, origin of, 679, 680: clauses, 472: use of modes in, 834. See Pronoun.
- Remote object, 130. [- 616.]
- Residual cases, 505-510: dative, 605
- Responsive, 482.
- Rhetorical order, 447.
- Rhythm, 48.
- Rhythmical order, 447.
- Roman letters corresp. w. Greek, 10, 17, 55, 61.
- Root, 152: of noun, how obtained, 166, 194: union with terminations, in verb, 346-373: changes of, 374-420: old, middle, new, 374: tenses arranged in respect to, 375, 381: changed in 2 aor., 376: *changes of*, in verb, euphonic, 384-386: emphatic, 387-417: anomalous, 418-420: vow. lengthened in, 387-391: cons. added to, 392-402: redupl. in, 403-406: syll. added to, 407-416.
- Rough breathing, 17, 36-53, 63: mute, 34, 35: > smooth, 77, 87.
- Sampi, 8, 12, 41.
- Second tenses, 325, II.: 375-382: more inclined to intrans. tense, 382. N.
- Secondary ictus, 47. 3: tenses, 272: × primary in expressing contingency, 816: followed by opt., 819: expr. wish, 824, 826: terminations, 322: parts of sentences, 434: connectives, 470.
- Semivowel, 35.
- Sentence, 6: syntax of, 428, 429, 453-474: kinds of, 453-460: words in appos. w., 501. 8.
- Short vowels and syll., 47, 52, 95, 98: > long, 99, 100.
- Sibilant, 34.
- Sign, tense, 323.
- Simple vowel, 31: word, 151: part. of sentence, 441: sentence, 453: succession, 458.
- Single connective, 470. 3.
- Singular, 163: for plur., 494, 723: w. plur., 659, 720, 774, 775.
- Smooth breathing, 17, 36, 63: mute, 34, 35: > rough, 77, 90.
- Soft breathing, 17.
- Solecism, 475.
- Sounds, abrupt and protracted, 13. N: of language, how made and modified, 24-28: articulate, 32.
- Special application, sign of, 452.
- Subject, 122, 431, 445: of finite verb, 511: of inf., 855.

- Subjective terminations, 321 : cases, 505 - 510 : sense of mid., 786.
- Subjunctive vowel, 31 : *mode*, 274 : X indic., 814, 820 : X opt., 816 - 819 : follows prim. tenses, 819 : for indic., 822 : for impt., 824, 825 : expr. purpose, 828, 829 : for opt., 829 : in condit. sentences, 830 : in rel. sentences, 834 : in complem. sentences, 840 : in quotation, 836, 838.
- Substantive, 128 : X adj., 139 : synt. of, 498 - 648 : agreement of, 498 - 501 : *pronoun*, 126, 248 - 255 : synt. of, 717 : *verb*, 132 : as copula, 444 : omitted, 773 : w. gen., 543, 565. 2 : w. dat., 599 : omitted in condens., 753, 754, 763 : *numeral*, 246, 247 : *clause*, 460.
- Subordinate sentence, 458. 2.
- Subordination, 458.
- Succession, simple, 458.
- Superlative, 258 : w. gen., 539, 541 : w. dat., 612 : doubled, 673. 2 : w. reflexive, 674 : absolute, 676 : attracted, 750.
- Suspensive, 471. 13.
- Syllabic augment, 311.
- Syllable, 38 : quantity of, 97, 98 : affixed to r., 376, 3.
- Syllepsis, 479, 480, 650.
- Synæresis, 94.
- Syncope, 94 : in liquids of Dec. III., 207 : in future, 326. 2 : in 2 aor., 376, α : in reduplicated verbs, 385. 2.
- Synecdoche, 490, 637, N.
- Synecphonēsis, or Synizēsis, 65.
- Synesis, 491.
- Syntax, 6, 428 - 904 : regular X figurative, 430 : of words, 431 - 452 : of sentences, 453 - 474 : figures of, 475 - 496 : of subst., 498 - 646 : of adj., 647 - 678 : of art., 679 - 716 : of pron., 717 - 768 : of verb, 769 - 875 : of particle, 876 - 904.
- Systole, 94.
- Tautology, 487. 2.
- Temporal numbers, 244. 3 ; 247 : augment, 311 - 314.
- Tenses, 268, 271 - 273 : formation of, 278 : signs of, 324 - 327 : first X second, 325, II. : how associated, 345. 4 : arranged in respect to root, 375 - 381 : successive developement of, 380, 381 : use of, 792 - 812 : chronic X achronic, 792 : generic X specific, 793 ; 803. 4 ; 807 : interchange of, 794, 795, 803, 807 : indef. X def. 796 - 803 : indef. X complete, 804 - 807 : fut., 808 - 812 : prim. X sec. in expressing contingency, 816.
- Tense-root, 328.
- Tense-signs, 324 - 327.
- Terminations, open X close, 153 : of *declension*, 166 - 168, 171 : old, of Dec. I., 185 : how changed, 186, 187 : changed in pures of Dec. III., 214, 215 : of *verb*, their classes, 321 : orders, 322 : elements, 323 - 343 : of verbs in μ , 280 : of verbs in α , 281, 282 : open and close, of first and second tenses, &c., 344 : union with r., 346 - 373.
- Tetraptote, 227.
- Theme, 155, 276.
- Third future, 273 ; 344. 1 ; 373 ; 809.
- Time of syll. and vow., 47 : of verb, 272.
- Tmesis, 94, 882, 3.
- Tone, 19, 47.
- Transitive verb, 131 : conjunction, 471. 12 : sense, 489. N.
- Triphong, 31.
- Triptote, 227.
- Trisyllable, 39.
- Trope, 489.
- Ultima, 39. 2.
- United construction, 442. 3.
- Variable, 151.
- Vau, 8, 11, 12, 41.
- Verb, 129 : representative of sentence, 433, 462 : trans. or act. X intrans. or neut., 131 : causative X immediate, 132 : subst., reflex., recipr., 132 : finite X inf. and part. 133 : *conjugation* of, 268 - 427 : deponent, 270. 3 : prefixes of, 311 - 320 : terminations of, 321 - 373 : in μ X in α , 335. 2 : in μ , 360 - 366, 376 : preteritive, 367 : root of, 374 - 420 : quantity of, 421 - 423 : accent of, 424 - 427 : *syntax* of, 769 - 875 : agreement of, 769 - 778 : w. subject omitted, 771, 772 : *impers.*, 772 : plur. w. sing. nom, 774 : sing. w.

- plur. nom., 775 : attracted, 776 :
 taking nom. by attraction, 777, 843.
 Verbals w. gen., 562, 575, 576 : w.
 dat. 598 : w. acc., 620 : in *vis*, im-
 personal, 873 - 875.
 Visjon, 493.
 Vocal elements, 37 : expression, com-
 binations, 40 : distinctions, 46.
 Vocative, 164, 506, 507 : same w.
 nom. 167, IV. : in Dec. II., 191 :
 in Dec. III., 198, 200, 210. 1 :
 synt. of, 645.
 Voices, 268 - 270 : use of, 779 - 791 :
 mid. and pass. interchanged, 780 :
act., used intransitively or reflexively,
 781 : as pass., 782 : *mid.*, having dir.
 reflex. sense, 783 : indir., 784 : recip.

and causative, 785 : subjective, 786 :
pass., 789, 791. [842.

Volitive sentence, 455 : mode, 841,
 Vowels, 25, 35, 51 : open X close,
 28 : simple X compound, preposi-
 tive X subjunctive, 31, 52 : long,
 short, and doubtful, 47. 1 ; 52. 2 :
 euphonic changes of, 65 - 76 : changed
 in Dec. III., 195 - 198, 211 - 213 :
 connecting, 328 - 335 : lengthened
 in r. of verb, 387 - 391.

Words, 121 : expressed X understood,
 128 : primitive X derivative, sim-
 ple X compound, variable X invari-
 able, 151 : syntax of, 428 - 452 :
 how modified, 434 - 439.
 Zeugma, 479, 481, 650.

INDEX OF CITATIONS.

[The numbers enclosed in parentheses mark the passages cited; those following them, the sections in which they are cited. For the editions referred to, see Preface to Syntax.]

ÆSCHINES.

(P. 41, l. 15) 514. 3; (69. 29) 636; (79. 36) 635.

ÆSCHYLUS.

Agamemnon, (v. 3) 642; (7) 715; (50) 663, *α*; (103) 620; (210) 577; (232) 577; (266) 849; (271) 843, *γ*; (278) 559; (392) 867; (504) 663, *α*; (517) 519. R.; (560) 648; (577) 661; (600) 750, N.; (604) 890; (664) 652; (672) 870; (836) 734. 3; (868) 849; (1056) 560; (1090) 620; (1146) 639; (1149) 600; (1156) 575; (1247) 666, *δ*; (1269) 636; (1319) 242; (1322) 662; (1329) 575; (1397) 731. 3.

Choephoroi, (v. 18) 854; (23) 620, 666, *ε*; (89) 902, N.; (235) 597; (410) 871, *α*; (710) 560. 2; (893) 661.

Eumenides, (v. 32) 342. 3; (487) 655; (676) 723; (837) 854; (848) 723; (999) 577.

Persæ, (v. 1) 738; (33) 514. 2; (79) 630; (116) 551, *ε*; (214) 520; (229) 577; (305) 630; (348) 500. 6; (423) 680, *α*; (842) 590.

Prometheus, (v. 2) 652; (3) 903, *γ*; (40) 556; (61) 864. 2; (71) 879, *α*; (73) 887, *β*; (86) 629, R.; (90) 666, *ε*; (144) 661. 2; (220) 610; (251) 753. 1; (276) 902, N.; (388) 728; (417) 720; (442) 734. 4; (450) 890; (501) 590; (533) 558, *τ*; (612) 592; (621) 777; (625) 636; (626) 558, *τ*; (627) 895, *ε*; (706) 825, *α*; (712) 854; (714) 560; (733) 686, R.;

(747) 677; (754) 721; (766) 849; (773) 678. 1; (787) 895, *ε*; (817) 886. 7; (857) 519, R.; (868) 782; (900) 563; (920) 734. 3; (940) 603; (1040) 877. 1; (1091) 566. 5.

Septem ad Thebas, (v. 17) 711. 2; (53) 633; (119) 563; (250) 824; (253) 854; (326) 548, *α*; (416) 600; (498) 633; (673) 671. 2; (906) 578.

Supplices, (v. 208) 585; (239) 517; (453) 557, *β*; (524) 673. 1; (907) 539, *τ*.

ARISTOPHANES.

Acharnenses, (v. 23) 642; (24) 594; (41) 735, *α*; (86) 551, *τ*; (93) 728. 1; (138) 772; (184) 544; (190) 574. 4; (196) 574. 4; (345) 624, *γ*; (594) 762. 2; (673) 676; (703) 754; (812) 586. 1; (815) 586. 1; (872) 660, *γ*; (1073) 794, *γ*; (1078) 675; (1121) 547; (1166) 548, *β*; (1180) 548, *β*; (1222) 566. 3.

Aves, (v. 5) 854, N.; (9) 540; (61) 551, *τ*; (86) 627; (274) 624, *α*; (303) 884; (448) 854; (826) 578; (966) 849; (997) 762. 2; (1046) 553, *γ*; (1121) 633; (1186) 842. 3; (1191) 842. 3; (1269) 639; (1421) 552. 1; (1423) 551, *β*; (1498) 540.

Ecclesiazusæ, (v. 52) 721; (161) 830, *τ*; (292) 633; (350) 858; (401) 868; (465) 754; (524) 526, 574. 4; (592) 651, N.; (650) 822, *δ*; (1127) 866.

Equites, (v. 1) 551, *ε*; (106) 551, *α*; (112) 829, 2; (250) 559; (368) 553, *γ*; (420) 544; (425) 535; (449)

566. 3; (629) 633; (696) 802; (1022) 599; (1147) 804; (1155) 888; (1370) 809.

Lysistrata, (v. 221) 558, α ; (280) 559; (317) 854; (396) 787, α ; (619) 555; (705) 548, α ; (1031) 578; (1156) 636; (1230) 889, δ ; (1277) 595.

Nubes, (v. 2) 578; (5) 714, α ; (21) 551, α ; (60) 800; (89) 861; (138) 540; (153) 551, ζ ; (186) 889, α ; (218) 733. 1; (232) 901. 10; (238) 807; (340) 861, N.; (505) 824. 1; (508) 566. 3; (509) 862, N.; (591) 553, γ ; (818) 551, ζ ; (915) 579; (928) 590; (1008) 689; (1145) 363; (1167) 513; (1172) 849; (1252) 858; (1413) 579; (1435) 809; (1477) 800; (1506) 861, N.

Pax, (v. 30) 544; (68) 552. 1; (71) 548, β ; (135) 828, δ ; (180) 574. 4; (182) 673. 1; (274) 736. 2; (383) 842. 4; (497) 558, α ; (693) 697, α ; (696) 697, α ; (819) 552. 1.

Plutus, (v. 12) 730. 2; (15) 603; (33) 662; (182) 901. 4; (200) 752; (223) 889, γ ; (229) 665, γ ; 862; (268) 566. 5; (284) 822, β ; (292) 660, γ ; (468) 843, ζ ; (495) 539, ζ ; (587) 843, ζ ; (631) 677; (726) 740; (750) 763, α ; (764) 635; (782) 781; (896) 632. 2; (1027) 809; (1044) 751.

Ranæ, (v. 18) 612; (65) 895, α ; (174) 517; (196) 762. 2; (338) 574. 4; (462) 555; (512) 862, N.; (552) 741. 3; 811; (554) 741. 3; 811; (559) 610; (580) 781; (635) 789, α ; (636) 587; (700) 518; (765) 577; (790) 518; (889) 746; (1049) 539, ζ ; (1132) 589, 840; (1134) 600; (1229) 586. 1; (1279) 858; (1374) 701.

Thesmophoriazussa, (v. 603) 741. 3; (610) 738; (1062) 657.

Vespæ, (v. 95) 538, γ ; (298) 362. 3; (568) 548, α ; (615) 517; (833) 695, α ; (900) 632; (1008) 736. 2; (1058) 574. 4; (1102) 587; (1120) 804; (1429) 557, β .

ATHENÆUS.

(P. 98, a) 341. 1.

DEMOSTHENES.

(P. 9, 1. 13) 731. 3; (13. 11) 596; (15. 27) 557, β ; (15. 28) 556; (19. 4) 527; (20. 25) 802; (21. 1) 888; (22. 7) 807; (22. 13) 787. 1; (23. 16) 858; (24. 9) 802. 2; (24. 16) 892. 5; (24. 21) 901. 8; (25. 5) 662; (26. 11) 573. 1; (34. 20) 735, β ; (34. 23) 551, α ; (35. 3) 759; (42. 10) 572; (42. 17) 740; (42. 24) 540; (44. 2) 797; (44. 12) 559; (45. 2) 797; (45. 11) 624, γ ; (47. 24) 694, b ; (49. 7) 694, b ; (49. 11) 782; (51. 1) 532, α ; (54. 1) 572; (54. 22) 808; (55. 2) 863; (72. 1) 594; (72. 2) 694; (72. 24) 901. 4; (100. 9) 893, γ ; (101. 10) 866; (101. 21) 568; (127. 3) 787. 1; (128. 16) 714, d ; (128. 17) 758, α ; (129. 1) 841. 2; (159. 13) 553, α ; (167. 24) 742; (205. 14) 755; (231. 3) 751. 1; (231. 21) 701; (241. 28) 765, α ; (247. 24) 518; (248. 12) 731. 3; (248. 18) 716, R.; (249. 8) 765, b ; (255. 4) 649; (255. 7) 635; (261. 12) 768, 1; (265. 5) 678. 1; (279. 17) 678. 1; (282. 11) 716, R.; (287. 27) 884; (289. 14) 519; (291. 15) 683; (293. 3) 613; (293. 2c) 553, γ ; (295. 7) 753. 2; (296. 4) 558, ζ ; (301. 17) 735, β ; (305. 22) 867; (308. 3) 714, d ; (316. 3) 784; (320. 7) 599; (325. 10) 751; (444. 12) 549; (465. 14) 722; (535. 13) 633; (537. 3) 895, ζ ; (552. 1) 553, γ ; (560. 17) 714, d ; (576. 17) 822, β ; (576. 18) 807; (576. 22) 807; (580. 9) 856, α ; (603. 29) 549; (613. 9) 713; (616. 19) 636; (690. 14) 549; (732. 18) 553, γ ; (767. 2) 782; (835. 14) 581; (848. 13) 688; (855. 5) 599; (871. 14) 894; (1065. 25) 549; (1229. 11) 554; (1250. 6) 692. 2; (1253. 6) 638; (1342. 24) 638; (1380. 25) 542. 2; (1457. 16) 714, d .

EURIPIDES.

Alceſtis, (v. 9) 532, α ; (35) 666, δ ; (43) 517; (68) 566. 3; (69) 636; (91) 665, β ; (106) 753. 1; (137) 665, β ; (144) 756; (182) 671. 1; (198) 756; (213) 765, b ; (215) 663, α ; (239) 744; (275) 624, β ; (277) 724, β ; (284) 805, γ ; (380) 529, β ;

- (383) 724, *b*; (404) 770. 2; (418) 517; (428) 667. 3; (442) 636; (459) 667. 2; (460) 539, ξ ; 677; (464) 867; (473) 711. 2; (479) 628; (512) 632. 3; (523) 752; (538) 663, α ; (541) 805, γ ; (595) 667. 2; (601) 532, β ; (641) 843, ξ ; (659) 744; (662) 863; (679) 652; (690) 733; (706) 676; (744) 720. 1; (761) 566. 3; (773) 733, 632; (785) 694, *b*; 760; (790) 671. 2; (801) 858; (819) 666, α ; (864) 822, γ ; (865) 827. 2; (883) 715; (948) 756; (954) 863; (961) 677, 782; (977) 695, α ; (988) 666, δ ; (1023) 827; (1045) 629, 557, γ ; (1069) 555; (1114) 882, α .
- Andromache*, (v. 168) 657; (169) 652; (235) 694, *b*; (274) 521; (361) 527; (521) 539, ξ ; (584) 663, α ; (649) 759, *R.*; (709) 548, α ; (711) 718, *N.*; (714) 579; (733) 722; (810) 716; (867) 652; (1070) 691; (1172) 538, γ ; (1199) 622. 3.
- Bacchus*, (v. 173) 842. 3; (282) 557, γ ; (310) 616. 1; (388) 568; (492) 697, α ; (616) 635; (712) 716; (717) 557, β ; (815) 863; (1096) 552. 1; (1297) 806, α ; (1307) 660, γ ; (1318) 543; (1345) 330. 3.
- Cyclops*, (v. 51) 552. 1; (73) 513; (131) 841. 2; (149) 629; (381) 867; (553) 632; (681) 560.
- Electra*, (v. 37) 529, β ; (58) 829. 1; (123) 562; (126) 666, α ; (335) 866; (341) 753. 1; (372) 230; (644) 739; (751) 541, β ; (763) 615; (914) 529, β ; (1001) 652; (1061) 826; (1092) 523; (1233) 534.
- Hecuba*, (v. 13) 632. 3; (22) 720. 2; (43) 651, β ; (48) 577; (162) 733; (164) 534; (225) 841. 2; (235) 575; (377) 671. 2; (416) 720. 2; (595) 616. 1; (686) 575; (723) 566. 4; (733) 753. 1; (752) 551, α ; (771) 749; (783) 551, β ; (804) 735, α ; (812) 636; (836) 827. 2; (883) 520; (970) 871, α ; (986) 749; (1085) 608; (1111) 833; (1127) 738; (1148) 823, γ ; (1267) 589; (1172) 882, δ .
- Helena*, (v. 276) 694, *b*; (313) 541, β ; (440) 720. 1; (495) 571; (508) 571; (524) 579; (780) 812; (835) 635; (857) 541, β ; (935) 526; (1160) 728; (1246) 519, *R.*; (1271) 685; (1487) 571; (1627) 513.
- Heraclides*, (v. 72) 501. 8; (130) 652; (166) 656; (213) 541, β ; (231) 671. 2; (232) 802; (243) 829. 2; (284) 723; (293) 523; (352) 863; (435) 694, *b*; (451) 841. 2; (452) 603; (483) 575; (567) 539, ξ ; (633) 632. 3; (646) 632. 3; (709) 632. 3; (717) 597; (732) 519, *R.*; (852) 635; (873) 517.
- Hercules Furens*, (v. 114) 233. 2; 579; (336) 585; (359) 529, β ; (529) 825; (536) 651, γ ; (709) 623. 6; (858) 659, β ; (899) 551, α ; (938) 560. 3; (963) 548, α ; (969) 548, α ; (1157) 889, γ ; (1206) 659, β ; (1374) 551, α .
- Hippolytus*, (v. 9) 863; (23) 629, *R.*; (27) 780. 2; (189) 600; (224) 542. 1; (244) 724, *b*; (288) 557, γ ; (359) 794, γ ; (407) 827. 2; (462) 541, β ; (530) 757; (924) 760; (1105) 724, *b*; (1255) 350. 3; (1340) 627; (1357) 882, δ ; (1449) 517.
- Ion*, (v. 2) 526; (8) 572; (259) 634; (369) 587; (367) 627; (416) 539, *R.*; (572) 623. 6; (680) 519, *R.*; (758) 822, γ ; (975) 529, α ; (1036) 520; (1146) 775, *b*; (1166) 664; (1250) 659, β ; (1262) 753. 1; (1263) 633; (1269) 549; (1349) 692; (1411) 552. 1; (1498) 800, β .
- Iphigenia in Aulide*, (v. 33) 697, *b*; (183) 594; (305) 753. 1; (310) 822, β ; (318) 849; (370) 551, α ; (451) 851; (509) 802; (655) 851; (754) 879, α ; (985) 720; (1142) 572; (1203) 522; (1291) 826. 2; (1315) 512. 2; (1365) 548, α ; (1371) 551, α ; (1480) 627; (1570) 566. 3; (1594) 677.
- Iphigenia in Tauris*, (v. 26) 800; (31) 603; (72) 652; (118) 751. 4; (254) 546; (329) 576; (341) 652; (348) 659, β ; (419) 716; (585) 652; (620) 889, α ; (661) 636; (995) 829. 2; (1112) 665, β ; (1180) 756. 2; (1203) 841. 2; (1208) 756. 1; (1315) 512. 2; (1384) 517.
- Medea*, (v. 1) 826. 2; (7) 628; (11) 752; (12) 628; (19) 520; (23) 549; (26) 863; (70) 517; (78) 811; (84) 863; (98) 735, α ; (152) 578; (171) 747; (178) 653; (184) 829. 2; (214) 829. 1; (223) 802; (228) 852; (244) 802; (248) 630; (271) 802; (284) 546; (295) 785, *d*; (303) 546; (329) 655; (350) 843, ξ ; (360) 517;

(452) 547; (485) 675; (548) 863; (550) 781. 1; (553) 885, β ; (565) 629, R.; (580) 601; (587) 630; (607) 630; (682) 628; (696) 714, α ; (791) 802; (804) 526; (916) 655; (920) 628; (928) 655; (941) 904. 4; (946) 546; (947) 539, R.; (959) 529, β ; (967) 553, α ; (1013) 770. 2; (1028) 551, β ; (1041) 630; (1051) 551, ζ ; (1095) 655; (1157) 589; (1241) 724, b ; (1309) 812; (1311) 870; (1323) 671. 2; (1331) 652.

Orestes, (v. 86) 770. 2; (263) 894; (290) 551, δ ; (294) 781; (296) 694, b ; (356) 711, R.; (380) 655, β ; (394) 529, α ; (413) 657; (418) 696, 762. 3; (432) 551, δ ; (440) 780, α ; (497) 562; (523) 590; (566) 830, ζ ; (591) 752; (638) 747; (667) 629, R.; (671) 551, α ; (706) 802; (718) 849; (720) 720. 1; (756) 758, β ; (771) 777; (793) 547; (796) 765, α ; (812) 551, δ ; (833) 666, α ; (853) 749; (871) 628, β ; (924) 590; (940) 811; (956) 628, β ; (1029) 551, β ; (1082) 566. 4; (1085) 519, R.; (1095) 655; (1105) 501. 8; (1136) 720. 2; (1184) 746; (1212) 863; (1251) 628, β ; (1327) 677; (1401) 652; (1467) 635; (1629) 752.

Phœnissæ, (v. 12), 651, N.; (17) 603; (21) 781; (25) 850. 2; (40) 603; (56) 566. 5; (69) 666, δ ; (151) 587; (198) 578; (270) 866; (324) 579; (382) 694, α ; (403) 694, α ; (425) 532, α ; (451) 560; (501) 849; (535) 722; (598) 655; (621) 636; (706) 697, α ; (719) 568; (727) 849; (1097) 539, α ; (1200) 833; (1288) 765, b ; (1289) 533; (1342) 846. 5; (1379) 630; (1456) 658; (1491) 568; (1496) 586. 2; (1547) 604; (1574) 568.

Polyidi Fragmenta, (vii.) 706. 4.
Rhesus, (v. 233) 652; (244) 558, ζ ; (444) 640; (818) 655.

Supplices, (v. 12) 720; (110) 691; (154) 810, R.; (343) 539, ζ ; (350) 546; (789) 629, R.; (867) 720. 1; (904) 519, R.; (1086) 549; (1205) 626. 9; (1218) 634.

Troades, (v. 20) 614; (23) 562; (357) 635; (412) 709, 656; (489) 501. 8; (531) 660, δ ; (735) 659, γ ; (849) 661; (970) 863; (1188) 635; (1221) 663, b .

HERODOTUS.

Lib. IV., (c. 68) 714, d .

HOMERUS.

Ilias, (ψ , 485) 341. 1.
Odyssea, (λ , 482) 677.

JOHANNES.

Evangelium, (I. 1) 706. 4.

ISOCRATES.

(P. 2, a) 794, β ; (2, b) 811; (8, b) 682. 2; 693; (12, c) 557, γ ; (21, b) 553, α ; (22, b) 549; (24, d) 658; (43, d) 804; (58, b) 863; (69, c) 751. 2; (70, e) 852; (71, e) 633; (92, a) 789, b ; (98, c) 552. 1; (119, d) 789, a ; (141, d) 725, b ; (159, b) 719, c ; (159, e) 596; (163, a) 807; (163, b) 719, c ; (168, b) 758, α ; (174. 14) 864. 3; (176, b) 610; (185, b) 572; (188, a) 884; (192, e) 849; (213, b) 810; (234, c) 863; (252, b) 843, ζ ; (264, c) 638; (265, c) 850. 2; (268, e) 863; (273, c) 552. 1; (300, a) 777; (311, c) 863; (319, e) 844. 1; (369, c) 850. 2; (380, d) 543; (381, a) 548, β ; (408, d) 745.

LYCURGUS.

(P. 167, l. 31) 320.

LYSIAS.

(P. 94, l. 3) 714, d ; (109. 12) 640; (118. 2) 856, β ; (136. 27) 884; (140. 1) 553, γ ; (167. 15) 713; (171. 8) 892. 5; (174. 6) 672. 1; (178. 38) 869. 1; (179. 32) 830, η ; (180. 41) 852, N.; (183. 12) 868.

PLATO.

Alcibiades, (p. 109, e) 714, a ; (121, d) 508; (124, b) 844. 1; (124, c) 896; (126, c) 587; (143, c) 763, b ; (149, e) 694, b ; (151, a) 763, a .
Amatōres, (p. 133, c) 741. 2.
Apologia, (p. 17, d) 557, β ; (18, b) 620; (19, a) 635; (19, c) 630; (20, e) 701; (21, b) 844. 1; 856, a ; (22, d) 844. 1; (22, e) 631. 1; (23,

- a) 711, R.; (23, d) 864. 3; (23, e) 576; (24, c) 767. 2; (25, e) 558, δ ; 904. 5; (26, d) 765, α ; (26, e) 844. 1; (29, b) 772; (29, d) 362. 3; 500. 4; (30, d) 592; (31, e) 893, β ; (35, d) 553, 782; (36, b) 553, β ; (36, d) 899; (36, e) 553, β ; (37, a) 722; (40, c) 889, γ ; (41, b) 758, γ .
- Charmides, (p. 153, b) 777, N.; (153, d) 770. 3; (155, c) 763, α ; (157, b) 850. 2; (157, e) 600; (158, e) 620; (161, c) 765, α ; (173, a) 843, ζ .
- Convivium, (p. 172, a) 513; (173, c) 763, α ; (174, a) 712; (175, b) 740; (178, c) 673. 3; (182, b) 560; (182, d) 589; (188, b) 775, N.; (189, b) 573. 1; (192, c) 516; (194, a) 662; (194, e) 551, α ; (196, c) 789, b ; (197, d) 558, δ ; (201, e) 712, R.; (203, a) 676; (203, b) 526; (205, a) 573. 1; (205, c) 712, R.; (205, e) 898; (217, e) 540; (218, b) 513; (220, b) 754; (233, a) 735, α .
- Cratylus, (p. 396, d) 552, N.; (399, c) 683, 684; (402, a) 587; (403, b) 529, β ; (408, d) 705; (409) 705; (415, d, e) 684; (427, e) 673. 2; (432, a) 751. 3.
- Critias, (p. 120, e) 556.
- Crito, (p. 43, b) 829. 1; (43, c) 673. 3; (44, d) 826. 2; (45, b) 752, R.; (45, e) 744; (47, d) 794, γ ; (48, b) 649; (49, b) 857; (49, c) 772; (50, a) 863; (50, b, c) 837, α ; (52, a) 673. 3.
- Epinomis, (p. 982, c) 763, α ; (987, b) 587.
- Euthydēmus, (p. 271, b) 735; (271, c) 904. 5; (272, a) 859. 1; (273, d) 503; (273, e) 789, b ; (278, d) 804; (283, b) 621; (285, c) 892. 4; (291, a) 714, c; (295, c) 862, N.; (299, a) 861, N.; (302, c) 775, b .
- Euthyphron, (p. 2, a) 677; (2, b) 762. 2; (3, c) 575; (4, d) 553, γ ; (4, e) 594; (11, d) 757.
- Gorgias, (p. 447, c) 849; (448, d) 599; (450, d) 858; (453, b) 848, N.; (453, d) 791. 3; (458, b) 694, α ; (460, e) 721; (461, a) 568; (466, e) 701; (469, c) 831. 1; (469, d) 548, β ; 809; (470, e) 863; (476, d) 789, α ; (480, b) 897. 2; (480, d) 850. 2; (481, d) 848, N.; (484, c) 674; (487, b) 671. 2; (488, a) 730. 2; (489, b) 738; (490, e) 862, N.; (491, e) 810, R.; (492, b) 866, β ; (492, d) 875. 3; (497, a) 862, N.; (497, c) 789, α ; (498, c) 706, 4; (500, c) 885, β ; (500, d) 519, 775, b ; (502, d) 822, α ; (507, e) 855; (517, b) 751. 3; (520, e) 882, δ ; (522, a) 629; (524, b) 643; (524, d) 529, β .
- Hippias Major, (p. 231, a) 513, 691; (281, c) 693, N.; 749; (281, d) 693; (282, c) 763, α ; (288, c) 655; (299, a) 753. 2.
- Hipparchus, (p. 226, e) 767. 2; (229, c) 578.
- Ion, (p. 530, a) 854; (531, d) 866. 7; (533, a) 751. 3; (533, c) 844. 1.
- Laches, (p. 190, e) 851.
- Leges, (p. 631, c) 607; (632, b) 556; (634, a) 555; (643, d) 579; (646, d) 527; (657, b) 578; (657, d) 661, 774; (662, a) 762. 2; (680, e) 630; (686, e) 688; (695, c) 734. 5; (701, d) 897. 3; (706, d) 616. 1; (708, d) 568; (715, d) 674; (717, a) 607; (735, e) 663, b; (752, e) 520; (755, b) 697, γ ; (761, e) 638; (774, b) 579; (795, b) 866; (800, e) 841. 2; (830, b) 888; (834, d) 575; (836, b) 733. 1; (836, c) 585; (840, d) 517; (844, c) 585; (860, e) 867; (877, c) 630; (889, a) 529, β ; (894, d) 522; (898, a) 648; (902, b) 733; (903, e) 549; (908, b) 867; (919, d) 763, b; (937, d) 721; (948, b) 568.
- Lysis, (p. 203, b) 697, β .
- Menexenus, (p. 236, a) 789, α ; (239, a) 526; (240, c) 522; (241, b) 615; (245, a) 615; (247, b) 573. 1; (335, b) 656.
- Meno, (p. 70, c) 753. 2; (77, a) 829. 3; (87, c) 519; (89, b) 828, δ ; (93, c) 575; (93, d) 634; (97, a) 844. 1.
- Parmenides, (p. 136, e) 694, α ; (138, c) 519; (153, a) 663, b ; (160, a) 655; (166, a) 893, α .
- Phædo, (p. 57, a) 559; (57, b) 694, α ; (58, e) 756. 2; 551, β ; (60, c) 733. 1; 863; (61, c) 753. 1; (63, b) 596; (63, c) 741. 2; (64, b) 777; (68, d) 543; (68, e) 706. 4; (69, b) 703; (72, a) 777; (74, d) 895, α ; (77, b) 362. 4; 845, α ; (77, c) 778; (77, d) 362. 4; 694, α ; 770. 2; (78,

- b) 599, 731. 3; (78, d) 527; (79, b) 697, α ; (80, c) 763. α ; 794, β ; (82, d) 759, R.; (86, a) 745. 2; (88, d) 547; (89, a) 573. 2; (91, a) 733. 1; (91, e) 731. 3; (92, a) 763, α ; (92, d) 713; (95, a) 763, α ; (95, d) 840; (99, a) 672, 831, β ; (100, c) 5 ϵ 5; (104, a) 754; (105, a) 877; (107, b) 585, 875. 1; (107, c) 753, N., (109, a) 587; (111, a) 540; (112, e) 740; (113, a) 526; (113, e) 846. 4; (115, b) 677; (117, a) 558, ϵ ; (117, d) 753. 2; (117, e) 517, 862; (118, a) 362. 4.
- Phædrus, (p. 227, b) 526; (228, a) 831. 1; (230, a) 794, γ ; (231, c) 735; (236, e) 862, N.; (237, d) 648; (242, e) 741. 2; (243, e) 745. 1; (244, a) 711, R.; (244, e) 576; (251, b) 695, α ; (257, c) 867; (258, e) 852; (260, a) 720; (263, b) 711, R.
- Philebus, (p. 13, a) 829. 2; (20, a) 697, β ; (23, d) 536, γ ; (26, b) 863; (37, e) 713.
- Politicus, (p. 257, b) 553, β ; (260, e) 516; (265, b) 577; (280, d) 609; (281, a) 637; (289, e) 552. 1; (296, e) 571; (305, c) 714, c.
- Protagoras, (p. 234, c) 740; (310, e) 632. 3; (311, e) 634, R.; (312, c) 765, α ; (313, a) 867; (314, c) 868; (317, e) 753. 2; (318, b) 753. 1; (320, d) 713; (322, c) 725, α ; (323, a) 558, ϵ ; (325, c) 630; (326, c) 540; (326, e) 557, β ; (336, d) 901, N.; (338, a) 824; (340, d) 740; (343, e) 616. 1; (350, a) 674, N.
- Republica, De, (p. 327, b, c) 712, R.; (327, b) 665, β ; (328, c) 845, α ; (328, e) 540; (329, c) 517, 694, α ; (330, b) 587; (332, c) 708. 7; (334, b) 621; (350, d) 763, α ; (352, b) 526; (354, a, b) 708. 7; (361, b) 529, β ; (361, c) 365, γ ; (363, a) 775, β ; (364, d) 527; (370, d) 585; (375, e) 527; (376, a) 573. 2; (376, c) 780, α ; (389, e) 616. 1; (393, c) 587; (398, e) 901. 12; (404, d) 541, β ; (406, d) 802. 2; (409, b) 587; (411, c) 674; (420, c) 655; (421, d) 674; (422, b) 736. 2; (424, c) 543; (431, e) 587; (432, b) 858; (432, c) 740; (439, b) 529; (451, a) 517; (453, d) 875. 2; (455, e) 655; (466, a) 758, α ; (470, a) 527; (473, a) 636; (475, c) 555; (475, e) 575; (478, b) 503; (485, a) 804; (485, b) 527; (490, d) 631. 1; (493, d) 866; (495, b) 635; (496, d) 517; (498, e) 862; (509, e) 551, ϵ ; (520, d) 874, β ; (527, e) 763, α ; (533, e) 746. 1; (536, c) 601; (537, a) 629, 555; (546, b) 634; (550, e) 519; (552, e) 804; (554, a) 720. 1; (556, d) 655; (558, a) 554; (558, d) 789, α ; (562, c) 558, ϵ ; (563, c) 661; (565, d) 689; (566, d) 744, α ; (567, e) 543; (571, a) 694, b; (571, d) 541, β ; (573, b) 517; (579, b) 532, β ; (579, d) 631. 1; (588, a) 540; (592, b) 540; (599, c) 575; (602, b) 547; (614, b) 848, α .
- Sophista, (p. 218, a) 854; (218, b) 571; (220, d) 693; (226, c) 601; (237, c) 754; (241, e) 713; (252, c) 649; (257, a) 585; (257, b) 649; (262, e) 854.
- Theætétus, (p. 167, b) 749, 777; (176, b) 587; (179, d) 520, 714, b; (193, c) 573. 1; (197, a) 745. 1.
- Theages, (p. 122, b) 655; (128, c) 544; (129, a) 867.
- Timæus, (p. 20, b) 888; (29, e) 770. 2; (35, b, c) 523; (37, b) 709; (38, c) 708. 6; (38, d) 587; (41, b) 695, α ; (41, d) 587; (44, b) 709; (44, d) 520; (59, b) 585; (88, d) 585.

SOPHOCLES.

- Ajax, (v. 21) 635; (34) 642; (55) 626. 9; (89) 513; (136) 845. 5; (154) 552. 1; (194) 882, ϵ ; (218) 577; (264) 241; (290) 555; (376) 626. 9; (386) 540; (395) 904. 5; (457) 759; (473) 530; (509) 595; (536) 802. 2; (539) 608; (550) 827. 3; (556) 829. 3; (569) 501. 7; (588) 867; (635) 777; (666) 864. 2; (726) 576; (731) 552. 1; (741) 577; (767) 693; (807) 562; (825) 853; (831) 636; (935) 666, α ; (965) 677; (1039) 727; (1045) 600; (1050) 520; (1099) 520; (1107) 635; (1126) 800, β ; (1128) 601; (1231) 656, 693; (1266) 740; (1274) 560; (1353) 562; (1404) 680, α .
- Antigone, (v. 21) 533, 581; (22) 867; (32) 867; (66) 791. 2; (74) 672. 2; (77) 867; (91) 809; (100)

- 677; (145) 731. 4; (151) 827. 1; (182) 672. 1; (210) 780. α ; (212) 576. α ; (220) 756; (226) 615; (233) 849; (234) 693; (235) 547, 851; (242) 870; (259) 514. 2; (269) 740; (280) 529. α ; (315) 822. γ ; (348) 794. β ; (360) 794. β ; (384) 735. α ; (399) 777; (404) 749; (441) 624. α ; (444) 831. 2; (451) 571; (471) 864. 1; (483) 863; (488) 517; (499) 878; (538) 636; (546) 572; (547) 777; (548) 519. R.; (554) 822. γ ; (571) 600; (573) 728; (576) 657, 867. 2; (577) 624. γ ; (604) 833; (644) 587; (654) 566. 3; (678) 874. α ; (680) 897. 2; (736) 590; (751) 727; (758) 625; (778) 851; (785) 665. β ; (788) 620; (791) 666, δ ; (793) 663. α ; (847) 562; (860) 728. 1; (885) 824. 1; (904) 601; (909) 869. 2; (940) 765. β ; (996) 863; (1001) 661; (1021) 659. α ; (1022) 666. ϵ ; (1033) 552. 1; (1048) 786. 2; (1067) 867; (1068) 755; (1089) 864. 2; (1090) 885. β ; (1105) 851; (1153) 627; (1161) 601; (1168) 842. 5; (1177) 551. α ; (1182) 527; (1186) 866. 7; (1204) 570; (1209) 658; (1221) 548. α ; (1229) 538. β ; (1241) 566. 3; (1282) 666. ϵ ; (1339) 725. α ; 831. 2; (1340) 734. 4; (1342) 765. b .
- Electra*, (v. 23) 843. t ; (36) 579; (42) 822. δ ; (45) 711. 2; (47) 872; (71) 892. 4; (80) 840; (87) 571; (122) 623. 6; (199) 534; (201) 671. N.; (205) 753. 1; (226) 608; (232) 579; (235) 586. 2; (251) 723; (282) 691; (283) 731. 3; (313) 665. β ; 864. 1; (317) 527; (324) 517; (343) 562, 728; (357) 691; (372) 557. β ; (390) 540. α ; (392) 557. γ ; (399) 724. b ; (410) 852; (427) 551. γ ; (442) 608; (474) 519. R.; (477) 559; (479) 871. α ; (520) 635; (556) 622. 3; (563) 696; (582) 768. γ ; (613) 648, 736. 1; (664) 849; (668) 802. 2; (725) 768. γ ; (739) 768. γ ; (747) 585; (770) 718. N.; (796) 901. 12; (849) 539. t ; 673. 2; (868) 549; (893) 628; (895) 526; (900) 560, 577; (914) 833; (950) 341; (956) 738; (959) 856. β ; (960) 789. α ; (977) 718; (1027) 551. α ; (1034) 635; (1063) 625; (1079) 851; (1123) 762. 3; (1138) 691; (1172) 841. 2;
- (1203) 694. b ; (1209) 551. β ; (1309) 829. 2; (1326) 671. 1; (1433) 750. α , N.; (1489) 517; (1491) 832. 2; (1503) 620.
- Meleagri Fragmenta*, (v. 357) 578.
- Oedipus Coloneus*, (v. 11) 829. 1; (12) 849; (16) 529. α ; 858; (20) 601; (32) 665. β ; (37) 850. 2; (75) 601; (81) 603; (83) 869. 2; (108) 500. 6; (111) 665. β ; (119) 665. β ; (170) 540; (174) 723; (232) 853; (237) 649. N.; (307) 527; (310) 540; (333) 728; (334) 751; (344) 662; (354) 527; (391) 551. α ; (399) 577; (400) 560; (401) 615; (411) 615; (442) 851; (450) 549; (583) 623. 6; (598) 697. α ; (631) 576. α ; (653) 808; (677) 579; (689) 560; (725) 578; (726) 864. 1; (730) 720. 2; (731) 825. 1; (738) 585; (741) 711. 1; (745) 691; (747) 691. N.; (752) 572; (768) 864. 3; (783) 864. 1; (787) 657; (797) 636; (844) 691. N.; (865) 579; (866) 636; (883) 657; (924) 560; (929) 731. 3; (966) 616. 1; (985) 635; (988) 787. b ; (1026) 607; (1102) 724. ϵ ; (1104) 724. ϵ ; (1124) 745. 2; (1145) 635; (1150) 752; (1161) 561; (1163) 568; (1166) 630; (1168) 561; (1175) 878; (1200) 666. δ ; (1210) 864. 1; (1227) 752. R.; (1291) 632. 3; 649. N.; (1309) 551. δ ; (1323) 562; (1407) 722; (1411) 751. 1; (1413) 728; (1435) 503; (1443) 830. ϵ ; (1473) 578; (1519) 562; (1521) 562; (1530) 578; (1579) 266; (1589) 603; (1637) 665. γ ; (1676) 648; (1721) 578; (1722) 562; (1774) 590.
- Oedipus Tyrannus*, (v. 1) 692; (23) 517; (26) 667. 3; (27) 887. β ; (31) 587; (32) 665. β ; (35) 628; (82) 852; (107) 740; (137) 692, 731. 3; (139) 897. 2; (142) 517; (175) 768. γ ; (200) 715; (212) 571; (220) 895. ϵ ; (234) 551. α ; (236) 762. 3; (334) 673. 1; (339) 635; (345) 541. β ; (350) 856. β ; (373) 753. 2; (411) 572; (417) 650. b ; (448) 747; (449) 752; (465) 673. 2; (516) 866; (532) 738; (533) 568; (534) 738; (543) 841. 2; (635) 863; (701) 867; (709) 544; (723) 758. β ; (728) 562; (734) 880. N.; (735) 601; (761) 880. N.; (776) 849; (811)

738; (325) 560; (837) 687; (839) 830, N.; (862) 751. 2; (917) 572; (931) 551, γ ; (950) 566. 4; (968) 577; (969) 547; (1005) 632. 3; (1021) 784; (1033) 753. 1; (1054) 716, 744; (1061) 777; (1068) 827. 2; (1069) 824. 1; (1076) 812; (1082) 611. 2; (1087) 890, ϵ ; (1120) 737; (1121) 738; (1126) 737; (1146) 867; (1157) 826. 2; (1160) 738; (1184) 718, N.; (1223) 761, β ; (1245) 836; (1260) 869. 2; (1237) 701; (1293) 859. 2; (1329) 657; (1356) 599; (1375) 663, α ; (1379) 673. 4; 691; 716; (1389) 828, δ ; (1391) 828, δ ; (1400) 663, α ; (1411) 665, β ; (1416) 852; (1426) 716; (1441) 691; (1466) 715; (1507) 574. 3.

Philoctetes, (v. 14) 716; (65) 673. 2; (75) 811; (223) 652; (234) 854, N.; (256) 652; (288) 502; (354) 601; (408) 547; (414) 867; (434) 502; (439) 527; (459) 808; (497) 661, 694, b ; (585) 755; (601) 753. 1; (681) 574. 3; (714) 720; (719) 547; (761) 840; (799) 897. 2; (867) 571; (886) 671. 1; (919) 517; (1008) 553, β ; (1044) 517; (1066) 562; (1079) 341; (1110) 879, α ; (1116) 563; (1123) 663, α ; (1156) 529, α ; (1173) 753. 1; (1241) 636, 851; (1252) 851; (1314) 846. 5; (1315) 561; (1335) 502; (1338) 666, α ; (1433) 802. 2.

Trachiniae, (v. 40), 889, δ ; (41) 551, δ ; (83) 811; (113) 563; (157) 789, b ; (171) 615; (259) 720. 2; (283) 752; (284) 881. 4; (305) 738; (312) 757; (379) 880, ϵ ; (394) 555, 846. 5; (401) 526; (414) 864. 3; (444) 754; (485) 728; (514) 552. 2; (520) 775, b ; (570) 520; (577) 672. 1; (668) 592; (679) 666, δ ; (701) 751. 4; (706) 843, ζ ; (757) 695, β ; (775) 662; (801) 825; (849) 638. 9; (943) 722; (1015) 691; (1122) 527; (1203) 761, β ; (1218) 791. 2; (1220) 858; (1238) 899.

THUCYDIDES.

Lib. I. (C. 1) 539, δ , 677, 690, N.; (2) 539, δ , 858, 868; (3) 557; (6) 616. 1; 673. 3; (8) 576; (10) 655; (13) 585; (15) 651, β ; (16) 894; (21) 675, 858; (22) 541, β ;

(23) 672. 1; 851, N.; (24) 601; (25) 900; (27) 651, β ; (36) 580, 757, N., 866; (46) 791. 3; (49) 532, α ; (51) 608; (52) 527; (53) 863; (57) 734. 5; (62) 871, α ; (65) 543; (68) 527, 653; (69) 520, 653; (71) 804; (72) 843, γ and δ , 899; (73) 594; (74) 868; (77) 651, β ; (81) 711. 1; (82) 731. 3; (83) 672. 1; 568; (84) 573. 2; 653; (86) 657, 874, α ; (89) 533, 604, 751. 4, 774; (90) 765; (91) 848, α ; (93) 547, 791. 3; (101) 575; (107) 607; (108) 576, β , 687, 689; (109) 772; (112) 517, 630; (113) 568; (114) 536; (115) 542. 1; (116) 868; (118) 532, α , 864. 3; (120) 856, β , 868; (125) 657, 774, 868; (126) 633, 689, 789, b ; (130) 785, d ; (136) 720. 2; (137) 499. 2; (138) 694, α , 740; (140) 527, 547.

Lib. II. (C. 2) 678. 2; (3) 599; (12) 607; (13) 678. 2; 734. 5; (17) 532, α ; (18) 536; (21) 607; (26) 747; (28) 559; (38) 613, R.; (44) 863; (47) 533, 660, δ ; (48) 547; (49) 601; (50) 547; (51) 601, 660, δ ; (53) 851; (56) 539, ζ , 544; (60) 694, b , 849; (61) 859. 2; (62) 551, γ , 638; (63) 653; (65) 579; (79) 559, 576; (80) 559; (99) 843, α ; (103) 705, α .

Lib. III. (C. 2) 659, α , 855; (10) 653; (11) 674; (17) 673. 3; (19) 734. 5; (36) 409, 789, α , 871, α ; (38) 791. 2; (39) 753. 2; 767. 1; (40) 651, β ; (58) 326. 2; (64) 608, 843, ζ ; (70) 543; (74) 849; (79) 659, α ; (81) 673. 3; (82) 613, R.; (92) 580, 747; (97) 596; (101) 648; (109) 774; (110) 843, γ ; (111) 740; (112) 776; (114) 755.

Lib. IV. (C. 10) 546, 849; (11) 558, δ ; (15) 660, γ , 720. 2, 855; (23) 514. 2; (26) 901. 9; (28) 852, N.; (32) 774; (36) 858; (37) 848, N.; (42) 889, δ ; (52) 772; (62) 901. 12; (64) 862; (73) 611; (85) 596; (88) 775, α ; (92) 841. 2; (95) 868; (100) 871, β ; (102) 678. 2; 776; (125) 868; (133) 535.

Lib. V. (C. 13) 559; (15) 872; (23) 688; (35) 592, 863; (36) 559; (37) 789, b ; (49) 683, R.; (50) 898; (51) 559; (56) 559; (60) 868; (83) 560; (110) 648; (116) 559.

Lib. VI. (C. 1) 740, 871, β ; (4) 885, N.; (12) 676, 859. 1; (15) 871, α ; (25) 858; (30) 746; (34) 854; (46) 599, 676; (53) 659, α ; (59) 843, γ ; (64) 899; (68) 854; (70) 892; (77) 657; (80) 720. 2; (82) 852; (88) 892. 6.

Lib. VII. (C. 12) 557, β ; (13) 533; (18) 678. 2; (21) 754; (25) 829. 1; (42) 578, 671. 2; (47) 843, t ; (49) 694, b ; (55) 532, β ; (57) 576, α ; (58) 672. 1; (66) 633, 674. N.; (67) 751. 2, 849; (69) 658, 772; (70) 871, β , 889, α ; (71) 673. 3; (73) 556, 653; (77) 587, 863, 884; (87) 740.

Lib. VIII. (C. 1) 692; (6) 678. 2; (7) 678. 2; (15) 527; (23) 640; (25) 678. 2; (31) 694, α ; (41) 623. 6; (62) 623. 6; (63) 650, b ; (65) 874, β ; (66) 651, γ , 693; (68) 673. 4; (75) 635; (78) 848, β ; (79) 868; (84) 676; (92) 897. 3; (95) 656; (102) 558, δ .

ХЕНОФОН.

Agæilaus. (c. 1, Γ 3) 520, 539, R.; (1. 32) 889, β ; (1. 36) 843, γ ; (1. 38) 736. 1; (2. 1) 696; (2. 4) 897. 3; (2. 7) 573. 2, 657, 867; (2. 15) 783, α ; (2. 21) 785, d ; (2. 24) 736. 1; (5. 3) 632. 2; (7. 1) 858; (7. 2) 576; (7. 7) 695, α ; (8. 4) 573. 2; (9. 2) 856, α .

Anabasis, Lib. I.

C. 1. (Γ 1) 503, 526, 564, 647, 699, 769, 771, 880, α , 883; (2) 496, 535, 570, 619, 634, 683, 686, 717, 745, 759, 777, 784, 795, 797, 863, 887, γ ; (3) 511, 576, 594, 619, 696, 699, 702, 711. 1, 810, R., 836, 883, 903, α ; (4) 498, 590, 619, 672, 691, 702, 704. 1; (5) 538, β , 558, δ , 596, 651, α , 693, 720. 1, 731. 1, 798, 822, γ , 849, 858, 880, t , φ , 883; (6) 519, 572, 589, 619, 643, 647, 702, 750, α , 750, N., 789, α , 862, 870; (7) 538, α , 578, 599, 619, 651, α , 690, N., 702, 711, R., 732, 782, 801, N., 849, 861, 866; (8) 520, 551, α , 557, β , 594, 690, β , 717, 729, 751, 789, α , 846. 5, 855; (9) 577, 600, 642, 647, 665, γ , 686, 690, β , 704. 1, 707, 727, 780, β , 880, α ; (10) 561, 578, 600, 616,

2, 702, 788, 834, 844. 2, 887, N., 888, 897. 3; (11) 499. 1, 535, 572, 870, 880, t , 887, γ .

C. 2. (Γ 1) 600, 651, γ , 668, 686, 708. 6, 746, 772, β , 780, β , 892. 3; (2) 596, 834, 855, N., 877, 897. 3; (3) 543, 704. 1, 892, β ; (4) 585, 702, N., 892. 3, 892, α ; (5) 500. 6, 572, 607, 702, 702, N., 746, 879; (6) 640, 641, 686, 691, 862; (7) 498, 529, 599, 647, 686, N., 688, 775, α , 781, 834, 889, α ; (8) 498, 500. 6, 594, 686, N., 702, N., 773, 775, α , 777, 880, γ ; (9) 611, 623. 5, 647, 697. 2; (10) 498, 632; (11) 593, 656, 698, 777, 798, 856, β , 864. 3; (12) 499. 1, 592, 633, 651, β , 691; (13) 572, 585, 704. 2, 807; (14) 623. 5, 708. 6, 780, β ; (15) 599, 651, α , 651, γ , 727; (16) 711. 1; (17) 589, 599, 654, 688, 772, 880, φ ; (18) 538, β , 780, β , 889, α ; (19) 590; (20) 642, 651, α , 686, 702, 733. 2, 746, 862, α ; (21) 577, 614, 702, 704. 2, 777, 836, 843, α , β , 849, 877, 882, γ ; (22) 529, α , 868, 880, φ ; (23) 500. 6, 502, 568, 572, 637, 664, 775, α ; (24) 807, 887, γ ; (25) 522, 535, 664, 665, α , 707, 889, α ; (26) 522, 575, 585, 787. 1; (27) 787. 1.

C. 3. (Γ 1) 552. 1, 693, 730. 2, 791. 2, 800, 845, β ; (2) 640, 643, 835. 1, 838, 887, γ , 894; (3) 596, 646. 2, 651, γ , 767, 825. 1; (4) 636, 686, 704. 1, 751. 1, 830, φ ; (5) 599, 834, 878, 893, α ; (6) 529, β , 595, 600, 634, R., 834, 843, t , 845, β , 870, 897. 2; (7) 733. 1, 881. 3, 883; (8) 575, 585, 870; (9) 539, α , 592, 651, γ , 694, α , 727, 866, 901. 4; (10) 729, 751. 1, 810, 829. 2, 863, 877. 1; (11) 558, δ , 729, 810, 873; (12) 740, 773, 777, 786. 1, 517; (13) 795, 831. 1, 836; (14) 636, 642, 651, β , 688, 696, 750, β , 750, N., 784, 788. 3, 829. 1, 863, 867, 878; (15) 630, 750, α , 751, 773, 828, α , 846, β , 870; (16) 603, 649, 696, 834, 837, β , 870; (17) 575, 610, 831, β , 834, 863; (18) 613, 757; (19) 801; (20) 725, α , 801, 830, β , 848, β and γ ; (21) 523, 559, 589, 599, 651, α , 654, 683, R., 711. 1, 751. 1, 795, 838, 877. 1.

C. 4. (Γ 1) 705, α , 773; (2) 520, 572, 585, 678; (3) 520, 767, b ; (4) 577, 609, 687, 703, 721, 775, α , 776;

- (5) 535, 551, 577, 828, γ , 863; (6) 706. 4; (7) 832, b; (8) 625, 650, b, 702, 727, 770. 2, 806, 834, 858, 904. 3; (9) 563, 634, 703; (10) 521; (11) 611, 836; (12) 596, 736. 1, 741. 3, 869. 1; (13) 516, 539, t, 651, γ , 707, 760, 795, 834; (14) 595, 646. 2, 760, 830, β , 887, N.; (15) 521, 530, 593, 693, 769, 830, β , 849; (16) 597, 727, 801, 878; (17) 522, 538, γ ; (18) 595; (19) 529, a.
- C. 5. (Υ 1) 538, β , 651, β ; (2) 522, 587, 704. 2, 772, β , 832, b, 834; (3) 772, β , 798; (4) 568, 616. 2, 789, a; (5) 538, γ , 666, a, 688, 775, a; (6) 553, a, 627, 650, b; (7) 542. 1, 544, 626. 8, 747; (8) 535, 609, 735, β , 831, β , 863, 892. 3; (9) 611, 612, 654, 708. 7, 750, β ; (10) 499. 3, 526, 529, 545, 607, 651, γ , 788. 3, 880, β ; (11) 596, 702; (12) 517, 607, 688, 729, 732, 806, 887, γ ; (13) 596; (14) 529, β , 777, 836; (15) 539, a, 693; (16) 522, 645, 809.
- C. 6. (Υ 1) 539, d, 585, 587, 652, 846. 5, 869. 2, 892. 6; (2) 517, 538, β , 589, 775, a, 830, ϕ , 849, 894, 903, β ; (3) 590, 708. 6, 750, a, 836; (4) 729, 784, 801; (5) 499. 3, 541, γ , 589; (6) 517, 690, a, 702, 733. 1, 781, 858; (7) 572, 597, 733. 1, 750, β , 853, 891. 1; (8) 594, 695, β , 831, a, 837, a, 856, a, 877, 891. 1; (9) 599, 632, 690, β , 784, 804, 828, a, 852, N.; (10) 548, a, 703, 798, 877. 1; (11) 539, d, 768, d.
- C. 7. (Υ 1) 575, 664; (2) 585, 760; (3) 529, β , 553, β , 751, 829. 3, 831. 1; (4) 591, 598, 604, 694, a, 729, 880. 2; (5) 532, a; (6) 702, 755; (7) 830, N.; (8) 538, β ; (9) 577, 589, 625, 728, 769, 891. 1, N.; (10) 697. 2; (11) 666, a, 733, 867; (12) 522; (13) 538, β , 749, 866, 880, d; (14) 500. 6, 614, 688; (15) 568, 577, 637, 687; (16) 770. 2; (17) 775, a; (18) 569, 589, 690, β , 830, N.; (19) 849, 877; (20) 623. 5, 677.
- C. 8. (Υ 1) 537. 3, 609, 688, 691, N., 745, 772, 810, 883, 892. 3; (3) 699; (4) 502, 651, γ ; (5) 535, 651, γ ; (6) 607, 609, 688, 727, 754. 2; (7) 777; (8) 532, a, 612, 698, 740, 892. 3; (9) 547, 683, R., 688, 770. 3; (10) 870; (11) 609; (12) 589, 608, 733, 830, N., 839; (13) 561, 597, 643, 688; (14) 733; (15) 691, N., 858; (16) 555, 696, 712, R., 760, 795, 836; (17) 594, 769; (18) 538, β , 589, 609, 651, γ ; (20) 529, β , 772, 775, a; (21) 622, 4, 795, 836; (22) 574. 3; (23) 577, 594, 892. 3; (23-27) 803; (24) 734. 3, 783; (26) 696, 733. 1, 856, a; (27) 514. 1, 538, γ , 607, 785, c; (29) 784, 787. 1.
- C. 9. (Υ 1) 557, β , 789, a, 849; (1-31) 798; (2) 539, d, 637; (3) 575, 831, β ; (5) 522, 575, 613; (6) 590, 711, R., 783; (7) 585, 632, 740, 772, β , 784; (9) 786. 1, 863; (11) 635; (13) 541, γ , 599, 651, a, 772, β , 893, γ ; (14) 599, 607, 744, 751, 831. 1; (15) 570, 720. 1; (16) 720. 1, 832, b; (17) 595; (18) 688, 832, b; (19) 596, 746, 821, 863; (20) 762. 3, 777, 784, 789, a; (21) 762. 3, 904. 3; (22) 592, 673. 4; (23) 600, 730. 2, 831. 1; (24) 611, 657, 849; (25) 559, 837, β ; (26) 539, t, 555, 596, 744; (27) 729, 849; (28) 760, 789, a, 795, 832, b; (29) 596, 729, 736, 880, a, 882, γ ; (30) 708. 6.
- C. 10. (Υ 1) 704, 770. 2, 790; (2) 720, 770. 2; (3) 733. 2; (4) 517, 711, R., 720; (5) 720, 836; (6) 651, a, 781, 870; (9) 535, 784; (10) 668, 695, a, β , 732, 745. 2, 810, R.; (11) 696; (12) 529, a, 789, a, 900; (13) 529, β , 768, d; (13-16) 803; (14) 800, a; (15) 626. 8, 702; (16) 836; (17) 560; (18) 722.

Anabasis, Lib. II.

- C. 1. (Υ 1) 692, 788. 3; (2) 843, γ ; (3) 566. 3, 585, 834, 838, 880, β ; (4) 794, γ , 826. 2, 830, d, 877. 1; (5) 733; (6) 711. 1; (7) 557, β , 694, a, 900; (9) 739; (10) 590, 632, 772, γ , 801, N.; (11) 552. 1, 577; (12) 690, a, 728, 769, 863; (13) 587, 632; (14) 593, 892. 6; (15) 768, d, 770. 3, 867; (16) 739; (17) 797. 2, 810, R.; (19) 740, 783, 869. 2; (20) 736; (21) 736, 870; (22) 655; (23) 836.

- C. 2. (Υ 1) 558, t, 848, a; (2) 729, 834; (3) 577, 868; (4) 740, 858; (5) 643, 711, R.; (6) 678; (10) 761, 781; (11) 560. 2, 599; (12) 529, 630, 834, 874, a; (13) 627, 702; (15) 755, 775, a, 838, 891. 2; (16) 702, 733, 772; (17) 541, γ , 665,

- α , 740, 858; (18) 751. 1; (20) 903, β ; (21) 616. 2, 688.
 C. 3. (Υ 2) 698, 834; (3) 589, 786. 2; (4) 744, 838; (5) 772; (6) 649, 772, β , 838; (7) 733; (9) 591, 834; (10) 867; (11) 599, 821, 832, b, 895, α ; (12) 640; (14) 526; (15) 519, 637, 703; (16) 834; (17) 570; (18) 585, 646. 2; (19) 737, 788. 3, 863; (20) 598, 795, R.; (21) 797. 1, 801; (22) 627, 850. 2; (23) 594, 627, 739, 831. 1; (24) 589; (25) 593; (26) 642, 772, β ; (27) 651, β ; (28) 687.
 C. 4. (Υ 1) 551, α , 585, 693, N.; (2) 597; (3) 604, 831. 1, 834; (4) 702, N., 739, 829. 1; (5) 810, 866; (6) 598; (7) 722; (9) 545, 585; (10) 734. 3; (12) 568, 607, 703; (13) 599, 641, 859. 1; (14) 529, α , 577; (15) 736. 1, 740, 773; (16) 590, 596, 733. 1, 837, α ; (19) 773, 849; (20) 868; (21) 740, 836; (24) 668, 750, α , 836, 867, 869. 1; (25) 870; (26) 768, γ ; (28) 577.
 C. 5. (Υ 2) 810, R., 843, δ ; (3) 627; (4) 621, 843, δ ; (5) 780, β , 810; (6) 697, γ ; (7) 558, δ , 595, 702, 760, 831, γ ; (9) 529, α , β , 655; (10) 529, 767. 1; (11) 613; (12) 736, 756, 899; (13) 590, 597, 863; (14) 590; (15) 596, 739, 762. 3, 831. 1, 849; (17) 849; (18) 542. 1, 747, 849; (19) 594; (21) 736. 1, 756; (22) 607, 851; (23) 637; (26) 591; (27) 596, 863; (28) 594; (32) 612, 693; (35) 719, c ; (36) 829. 1; (37) 694, α ; (38) 572, 636; (39) 575, 688, 744, 797. 1, 893, β ; (41) 736; (42) 589, 780, β .
 C. 6. (Υ 1) 557, β , 637, 790; (1-30) 798; (4) 592, 607, 616. 2, 760; (6) 517, 756, 858, 868; (8) 836, 874, α ; (9) 563, 611, 747, 846. 4, 849, 856, α ; (12) 577, 834; (13) 607, 613, 789, α ; (15) 607. 2; (16) 845, α ; (17) 843, t ; (18) 653; (19) 596, 597; (20) 568; (22) 587, 653, 849; (23) 777, 834; (24) 847; (26) 596, 703, 849, 830. 2; (28) 585; (29) 547, 637, 640, 788. 3; (30) 722.
 Anabasis, Lib. III.
 C. 1. (Υ 2) 539, α , 692, 831, β ; (3) 538, γ , 555, 697, γ , 719, c , 770. 3, 781. 1, 890; (4) 590; (5) 856, β ; (6) 589, 630, 752; (7) 589, 736, 745; (8) 752; (9) 848, N.; (10) 575, 677, 836; (11) 532, α , 777, N.; (12) 829. 2; (13) 895, α ; (14) 585, 592, 729, 765, α , 870; (15) 760; (17) 759, R., 844. 2; (18) 823, β , 874, α ; (19) 527; (20) 542. 1, 599; (21) 730. 2, 762. 3, 773; (22) 627, 702, 807; (23) 502, 574. 3, 702; (24) 702, 825; (25) 830, α ; (27) 632, 645, 676; (29) 558, α , 896; (30) 587; (31) 637, 688, 790; (32) 834; (33) 577; (34) 646. 2; (35) 595, 780, β , 830, ϑ , 874, α ; (36) 585; (37) 522, 611; (38) 780, β , 794, β , 831, β , 858; (40) 559, 632; (41) 730. 2; (42) 611, 892. 3; (43) 600, 745; (45) 757; (46) 825; (47) 845, α .
 C. 2. (Υ 1) 856, β ; (2) 651, γ , 652, 693, N., 744, 887, β ; (3) 827; (4) 570, 587, 646. 2, 733, 744, 891. 1, N.; (5) 570, 759, R., 877. 1; (6) 736, 827; (7) 521, 553, β ; (9) 694, α , 868; (10) 594, 869. 2; (11) 594, 607, 629, 846. 5; (12) 899; (13) 526, 696; (14) 523, 729; (15) 846. 5; (16) 557, β ; (17) 521, 825. 1; (18) 706. 4; (19) 611, 621, 849; (20) 627; (21) 553, α , 856, α ; (22) 517, 598, 655, 797; (24) 831. 1, 870; (25) 557, γ , 864. 2, 891. 2, 897. 2; (27) 520, 590, 750, N.; (28) 539, t , 750, N.; (29) 600; (32) 891. 2; (35) 585, 830, γ ; (37) 537. 3, 825, 852, N.; (38) 557, β , 800, α ; (39) 558, α , 572, 864. 2.
 C. 3. (Υ 1) 868; (2) 761, 830, γ ; (3) 741. 3, 797. 1; (4) 836; (5) 798, 867; (7) 547, 859. 2, 892. 3; (8) 873; (9) 859. 1; (10) 641; (11) 539, δ , 559, 688; (12) 725, α ; (16) 523, 529, 641, 676; (17) 607; (19) 700; (20) 499. 2, 559, 592.
 C. 4. (Υ 1) 766, 820. 1, 829. 2; (2) 591, 888; (3) 538, β ; (4) 772; (5) 597, 604; (6) 539, t , 640; (7) 695, β ; (10) 703; (12) 722; (13) 746. 1; (15) 832, b; (16) 711, R.; (17) 590, 651, β , 834; (18) 692; (19) 773; (20) 598; (21) 577; (22) 535; (23) 609, 799; (24) 502; (25) 651, γ , 858; (25-27) 803; (26) 520, 801, N.; (28) 732; (29) 577; (30) 609; (31) 520, 570; (33) 777; (34) 600, 829. 1; (35) 551, γ , 590, 604, 856, β ; (36) 589, 772; (37) 614, 651, β , 665,

α ; (38) 803; (39) 772, β , 800, α ; (40) 741. 3; (41) 590, 733, 830, β ; (45) 659, α ; (46) 651, β ; (47) 654; (49) 663.

C. 5. (Υ 1) 647, 693, N.; (2) 693; (3) 693, N.; (5) 733. 1; (7) 858; (8) 810; (9) 529, β , 665, β , 719, c ; (10) 683, R.; (11) 517, 894; (13) 838, 844. 1; (14) 616. 2, 622. 4; (15) 600, 839; (16) 542. 2, 556, 729; (17) 749; (18) 540, 622. 4.

Anabasis, Lib. IV.

C. 1. (Υ 1) 751; (3) 832, c ; (5) 858; (6) 520; (8) 688; (9) 556; (10) 654, 740; (11) 707; (13) 868; (14) 643, 711, R., 832, b , 892. 6; (17) 575, R.; (19) 725, α ; (20) 778, 797. 2; (21) 832. 3, 736; (22) 719, b , 733. 1; (23) 800, α , 836; (24) 630; (26) 544; (27) 725, α , 848, γ ; (28) 553.

C. 2. (Υ 2) 637; (3) 585, 656; (4) 607, 887, γ ; (7) 707; (8) 693, N.; (9) 539, ζ ; (10) 651, β , 707, 831. 1; (11) 883. 3; (12) 770. 3; (13) 642, 688; (15) 598; (16) 651, γ ; (17) 651, α , 707, 880, α ; (18) 594; (19) 755, 858; (21) 845, β ; (23) 654; (26) 590.

C. 3. (Υ 1) 687, 786. 2; (2) 745; (3) 577; (6) 901. 6; (9) 654, 750, α ; (10) 503; (11) 741. 1; (13) 576, 589, 595; (14) 693; (17) 711, R.; (20) 693; (21) 892. 3; (26) 642; (28) 540, 577; (32) 772; (33) 700.

C. 4. (Υ 2) 502, 600, 746; (4) 692. 2; (6) 856, α ; (7) 502, 688; (13) 651, N.; (14) 665, β , 695, β , 880. 2; (15) 878; (17) 760, 836; (18) 575, 867; (22) 828, γ .

C. 5. (Υ 4) 595, 653; (5) 621; (6) 546, 621; (7) 836; (8) 834; (10) 754. 2, 836; (11) 626, 8; (12) 790; (13) 517, 590; (16) 665, α , 853, 862; (17) 751. 1, 785, c , 786. 1; (19) 887, N.; (22) 544; (25) 600, 775, α ; (27) 597; (29) 622. 4; (32) 745. 2; (33) 591; (34) 592, 600; (35) 544, 570, 573. 1, 677; (36) 616. 2, 643.

C. 6. (Υ 2) 603, 886. 7; (6) 585, 829. 1; (9) 692, 750, α ; (11) 671. 2, 901. 2; (12) 590, 671. 2; (13) 641; (14) 717; (15) 600; (16) 688; (24) 707; (26) 707; (27) 529, α .

C. 7. (Υ 1) 775, α , 867; (2) 599, 759, R.; (3) 806; (4) 693; (5) 767. 2; (6) 611; (7) 822, α ; (10) 656; (10-14) 803; (11) 622. 4, 733. 1; (12) 547, 552. 1, 730. 2; (16) 754; (17) 751, 867; (19) 570; (20) 576, α , 745. 2; (24) 775, α ; (25) 763, b ; (27) 745. 2.

C. 8. (Υ 1) 651, β ; (2) 754; (3) 589; (4) 535; (5) 797, 869. 2; (6) 690, α ; (8) 585; (10) 711, R.; (11) 519; (12) 781, 868; (13) 822, d ; (14) 894; (18) 720; (19) 768, d , 783; (20) 544, 772; (25) 745. 2; (26) 740, 867; (27) 633, 656.

Anabasis, Lib. V.

C. 1. (Υ 1) 651, β ; (2) 778; (8) 676; (9) 830, N.; (13) 684, III.; (15) 782.

C. 2. (Υ 5) 666, α ; (8) 844. 2; (12) 856, β , 870; (14) 747; (15) 768, γ ; (20) 786. 2; (24) 763, b ; (26) 777; (29) 686, R., 768, d .

C. 3. (Υ 2) 665, α ; (3) 787, b , 888, 892. 6; (5) 735, d ; (9) 546, 595; (11) 500. 6, 687, 882, α ; (12) 587; (13) 559, 573. 1, 597, 854.

C. 4. (Υ 3) 693; (4) 797. 1; (9) 781, 859. 1, 872; (10) 693, 837, α ; (11) 700; (12) 651, β ; (15) 520; (16) 755, 799, 803; (19) 825; (20) 651, γ ; (22) 654; (24) 797; (27) 706. 4; (29) 704. 2; (32) 637; (34) 757, 787. 1, 831, β .

C. 5. (Υ 2) 834; (3) 500. 4; (4) 678, 888; (5) 678; (8) 806; (9) 863; (11) 533; (12) 750, β , 788. 3; (15) 547, 740; (19) 752; (21) 665, β ; (22) 788. 3; (25) 886. 6; (39) 740.

C. 6. (Υ 1) 557, β , 845, β ; (4) 827; (9) 656, 830, ζ ; (12) 772, 781, 810, 830, η ; (17) 787. 1, 890; (19) 592; (20) 775, α ; (24) 643; (25) 725, α ; (29) 594; (30) 830, d ; (32) 849; (34) 589, 836; (36) 600; (37) 520, 570, 720. 1, 837, β .

C. 7. (Υ 5) 702, 797. 2; (6) 702, 747; (7) 702, 736; (8) 695, β ; (9) 577, 691; (10) 590, 764; (11) 590, 844. 2, 891. 2; (12) 529, 781, 888; (17) 537. 3, 651, γ , 889, α ; (22) 892. 3; (25) 729; (28) 634, 772.

C. 8. (Υ 3) 655, 751, 868; (5) 845, β ; (6) 625; (7) 727; (8) 757;

(10) 844. 1; (11) 740, 764; (12) 677, 720. 1; (13) 830, δ , 869. 1; (14) 863; (15) 590, 649; (21) 590; (24) 640; (25) 557, γ .

Anabasis, Lib. VI.

C. 1. (Υ 5) 768, γ ; (5-13) 803; (6) 633, 867; (7) 630; (8) 637, 648; (13) 866; (14) 640, 651, β ; (15) 631. 2; (18) 651, β ; (20) 600, 643, 844. 2; (21) 591; (22) 589, 870; (23) 665, β ; (25) 838; (26) 740; (28) 863; (29) 596, 832, c ; (30) 772, 838; (31) 647, 778, 844. 2, 863, 890.

C. 2. (Υ 6) 747; (10) 531, 706. 1, 888; (12) 604; (14) 596; (15) 688; (18) 891. 2.

C. 3. (Υ 1) 604, 694, α ; (6) 630; (8) 711, R., 772; (11) 838; (14) 757; (15) 720. 1, 744; (17) 547; (19) 744; (20) 750, α ; (21) 750, α ; (23) 561; (25) 561, 632. 3.

C. 4. (Υ 1) 601, 654; (2) 600; (3) 590; (4) 695, γ ; (7) 844. 2; (8) 627, 807, 867; (9) 600; (11) 317. 4, 694, α ; (13) 704. 1, 785, d ; (14) 855, N.; (18) 899; (19) 704; (20) 597, 740; (21) 830, γ ; (23) 607, 781; (24) 885, α .

C. 5. (Υ 5) 744; (6) 642; (8) 654; (11) 665, γ ; (24) 557, γ , 688.

C. 6. (Υ 1) 559, 683, R., 750, α , 784; (3) 529, α ; (5) 729; (7) 696; (9) 521; (12) 770. 3, 891. 1, N.; (13) 692; (15) 830, δ ; (16) 587, 887, γ ; (17) 627; (18) 825. 1, 827; (22) 755, 858; (24) 843, t ; (26) 737; (29) 503; (30) 503; (31) 503, 595; (32) 503, 561; (33) 560, 720. 1; (34) 503, 625, 880, γ ; (38) 651, β , 665, α , 695, α .

Anabasis, Lib. VII.

C. 1. (Υ 1) 577; (5) 903, β ; (6) 894, β ; (8) 825, 901. 6; (11) 903, β ; (14) 836; (19) 870; (21) 599, 556, α , 890; (23) 688; (24) 529, β , 754; (25) 637; (28) 756; (29) 662, 736. 1; (30) 549, 641; (34) 838; (36) 903, β ; (39) 577, 848, γ .

C. 2. (Υ 2) 871, β ; (5) 585, 757, N.; (6) 750, α ; (8) 750, N.; (9) 665, γ ; (11) 687; (12) 589, 894; (13) 616. 2; (14) 788. 3; (15) 692; (16) 559; (17) 559; (18) 608; (20)

656; (22) 671. 2; (23) 744, 785, d ; (24) 849; (26) 589; (27) 739; (28) 890, δ ; (29) 538, γ ; (32) 607, 651, γ ; (38) 546, 721.

C. 3. (Υ 3) 732; (13) 839; (16) 570, 585, 720. 1, 733. 2; (20) 576, α ; (22) 858; (23) 754. 2, 784, 849; (26) 600, 822, δ ; (27) 600; (29) 585; (31) 636, 719, c ; (33) 632; (35) 733; (36) 834; (39) 690, α ; (43) 772; (47) 754. 2; (48) 751. 1.

C. 4. (Υ 5) 544, 677, 702, 897. 2; (6) 677; (7) 810; (14) 559, 683, R.; (16) 693, N.

C. 5. (Υ 2) 592; (3) 592; (4) 592; (5) 558, δ ; (7) 846. 5; (8) 557, γ ; (9) 621, 729.

C. 6. (Υ 3) 838; (4) 590, 712, R.; (5) 594; (9) 636; (11) 729; (15) 830, t ; (16) 592, 830, α , 831. 3; (17) 636; (18) 589, 729; (19) 893, γ ; (21) 830, δ ; (22) 635; (23) 577, 828, δ , 831. 3; (27) 763, δ ; (28) 546; (29) 607, 894; (32) 551, α , 561, 596, 608; (35) 736. 1; (36) 575, 745, 808; (37) 514. 1; (38) 634, 795, R.; (39) 600; (40) 600; (41) 547, 784; (43) 595, 882, β ; (44) 595.

C. 7. (Υ 7) 702; (8) 901. 12; (10) 676; (11) 830, γ and δ ; (14) 795; (15) 892. 6; (17) 843, δ ; (19) 688, 795, R., 853; (22) 634, 859. 1; (23) 782; (25) 795; (27) 867; (28) 642; (29) 595, 728; (30) 561, 694, α ; (31) 519, 611, 795, R., 829. 2; (33) 733, 575; (34) 657; (36) 653; (40) 832, b ; (41) 901. 3; (42) 529, α ; (44) 651, γ ; (48) 589; (51) 590; (53) 901. 2; (54) 590; (57) 616. 2.

C. 8. (Υ 1) 585; (2) 760; (4) 590, 755; (6) 553, 585, 784; (9) 702; (11) 654, 671. 1; (16) 706. 4, 746; (17) 688; (19) 754. 2; (20) 684, 111.; (26) 678.

Apologia, (Υ 3) 721, 794, γ ; (6) 694, α ; (14) 842. 4; (15) 587; (20) 866; (29) 690, β .

Atheniensium Respublica, (C. 1, Υ 2) 542. 2; (2. 1) 729; (2. 4) 702; (2. 5) 702; (2. 8) 711, R.; (2. 10) 707; (2. 18) 782; (3. 5) 781.

Cyropædia.

Lib. I. C. 1, (Υ 5) 740. C. 2,

- (¶ 1) 526; (2) 720. 1; (3) 858; (4) 677; (6) 772, 843, *a*, 863; (7) 553, *γ*; (8) 834, 784; (9) 569; (11) 648, 822, *a*; (12) 863; (14) 564; (15) 543, 575. C. 3, (¶ 2) 735, *β*; (4) 740; (5) 547; (7) 727; (8) 686, R.; (9) 551, *a*, 712; (10) 555, 901. 12; (11) 783; (15) 601, 673. 1; (17) 601, 636. C. 4, (¶ 2) 777; (4) 636, 843, *ξ*; (7) 610; (8) 578, 740, 788, 4, 852, 901. 11; (9) 788. 4, 844. 1; (10) 828, *a*; (13) 632; (15) 763, *b*; (17) 585; (18) 590, 785, *d*; (21) 728. 2; (23) 577, 887, N.; (24) 767. 1; (25) 753. 2; (26) 746. C. 5, (¶ 1) 596; (2) 784; (13) 552. 2, 590, 762. 3. C. 6, (¶ 2) 735, *d*; (3) 864. 2; (9) 590; (10) 601; (12) 763, *b*; (14) 740; (16) 558, *δ*; (19) 518; (20) 636; (22) 763, *b*; (25) 546; (28) 519; (29) 552. 1, 843, *ξ*; (35) 575, 591; (39) 767. 1; (40) 522; (44) 561; (46) 702.
- Lib. II. C. 1, (¶ 5) 578, 638; (6) 535; (9) 830, *ξ*; (13) 553, *β*; (21) 694, *a*; (25) 587; (27) 763, *b*. C. 2, (¶ 3) 551, 854, N.; (6) 652; (20) 868; (24) 888. C. 3, (¶ 6) 535, 547; (9) 566. 3; (15) 852, N.; (17) 872. C. 4, (¶ 3) 846. 5; (6) 595; (17) 751; (22) 585; (24) 517.
- Lib. III. C. 1, (¶ 1) 820. 2; (6) 650, *a*; (8) 880, *γ*; (27) 809; (28) 728; (31) 863; (37) 551; (38) 759, R.; (39) 551. C. 2, (¶ 1) 834; (8) 577, 585; (21) 828, *a*; (23) 763, *b*; (25) 862; (28) 518; (30) 580. C. 3, (¶ 4) 574. 3, 696; (9) 620; (10) 552. 2; (19) 671. 2; (31) 579; (37) 557, *γ*; (55) 575; (58) 514. 3.
- Lib. IV. C. 1, (¶ 20) 777. C. 2, (¶ 13) 712; (20) 542. 1; (26) 794, *β*. C. 3, (¶ 18) 607. C. 4, (¶ 1) 577. C. 5, (¶ 5) 577, 772; (10) 892. 6; (17) 772; (19) 556, 829. 2; (29) 722, 750, *a*; (33) 750, *a*. C. 6, (¶ 2) 579, 784; (3) 692; (9) 579.
- Lib. V. C. 1, (¶ 2) 799; (3) 799; (4) 574. 3; (6) 677, 695, *γ*; (12) 677; (15) 585; (21) 843, *ξ*, 864. 2; (24) 571. C. 2, (¶ 4) 848, *β*; (7) 551, *γ*; (9) 672. 1; (10) 852, N.; (25) 587; (27) 740; (31) 739. C. 3, (¶ 6) 597; (30) 777; (33) 522; (52) 539, *ξ*, 664; (55) 626. 8. C. 4, (¶ 1) 848, N.; (3) 750, *a*; (16) 755; (32) 551, *a*; (39) 751. 2; (43) 880, *φ*. C. 5, (¶ 7) 547; (16) 789, *a*; (24) 501. 8; (35) 530, 561; (39) 740; (43) 695, *γ*.
- Lib. VI. C. 1, (¶ 10) 731. 3; (37) 576; (38) 827. 2; (40) 810; (42) 532, *a*; (50) 574. 3, 697. 2; (51) 785, *d*. C. 2, (¶ 2) 754; (7) 574. 3; (9) 804; (26) 539, *ξ*; (29) 863; (35) 636; (37) 551. C. 3, (¶ 2) 514. 1; (11) 652; (13) 544, 869. 2; (14) 731. 4; (15) 585; (27) 607, 731. 3. C. 4, (¶ 1) 783; (2) 783; (3) 783; (20) 629.
- Lib. VII. C. 1, (¶ 2) 574. 3; (7) 577; (15) 539, R.; (42) 695, *a*. C. 2, (¶ 2) 687; (15) 777, N.; (26) 603; (28) 542. 1. C. 3, (¶ 8) 720; (11) 553, *β*; (13) 756; (15) 692. 2; (17) 864. 2. C. 4, (¶ 6) 529, *a*. C. 5, (¶ 11) 656; (13) 635; (17) 694, *a*; (22) 500. 5, 526; (26) 711, R.; (37) 514. 1; (40) 867; (41) 672. 1; (43) 577; (44) 741. 3; (45) 740; (50) 576; (56) 526, 541, *β*, 721; (60) 650, *b*; (65) 587; (72) 843, *ξ*; (75) 684, II.; (78) 546; (81) 526.
- Lib. VIII. C. 1, (¶ 4) 757; (14) 632; (16) 607; (28) 901. 12, (37) 542. 2; (40) 527. C. 2, (¶ 5) 747; (6) 766; (21) 519; (22) 719, *c*; (26) 847. C. 3, (¶ 12) 500. 5; (20) 530; (28) 547, 626. 8; (29) 626. 8; (32) 728, 785, *c*, 568, *δ*, 884; (39) 558, *a*; (41) 539, *a*; (45) 543; (48) 785, *c*. C. 4, (¶ 16) 558, *ξ*, 596, 840; (18) 637; (23) 551; (27) 526. C. 5, (¶ 18) 882, *β*; (22) 590; (25) 576. C. 6, (¶ 1) 656; (3) 517; (18) 585. C. 7, (¶ 6) 690, *a*; (10) 518; (12) 529, *β*, 690, *a*; (17) 517; (20) 517; (22) 703; (25) 719, *b*, 722; (26) 690, *a*, 783. C. 8, (¶ 11) 845, *a*; (28) 561.
- Equestri, De Re, (C. 4, ¶ 4) 656; (5. 4) 577; (6. 16) 768, *δ*; (7. 1) 585.
- Hiero, (C. 1, ¶ 18) 522; (1. 29) 546; (6. 10) 703; (7. 3) 552. 2; (7. 4) 519; (8. 5) 587.
- Historia Græca.
- Lib. I. (C. 1, ¶ 5) 678. 2; (1.

- 11) 882, β ; (1. 18) 576, β ; (1. 27) 782; (1. 28) 837, β ; (1. 36) 868; (2. 18) 614; (4. 2) 752; (4. 11) 552. 1; (4. 16) 522, 754. 1; (4. 21) 614; (5. 19) 786. 3; (5. 20) 768, δ ; (6. 23) 882, β ; (6. 35) 577.
- Lib. II. (C. 1, ¶ 9) 784; (1. 14) 541, β ; (1. 20) 536, 694, α ; (1. 21) 577; (1. 22) 614; (1. 23) 532, α ; (1. 27) 601; (1. 32) 547; (2. 9) 750, α ; (2. 17) 734. 5; (3. 1) 614; (3. 12) 554; (3. 15) 614; (3. 23) 770. 3; (3. 25) 754; (3. 28) 576, α ; (3. 34) 677; (3. 52) 784; (3. 54) 853; (3. 55) 659, α ; (3. 56) 836; (4. 5) 888; (4. 6) 747; (4. 8) 785, d ; (4. 19) 665, γ ; (4. 21) 852; (4. 27) 687.
- Lib. III. (C. 1, ¶ 14) 656; (2. 4) 749; (2. 5) 585; (2. 19) 868; (5. 5) 849.
- Lib. IV. (C. 1, ¶ 11) 599, 724, c ; (1. 18) 888; (1. 34) 614; (1. 38) 827. 2; (2. 5) 656; (2. 14) 693, N.; (2. 16) 656; (2. 41) 843, δ ; (3. 1) 848, β ; (3. 13) 777; (4. 2) 595, R.; (4. 7) 687; (4. 18) 687; (5. 4) 783; (5. 5) 889, β ; (5. 12) 755; (5. 15) 541, β ; (6. 5) 885, γ ; (8. 7) 694, b ; (8. 9) 687; (8. 20) 782.
- Lib. V. (C. 1, ¶ 10) 753, N.; (2. 9) 677; (2. 24) 868; (3. 13) 599; (4. 3) 740; (4. 7) 804; (4. 34) 901. 12.
- Lib. VI. (C. 1, ¶ 4) 529, α ; (3. 8) 844. 1; (3. 15) 895, ζ ; (4. 16) 777; (4. 20) 591, 777; (5. 38) 580.
- Lib. VII. (C. 1, ¶ 8) 517, 789, α ; (1. 15) 540; (1. 34) 838; (1. 38) 694, b ; (2. 19) 540; (3. 1) 864. 1; (3. 12) 786. 2; (4. 17) 767; (5. 17) 542. 1; (5. 24) 517; (5. 26) 753. 2.
- Lacedæmoniõrum Respublica, (C. 5, ¶ 7) 851; (10. 4) 747, β , 758, α ; (13. 11) 702.
- Magister Equitum, (C. 1, ¶ 16) 656; (2. 3) 587; (6. 16) 768, δ ; (7. 4) 577.
- Memorabilia.
- Lib. I. C. 1, (¶ 1) 785, d , 740, 593; (2) 613; (4) 772; (5) 719, b ; (7) 575; (11) 555, 677; (12) 527; (18) 693, N.; (19) 677. C. 2, (¶ 2) 786. 1; (12) 585; (15) 522. 2, 585; (16) 552. 2; (20) 870; (24) 722; (26) 575, R.; (32) 772; (35) 767; (46) 674, 826; (48) 585; (54) 642; (60) 553, α , 546; (62) 620. 1. C. 3, (¶ 2) 870; (3) 522; (10) 765, α ; (12) 740. C. 4, (¶ 2) 691; (9) 731. 3; (11) 558, δ ; (14) 765, α , 831, β . C. 5, (¶ 2) 697. 1, γ ; (5) 576. C. 6, (¶ 9) 850. 2; (10) 577; (11) 551, α , 636.
- Lib. II. C. 1, (¶ 3) 764; (14) 756. 1, 786. 3; (17) 810, R.; (18) 665, γ , 755; (19) 740; (25) 822, δ ; (26) 778; (31) 555; (32) 546; (33) 563, 677, 863. C. 2, (¶ 3) 765, b ; (9) 635. C. 3, (¶ 2) 720. 1; (11) 863; (17) 767. 1; (18) 718. C. 4, (¶ 3) 558, δ . C. 6, (¶ 5) 863; (6) 791. 2; (27) 736. 1; (35) 596. C. 7, (¶ 2) 718, N.; (8) 718, N., 780. 2; (9) 727, 729; (12) 731. 4, 791. 2, 881. 4; (13) 527, 717, 751, 756. 1. C. 8, (¶ 3) 538, β . C. 9, (¶ 3) 754; (8) 589, 901. 12.
- Lib. III. C. 1, (¶ 5) 636; (6) 575. C. 2, (¶ 7) 650, α . C. 4, (¶ 4) 575. C. 5, (¶ 3) 747; (10) 539, R.; (11) 520; (16) 734. 4; (20) 589; (23) 863. C. 6, (¶ 10) 642; (17) 557, β . C. 7, (¶ 2) 636. C. 8, (¶ 4) 567. C. 10, (¶ 7) 587; (9) 791. 2. C. 13, (¶ 3) 566. 3, 859. 2; (4) 696. C. 14, (¶ 1) 553, α , 788. 3; (2) 734. 3; (3) 733, 734. 3.
- Lib. IV. C. 1, (¶ 2) 821. C. 2, (¶ 11) 552. 2; (19) 842. 5. C. 3, (¶ 3) 580; (4) 776, α ; (8) 540, 676; (10) 587; (15) 632. 3. C. 4, (¶ 2) 745; (6) 732; (7) 706. 4; (15) 519; (19) 784; (25) 519. C. 5, (¶ 6) 781; (9) 734. 4, 750, α ; (11) 542. 1. C. 7 (¶ 8) 587, 663, b . C. 8, (¶ 1) 540; (4) 783; (11) 613.
- Economicus, (C. 1, ¶ 1) 685, V.; (1. 4) 788. 3; (1. 6) 788. 3; (1. 19) 777; (2. 1) 751; (2. 5) 736. 1; (3. 7) 844. 1; (3. 9) 557, β ; (3. 11) 527; (3. 16) 722; (4. 1) 864. 3; (4. 4) 703; (4. 6) 843, γ ; (6. 11) 784; (7. 4) 733. 1; (7. 7) 733. 1; (7. 37) 720. 1; (8. 2) 575, R., 690, N.; (8. 8) 529, α ; (9. 1) 740; (9. 12) 546; (9. 14) 784; (9. 15) 575; (10. 1) 697, α ; (11. 12) 571; (11. 18) 711, R.; (15. 11) 636; (16. 7)

- 694, α; (17. 10) 685, IV.; (21. 8) 720. 1.
- Symposium, (C. 1, ¶ 2) 633; (1. 9) 896; (1. 12) 558, ζ; (2. 20) 587; (3. 4) 706. 4; (4. 12) 579; (4. 37) 577, 745. 2; (4. 50) 657; (4. 62) 844. 1; (4. 64) 859. 1; (5. 7) 518;
- (6. 6) 620; (7. 2) 537. 3; (8. 1) 521, 587; (8. 12) 573. 2.
- Vectigalia, (C. 1, ¶ 1) 777, 843, β; (3. 9) 500. 6; (4. 2) 591; (4. 28) 764.
- Venatio, (C. 10, ¶ 6) 628; (12. 14) 753. 2; (12. 22) 830, η; (13. 12) 570.

ADDITIONS AND CORRECTIONS.

- Page 14, line 8, for τi, write τι. See § 256. 2.
- P. 29, l. 63, and p. 80, l. 90, supply over a the mark of long quantity, broken off in the impression. So, p. 95, l. 18, for Σας, read *ΑΔας; and, p. 144, l. 16, for Σουλινωσι, Βουλινωσι.
- P. 37, place (2.) in the 37th, instead of the 38th line.
- P. 79, l. 5, after genitives, add, and datives. See § 220.
- P. 91, l. 30, for βτι, write β τι. See § 22.
- P. 101, l. 4, after palatal, add mute.
- P. 104, l. 28, for § 213, read § 214. 1.
- P. 119, l. 11, for ἴσος (the Epic accentuation), read ἴσος, as in § 247. 5.
- P. 203, l. 21, add, Yet, by poetic license, Οἰδᾶς ἢ ἴχαι φέρειν; Eur. Alc. 780.
- P. 213, l. 27, for ἴλαφᾶ, read ἴλαψᾶ.
- P. 239, l. 13, for predicate, read attribute.
- P. 269, l. 37, for 352, read 752.
- P. 303, l. 27, for 38, read 33.
- P. 311, l. 11, after comparative, add, and superlative.
- P. 350, l. 3, add, So, Ἡ γὰρ. Dem. 43. 17.
- P. 363, l. 41, for II. 7. 17, read II. 2. 17.
- P. 364, l. 11, before V. 5, insert Cyr.
- P. 373, l. 1, before saved, insert were.
- P. 376, l. 12, for *Ωπας, read *Οπας.
- P. 424, l. 28, for Id. El., read Soph. El.

LIGATURES.

αι	αι	μδρ	μεν
ἀπο	ἀπο	Ⓞ	ος
αυ	αυ	ε	ου
γδ	γὰρ	Ⓢ	περι
γϛ	γγ	Ⓣ	ρα
γρρ	γεν	Ⓥ	ρι
ρδ	γρ	Ⓦ	ρο
δδ	δὲ	Ⓧ	σθ
δι	δι	Ⓨ	σθαι
διϛ	δια	Ⓩ	σσ
ει	ει	ⓛ	στ
Ⓛ	ἐκ	ⓜ	σχ
Ⓛκ	ἐν	ⓞ	ται
Ⓛν	ἐπι	ⓟ	ταυ
Ⓛξ	ἐξ	ⓠ	τήν
Ⓛ	ευ	ⓡ	τῆς
Ⓛω	ην	ⓢ	το
Ⓛϛ	καὶ	ⓣ	τοῦ
ⓁⓄ	λλ	ⓤ	τῶν
		⓶	υν
		⓷	ὑπο



